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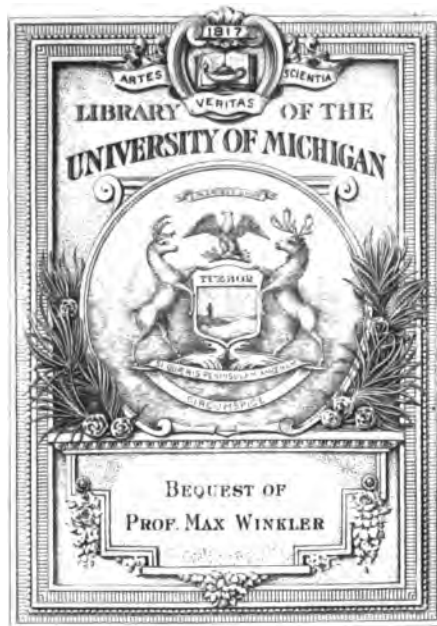
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GOETHE AND
SCHILLER'S
XENIONS



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GOETHE AND SCHILLER'S XENIONS.



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THE STATE OF TEXAS,
COUNTY OF _____

Know all men by these presents,

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Goethe, Johann Wolfgang von

GOETHE AND SCHILLER'S XENIONS

SELECTED AND TRANSLATED

BY

PAUL CARUS

CHICAGO

THE OPEN COURT PUBLISHING COMPANY

(LONDON: 17 JOHNSON'S COURT, FLEET STREET, E. C.)

1896



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1894.



Motto:

„Wahrn willst du dich von uns allen
Und unserer Meinung entfernen?“
Ich schreibe nicht euch zu gefallen ;
Ihr sollt was lernen. — Goethe.

“Why keepest thou aloof? Why lonely
Art from our views away thou turning?”
I do not write to please you only,
You must be learning!

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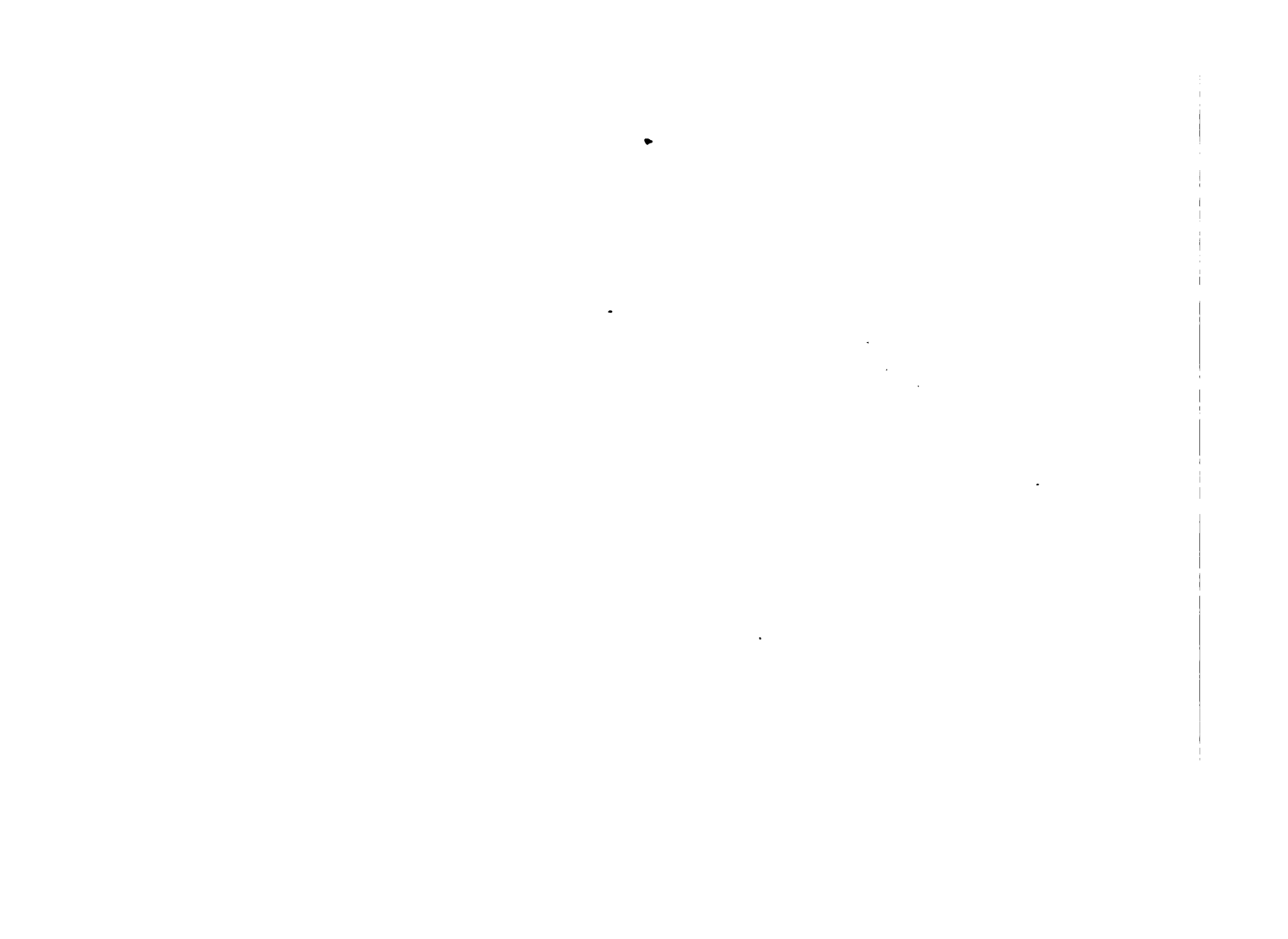
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I. THE HISTORY OF THE XENIONS.



THE HISTORY OF THE XENIONS.

THE appearance of the Xenions, a collection of satirical epigrams in the *Musen-Almanach* of 1797, is a memorable event in the literature of Germany. With the end of the eighteenth century a new era had commenced. The idea of evolution, first clearly pronounced by Caspar Friedrich Wolff in his theory of epigenesis, pointed out new aims of investigation in the realm of the natural sciences; Kant's *Critique of Pure Reason* propounded new problems in philosophy; and Beethoven conceived his grand sonatas, which reflected the spirit of an all-comprehensive aspiration in the soul-stirring notes of music. New ideals, religious, moral, and social, had dawned upon mankind, and the two great apostles of this movement in the domain of poetry were Goethe and Schiller.

It is well known what good friends Goethe and Schiller were. After the two great poets had become personally acquainted they inspired, criticised, and corrected each other, their common ideal being the firm basis of their mutual friendship, and the chief monument of their alliance are the Xenions.

Yet great though Schiller and Goethe were, they found not sufficient support among those who should have been their first followers and disciples. The men of literary callings, who should be the priests of the holiest interests of humanity, were too envious to fully recognise and acknowledge the merit of these two great poet-thinkers. Moreover, the men of letters were chiefly enamoured of their own traditional methods of literary production and could not appreciate the purity, the grandeur, and the holiness of the new taste. They misunderstood the progress-promising spirit of the time, and to their puny minds the rise of the new era appeared as a mere disturbance of their traditional habits. They looked upon the twin-giants of the world of thought as usurpers, who from personal vanity and ambition tyrannised all others, and whose impositions had either to be resisted, or silenced by shrugs.

Goethe and Schiller's enemies were, on the one side, the orthodox and narrow-minded pietists who considered their poetry as irreligious and un-Christian, accusing them of paganism, on the other side such men as the shallow Nicolai, a man of some common sense but without any genius, a man who preached that stale kind of rationalism which consisted in both the suppression of all higher aspiration and the denial of spirituality in any sense. He railed at Goethe and Schiller as well as at Kant, Fichte, and other great minds of his time who went beyond his depth and were incomprehensible to him.

Nicolai was a rich and influential publisher in Berlin ; he was an author himself, and a very prolific one too, but his writings are all superficial and barren. On several occasions he had severely criticised Goethe, and our great poet-twins asserted that in fighting superstition he attacked poetry, and in attempting to suppress the belief in *spirits* he also tried to abolish *spirit*. So Goethe makes him say in the *Walpurgisnacht* :

“ Ich sag's Euch *Geistern* in's Gesicht,
Den *Geistes-Despotismus* leid ich nicht ;
Mein Geist kann ihn nicht exerciren.”

[I tell you, spirits, to your face,
I give to spirit-despotism no place ;
My spirit cannot practise it at all.]—*Bayard Taylor*.

The irritation of the literary dwarfs showed itself in malevolent reviews of Schiller's literary enterprise, *Die Horen*.

Schiller wrote to Goethe June 15, 1795 :

"I have thought for some time that it would be well to open a critical arena in *Die Horen*. Yet we should not give away our rights by formally inviting the public and the authors. The public would certainly be represented by the most miserable voices, and the authors, as we know from experience, would become very importunate. My proposition is that we make the attack ourselves. In case the authors wish to defend themselves in *Die Horen*, they must submit to our conditions. And my advice is, not to begin with propositions, but to begin with deeds. There is no harm if we are denounced as ill-bred."

Several letters were exchanged on this subject, and Goethe wrote in a letter of December 23, 1795, to Schiller :

"We must cultivate the idea of making epigrams upon all journals ; one distich for each magazine, in the manner of Martial's *Xenia* ; and we must publish a collection of them in the *Musen-Almanach* of next year. Enclosed are some Xenions as a specimen."

Schiller answered at once, December 23, 1795 :

"The idea of the Xenions is splendid and must be carried out. . . . What a wealth of material is offered by the Stolbergs, by Racknitz, Ramdohr, the metaphysical world with its *Me's* and *Not-Me's*, friend Nicolai, our sworn enemy, the Leipsic taste-mongers, Thümmel, with Göschen as his horse-groom, and others."

Thus the two poets decided to wage a destructive war against their common enemies, and to come down upon them in a literary thunderstorm. The poets planned a "*poetical deviltry*," as they called it, and named their satirical poetry Xenions.

The word Xenion originally meant a present which a host gives to a stranger who enjoys his hospitality. The Roman poet Martial called his book of satirical epigrams *Xenia*; and, as Goethe and Schiller intended to make similar epigrammatical thrusts at Nicolai and other offenders, they adopted Martial's expression and called their verses Xenions.¹ They agreed to publish all their Xenions together, and to regard them as common property.

¹We prefer the Saxon form of the plural (viz., *Xenions*) to the Latin form (viz., *Xenia*), which is appropriate only as a name of Latin poetry.

The first Xenions were very aggressive, but by and by they became more general and lost their personal character. There are among them many which are lofty and full of deep thought.

It happened now and then that the authors of the Xenions hit the wrong man ; but this, although we may be sorry for it, was more excusable than the abuse with which their adversaries retorted.

The Xenions, as was to be expected, raised a storm of indignation, and Anti-Xenions were written by many of those who had been attacked. But while the tenor of the Xenions, in spite of their personal character, is lofty, and while we feel the high aims of Goethe and Schiller in their attempts at a purification of literature, the Anti-Xenions are *wholly* personal. They are rude, malicious, and mean. They insinuate that the Xenions were prompted by vile motives ; that Goethe and Schiller wanted more praise and flattery ; that they were envious of the laurels of others, and wanted to be the sole usurpers of Mount Parnassus. Schiller was called Kant's ape, and Goethe was reproached with his family relations.

The history of the Xenions is their justification. The Anti-Xenions are, in themselves alone, a wholesale condemnation of the opposition made to Goethe and Schiller.

Goethe wrote to Schiller concerning the reception which the Xenions found, on December 5, 1796 :

"It is real fun to observe what has been offensive to this kind of people, and also what, they think, has been offensive to us. How trivial, empty, and mean they consider the life of others, and how they direct their arrows against the outside of our works. How little do they know that a man who takes life seriously lives in an impregnable castle."

Goethe and Schiller had wielded a vigorous and a two-edged weapon in the Xenions. They had severely chastised their antagonists for incompetency ; but now it devolved upon themselves to prove the right of their censorship. And they were conscious of this duty. Goethe wrote, November 15, 1796 :

"After the bold venture of the Xenions, we must confine our labors strictly to great and worthy works of art. We must shame our adversaries by transmuting our Protean nature henceforth into noble and good forms."

Deeds proved that Goethe, as well as Schiller, were not only willing, but also able, to fulfil these intentions. Their antagonists have disappeared. Some of them would now be entirely forgotten, had not the two poets immortalised them in the Xenions.

Some Xenions are of mere transitory importance, especially such as contain allusions and criticisms that are lost to those who are not thoroughly versed in the history of the times, while others are gems of permanent value, reflecting in a few words flashes of the deepest wisdom.

It is a great pity that the Xenions are not better known among English-speaking people, and we have therefore extracted and translated those which we deem worthy of being preserved for all time.

* * *

The form of the Xenions is like their Roman prototype, the elegiac *distich*.

The elegiac distich has scarcely, if ever, been used in English poetry, although there is much classical beauty in its rhythm. It consists of alternate dactylic hexameters and pentameters which in ancient Greece were recited to the accompaniment of the flute, and

went by the name of "elegies," the etymology of which has nothing to do (as has been assumed) with lamentations, but probably means flute-songs.

Metre in Greek prosody is comparable to a musical bar, while a foot is a rhythmic figure. Some metres, such as the iambic (◡ — ◡ —) and trochaic (— ◡ — ◡), consist of two feet, but dactylic¹ metres (— ◡ ◡) consist of one foot only. Accordingly a trochaic trimeter consists of three metres or six feet; while six dactyls, the last one of which is always catalectic,² are called a dactylic hexameter.

The dactylic, or, as it is also called, the heroic, hexameter is known to the English-reading public from Longfellow's *Evangeline*. The line is irregularly divided into two parts by a break resulting from a natural pause in the sense of the words, which is called

¹ The name "dactyl" or "finger" (Greek δάκτυλος) indicates that, like a finger and also like the word δάκτυλος, it consists of one long and two short limbs.

² Catalectic means "ending" or "terminating." A catalectic metre lacks the last syllable, which, musically considered, is to be regarded as a pause. According to another rule, the last syllable is always indifferent, i. e., it may be either long or short (◡).

cæsura or incision.¹ The pentameter consists of twice two and a half, i. e., five dactylic metres (— ∪ ∪ — ∪ ∪ —), which are separated by an incision. Instead of two short syllables there may be always one long syllable, with the exception of the fifth metre of the hexameter and the latter half of the pentameter. The schedule of a distich, accordingly, is thus:

— ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ — ∪ ∪ —
 — ∪ ∪ — ∪ ∪ — || — ∪ ∪ — ∪ ∪ —

Considering the fact that the measures of Greek prosody are comparable to musical bars in which time and not accent is the decisive element, we readily understand that the

In Greek prosody each one of the various *cæsurae* has its own name: e. g. *κατὰ τρίτον τροχάϊον* (after the third trochæus or — ∪), thus — ∪ ∪ — ∪ ∪ — ∪ |; or *πενδημημερής* (after the fifth half-metre) thus — ∪ ∪ — ∪ ∪ —. The former is the most common division of a hexameter, while the duplication of the latter constitutes the measure of the pentameter.

name “pentameter” is a misnomer, for the pentameter consists as much as the hexameter of six full dactylic bars, only that there is a pause of one-half metre after each two and a half metres. Expressed in musical characters, the distich reads as follows: -



Goethe and Schiller's distichs, we are sorry to add, are not always very elegant, and sometimes lack in smoothness and correctness. This excited the anger of Voss, the famous translator of Homer in the original metre of dactylic hexameters. Voss ridiculed

Goethe and Schiller for their bad versification in a distich, which he intentionally made even worse than the worst of theirs, using the words with a wrong accentuation :

“ In’ Weimar und’ in Jena’ macht man’ Hexa’meter wie’ der ;
A’ber die Pen’tameter’ sind’ doch noch ex’cellenter’ ! ”

[In’ Weimar and’ in Jena’ they make’ hexame’-ters such as’ this ;
But’ the Pen’-tameters’ Are’ even more’ excellent’.]

In spite of some awkwardness and lack of elegance in diction, the Xenions became very popular in Germany on account of the profound ideas embodied in them. The shortcomings of their form have been forgotten on account of their intrinsic value, and there is perhaps no poetry quoted more frequently than these pithy aphorisms. They have become household words in Germany and deserve a place of honor in the literature of the world.

II. INTRODUCTORY.



OUR PURPOSE.

These brisk verses, revering the good, will annoy the philistine,
Ridicule bigots, and smite hypocrites, as they deserve.

V o r s a t z.

Den Philister verdrieße, den Schwärmer necke, den Heuchler
Quäle der fröhliche Vers, der nur das Gute verehrt.

OUR METHOD.

Wherefore in verse are we speaking? We trust that the verse is impressive.
When we were talking in prose, never ye listened to us.

Das Mittel.

Warum sagst du uns das in Versen? Die Verse sind wirksam,
Spricht man in Prosa zu euch, stopft ihr die Ohren euch zu.

THE DISTICH.

In the hexameter rises the jet of a wonderful fountain,
Which in a graceful descent back as pentameter falls

Das Distichon.

Im Hexameter steigt des Springquells flüssige Säule,
Im Pentameter drauf fällt sie melodisch herab.

BOISTEROUS.

Times have I witnessed run mad, and I never let slip the occasion
Following fashion's command, madly in madness to join.

U e b e r m ü t h i g.

Colle Zeiten hab' ich erlebt und hab' nicht ermangelt,
Selbst auch thöricht zu sein, wie es die Zeit mir gebot.

OUR COMMON FATE.

O, how we struggle and hate! Inclinations, opinions divide us.
Yet in the meantime thy locks turn into silver like mine.

Das gemeinsame Schicksal.

Siehe, wir hassen, wir streiten, es trennet uns Neigung und Meinung;
Aber es bleichet indes dir sich die Locke, wie mir.

THE LAST MARTYR.

That you may roast me like Huss, it is possible; but it is certain,
After me cometh the swan who will my mission complete.

[See Note No. 1.]

Der letzte Märtyrer.

Auch mich bratet ihr noch als Huß vielleicht, aber wahrhaftig!
Lange bleibet der Schwan, der es vollendet, nicht aus.

III. SOUL AND WORLD.

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OUR OWN.

Common possessions are thoughts, while your sentiment only is private.
Shall He your property be, feel Him—the God whom you think.

Das eigne Ideal.

Allen gehört, was du denkst, dein eigen ist nur, was du fühlst,
Soll er dein Eigenthum sein, fühle den Gott, den du denkst.

HARMONY.

Reason, what is it? The voice of the whole; and thy heart is thy selfhood.
Happy thou art, if for aye reason will dwell in thy heart.

Schöne Individualität.

Stimme des Ganzen ist deine Vernunft, dein Herz bist du selber:
Wohl dir, wenn die Vernunft immer im Herzen dir wohnt.

THE KEY.

If, friend, thyself thou wouldst fathom, observe how thy fellows are acting.
If thou thy fellows wilt know, search in the heart of thyself.

Der Schlüssel.

Willst du dich selber erkennen, so sieh, wie die Andern es treiben.
Willst du die Andern verstehn, blick in dein eigenes Herz.

WORTH AND VALUE.

Dost thou *possess* things, impart them to me, and I'll pay thee their value.
If, my friend, something thou *art*, let us exchange, please, our souls!

Das Werthe und Würdige.

Hast du etwas, so gib es her und ich zahle, was recht ist,
Bist du etwas, o dann tauschen die Seelen wir aus.

NATURE AND REASON.

Reason may build above nature, but findeth there emptiness only,
Genius can nature increase; but it is nature it adds.

Der Genius.

Ueber Natur hinaus baut die Vernunft, doch nur in das Leere,
Du nur, Genius, mehrst in der Natur die Natur.

ONENESS.

Beauty is always but one, though the beautiful changes and varies,
And 'tis the change of the one, which thus the beautiful forms.

S c h ö n h e i t.

Schönheit ist ewig nur Eine, doch mannichfach wechselt das Schöne,
Daß es wechselt, das macht eben das Eine nur schön.

VARIOUS DESTINIES.

Millions of folks are kept busy the race of mankind propagating,
But in the minds of a few, only, humanity grows.

Die verschiedene Bestimmung.

Millionen sorgen dafür, daß die Gattung bestehe,
Über durch Wenige nur pflanzen die Menschheit sich fort.

THE IMMUTABLE.

Time, unimpeded, is hastening onward. It seeketh the constant.
He who is faithful will bind time with eternity's ties.

Das Unwandelbare.

„Unaufhaltsam enteilet die Zeit.“ — Sie sucht das Beständ'ge.
Sei getreu, und du legst ewige Fesseln ihr an.

THE LAW OF NATURE.

Thus it was always, my friend; it will be so forever, that weakness
Claims in its favor the rule, yet it is strength that succeeds.

Das Naturgesetz.

So war's immer, mein freund, und so wird's bleiben. Die Ohnmacht
Hat die Regel für sich, aber die Kraft den Erfolg.

ZEUS TO HERACLES.

**Thou hast divinity, son, not acquired by drinking my nectar;
But thy divinity has conquered the nectar for thee.**

Zeus zu Herkules.

**Nicht aus meinem Nektar hast du dir Gottheit getrunken;
Deine Götterkraft war's, die dir den Nektar errang.**

FOLLY AND INSANITY.

Wit, if it foolishly misses the point, is saluted with laughter,
But when a genius slips, furious, a madman, he raves.

Überwitz und Wahwitz.

Ueberspringt sich der Witz, so lachen wir über den Thoren,
Gleitet der Genius aus, ist er dem Rasenden gleich.

MOTIVES AND ACTION.

“God only seeth the heart!”—Since the heart can be seen by God only,
Friend, let us also behold something that is not amiss.

Inneres und Aeußeres.

„Gott nur siehet das Herz.“—Drum eben, weil Gott nur das Herz sieht,
Sorge, daß wir doch auch etwas Erträgliches sehn.

●

BAAL PRIESTS.

Liberty sacred and holy, man's noble endeavor for progress,
Never couldst thou for thy cause worse representatives find.

B a a l s p f a f f e n .

Heilige Freiheit! Erhabener Trieb der Menschen zum Bessern!
Wahrlich, du konntest dich nicht schlechter mit Priestern verfehn!

SALVATION.

Two are the roads out of life, which to all lie equally open :

To the ideal the one leadeth, the other to death.

Venture to make your escape on the former as long as you're living,

Ere on the latter you are doomed to destruction and death.

Die idealische Freiheit.

Aus dem Leben heraus sind der Wege zwei dir geöffnet :

Zum Ideale fährt einer, der andere zum Tod.

Siehe, daß du bei Zeit noch frei auf dem ersten entspringest,

Ehe die Parze mit Zwang dich auf dem andern entführt

.HUMAN LIFE.

**When we are starting in life, an eternity opens before us.
Yet at its close e'en the wise narrowly limited end.**

Menschliches Wirken.

**An dem Eingang der Bahn liegt die Unendlichkeit offen,
Doch mit dem engesten Kreis horet der Weiseste auf.**

IMMORTALITY.

Art thou afraid friend, of death, and thou longest for life everlasting?
Live as a part of the whole, when thou art gone it remains.

U n s t e r b l i c h k e i t.

Vor dem Tod erschrickst du? Du wünschest, unsterblich zu leben?
Leb' im Ganzen! Wenn du lange dahin bist, es bleibt.

INDESTRUCTIBLE.

Float down-stream to the ocean, O ice-floe! And if as an ice-floe
Thou dost not reach the great main, surely thou find'st it as drop.

U n s t e r b l i c h.

Schwimme, du mächtige Scholle, nur hin! und kommst du als Scholle
Nicht hinunter, du kommst doch wohl als Tropfen ins Meer.

GOD, WORLD, AND MAN.

Is it a secret abysmal, what God, what the world, and what man is?
No! But none fancy the truth; therefore the secret remains.

Gott, Welt und Mensch.

Ist's denn so großes Geheimniß, was Gott und der Mensch und die Welt sei?
Nein! Doch Niemand hört's gerne; da bleibt es geheim.

IV. CRITICAL AND LITERARY.

.



THE POET ADDRESSES HIS MUSE.

How I could live without *thee*, I conceive not. But horror o'ertakes me,
Seeing these thousands and more who without *thee* can exist.

U n d i e M u s e .

Was ich ohne dich wäre, ich weiß es nicht; aber mir grauet,
Sich' ich, was ohne dich Hundert' und Tausende find.

TO INCOMPETENT REVIEWERS.

Difficult 'tis to achieve; criticism is easy, O critics!
Shrink not, when finding a flaw, freely from praising the good.

Die Unberufenen.

Tadeln ist leicht, erschaffen so schwer; ihr Tadler des Schwachen,
Habt ihr das Treffliche denn auch zu belohnen ein Herz?

WOLF'S HOMER.

Seven Greek cities have boasted of being the birthplace of Homer.
Since he is torn by the Wolf, ev'ry one taketh her piece.

[See Note No. 2.]

Der Wolfische Homer.

Sieben Städte zankten sich drum, ihn geboren zu haben,
Nun da der Wolf ihn zerriß, nehme sich jede ihr Stück.

INTELLECTUAL ARISTOCRACY.

Easily wins an enthusiast disciples by stirring the masses.
Thinkers of solidest stamp find but a scanty support.
Pictures that miracles work are invariably daubs without value,
Products of genuine art suit not the taste of the mob.

Geistige Aristokratie.

Schüler macht sich der Schwärmer genug und rühret die Menge,
Wenn der vernünftige Mann einzelne Liebende zählt.
Wunderthätige Bilder sind meist nur schlechte Gemälde:
Werke des Geists und der Kunst sind für den Pöbel nicht da.

BAD TIMES.

Language is spoiled by philosophers, logic distorted by poets,
Man's common sense in this way badly is crippled for life.

Böse Zeiten.

Philosophen verderben die Sprache, Poeten die Logik,
Und mit dem Menschenverstand kommt man durchs Leben nicht mehr.

PUNY SCRIBBLERS.

Don't be so dainty, dear sirs. Are you anxious to heap on each other
Honor and praise, you should rail one at the other with vim.

Auf zwei Sudler, die einander loben.

Nicht so, nicht so, ihr Herrn. Wollt ihr einander zu Ehren
Bringen, muß vor der Welt Einer den Andern verschrei'n.

DILETTANTE.

Didst thou succeed with a verse in a language worked out and consummate,
Shaping your thoughts and your rhymes, don't think a poet art thou.

Dilettant.

Weil ein Vers dir gelingt in einer gebildeten Sprache,
Die für dich dichtet und denkt, glaubst du schon Dichter zu sein.

TO AN AUTHOR.

If you impart to us that which you know, we'll be grateful to have it.
But if you give us yourself—please, my friend, leave us alone.

U n *.

Theile mir mit, was du weißt, ich werd' es dankbar empfangen,
Aber du gibst mir dich selbst, damit verschone mich, freund.

TO ANOTHER AUTHOR.

Please do not try to teach facts, for we care not a straw for the subject.
All we do care for are facts as they are treated by you.

[See Note No. 3.

U n * *.

Du willst Wahres mich lehren? Bemühe dich nicht, nicht die Sache
Will ich durch dich, ich will dich durch die Sache nur sehn.

WANTED.

**Wanted, a servant who writeth a legible hand, and who also
Fairly can spell, but he must leave the *belles lettres* alone.**

Sachen so gesucht werden.

**Einen Bedienten wünscht man zu haben, der leserlich schreibt
Und orthographisch, jedoch nichts in belles lettres gethan.**

ARTIFICE.

Do you desire the applause of the wordly as well as the pious,
Paint ye licentiousness, but—paint ye the Devil beside.

[See Note No. 4.]

Der Kunstgriff.

Wollt ihr zugleich den Kindern der Welt und den frommen gefallen?
Malet die Wollust—nur malet den Teufel dazu.

A DISCUSSION.

One, we can hear, speaketh after the other, but no one replieth.
Several monologues are, certainly, not a debate.

[See Note No. 5.]

Das philosophische Gespräch.

Einer, das höret man wohl, spricht nach dem Andern, doch Keiner
Mit dem Andern; wer nennt zwei Monologen Gespräch?

V. SATIRICAL AND PERSONAL.

THE GREAT MOMENT.

This present century (freely I grant it) begot a great epoch;
But the great moment, alas! findeth a very small race.

Der Zeitpunkt.

Eine große Epoche hat das Jahrhundert geboren,
Über der große Moment findet ein kleines Geschlecht.

TO SOME CRITICS.

Wretches! Speak evil of me, but oblige me by truthfully adding:
Serious is he. For the rest — wretches, speak evil of me.

An die Herren H. J. K.

Lumpen! redet lumpig von mir, doch saget: es war ihm
Ernst! und redet sodann, Lumpen, ihr lumpig von mir.

THE VINCULUM.

How Mother Nature in man has united the high and the vulgar?
Vanity did she ensconce right in the middle of both.

Das Verbindungsmittel.

Wie verfährt die Natur, um Hohes und Niedres im Menschen
Zu verbinden? Sie stellt Eitelkeit zwischen hinein.

PRESENT GENERATION.

Has it been always as now? O how strange is to-day's generation!
Only the old ones are young, only the young ones are old.

Jetzige Generation.

War es immer wie jetzt? Ich kann das Geschlecht nicht begreifen.
Nur das Alter ist jung, ach! und die Jugend ist alt.

TO THOSE IN AUTHORITY.

Don't be disturbed by the barking; remain in your places. The barkers
Eagerly wish for your seats, there to be barked at themselves.

[See Note No. 6.]

An die Oberrn.

Immer bellt man auf euch! bleibt sitzen! es wünschen die Beller
Jene Plätze, wo man ruhig das Bellen vernimmt.

ALARMING ZEAL OF INVESTIGATION.

Gentlemen, boldly dissect, for dissection is very instructive.
But the frog's fate is too sad who has to offer his leg.

Kritische Studien.

Schneidet, schneidet ihr Herrn, durch Schneiden lernet der Schüler,
Aber wehe dem Frosch, der euch den Schenkel muß leih'n!

PHRASES AND THOUGHTS.

Truly, you may for a time still deceive with your valueless counters,
But in the end, my dear sirs, debts must be paid in good coin.

Der Geist und der Buchstabe.

Lange kann man mit Marken, mit Rechenpfennigen zählen,
Endlich, es hilft nichts, ihr Herrn, muß man den Beutel doch ziehn.

THE SENSE OF A COMMITTEE.

Every one of them, singly considered, is sensible, doubtless,
But in a body the whole number of them is a dunce.

Gelehrte Gesellschaft.

Jeder, siehst du ihn einzeln, ist leidlich klug und verständig,
Sind sie in corpore, gleich wird ein Dummkopf daraus.

TASTE IN A WATERING PLACE.

This is a singular country; the springs here have taste and the rivers;
While it is not to be found in the inhabitants' minds.

Gesundbrunnen zu ***.

Seltames Land! Hier haben die Flüsse Geschmack und die Quellen,
Bei den Bewohnern allein hab' ich noch keinen verspürt.

SAMPLE OF MODERN CRITICISM.

**You, among poets, alone possess merit. To imitate nature,
Never objections you have platitudes to introduce.**

Probe moderner Kritik.

**Du nur bist mir der würdige Dichter! es kommt dir auf eine
Platitüde nicht an, nur um natürlich zu sein.**

NICOLAI'S BOOK ON THE SOURCE OF THE DANUBE.

Nothing he likes that is great; for that reason, O glorious Danube,
Nicola traces thy course till thou art shallow and flat.

[See Note No. 7.]

Nikolai's Buch über die Quellen der Donau.

Nichts kann er leiden was groß ist und mächtig, drum, herrliche Donau,
Spürt dir der Häfcher so lang nach, bis er feicht dich ertappt.

THE COLLECTOR.

Always he fought against form. All he did is, he during his lifetime
Only with trouble and pain gathered material in heaps.

formalphilosophie.

Allen formen macht er den Krieg, er weiß wohl, zeitlebens
Hat er mit Müß' und Noth Stoff nur zusammengeschiepft.

THE CRUDE ORGAN.

Can you not touch it with hands, then, O blind one, you think it a chimeric !
And 'tis a pity, your hands sully whatever they touch.

Das grobe Organ.

Was du mit Händen nicht greiffst, das scheint dir Blinden ein Unding,
Und betastest du was, gleich ist das Ding auch beschmutzt.

NICOLAI'S MOTTO.

Truth I am preaching. 'Tis truth ; and 'tis nothing but truth—understand me.
My truth, of course! For I know none to exist but my own.

Das Motto.

Wahrheit sag' ich euch, Wahrheit und immer Wahrheit, versteht sich:
Meine Wahrheit; denn sonst ist mir auch keine bekannt.

TO A PUBLISHER.

Look at this press which I own. The machine when it printeth is thinking.
Here I present you a book which as a sample may serve.

Verleger von P** Schriften.

Eine Maschine besitz' ich, die selber denkt, wie sie drucket,
Obengenanntes Werk zeig' ich zur Probe hier vor.

IN COMPARISON WITH SOCRATES.

Pythia dubbed him a sage, when of ignorance boldly he boasted.
Friend, how much wiser art thou? What he pretended, thou art.

Socrates.

Weil er unwissend sich rühmte, nannt' ihn Apollo den Weisen.
freund, wie viel weiser bist du; was er blos rühmte, du bist's.

TO CERTAIN MORALISTS.

'Tis a great pity, dear sirs, to espouse the right cause you are anxious,
But you are void of good sense: reason and judgment are gone.

An die Herren A. D. P.

Euch bedaur' ich am meisten, ihr wähltet gern das Gute,
Aber euch hat die Natur gänzlich das Urtheil verfangt.

TO THOSE WHO CHOOSE THE RÔLE OF MARTYR.

Ev'ry fanatic be nailed to the cross when he reacheth the thirties.
For when he knoweth the world, surely the dupe will turn rogue.

Guter Rathschlag.

Jeglichen Schwärmer schlägt mir ans Kreuz im dreißigsten Jahre;
Kennt er nur einmal die Welt, wird der Betrogne der Schelm.

THE BROTHERS STOLBERG.

When you reviled the Olympian gods, threw relentless Apollo
You from Parnassus. You now enter the heavenly realm.

[See Note No. 8.]

Der Erfaß.

Als du die griechischen Götter geschmäht, da warf dich Apollo
Von dem Parnasse; dafür gehst du ins Himmelreich ein.

THE CONNOISSEUR.

Vases of classical art! O how easily lived I without them!
But a Majolica pot maketh me happy and rich.

[See Note No. 9.]

Der Kenner.

Alte Vasen und Urnen! Das Zeug wohl könnt' ich entbehren;
Doch ein Majolica-Topf machte mich glücklich und reich.

SENTIMENTALISTS.

Never thought I very highly of people that are sentimental.
If an occasion arrives grossly their meanness appears.

[See Note No. 10.]

H. S.

Auf das empfindsame Volk hab' ich nie was gehalten, es werden,
Kommt die Gelegenheit nur schlechte Gesellen daraus.

THE PROPHET.

Pity 'tis, when thou wast born, that but one man Nature created!
Stuff for a gentleman is, and for a scoundrel, in thee.

[See Note No. 11.]

Der Prophet.

Schade, daß die Natur nur Einen Menschen aus dir schuf,
Denn zum würdigen Mann war und zum Schelmen der Stoff.

THE HALF-BIRD.

Vainly the ostrich endeavors to fly: he but awkwardly saileth
When he is moving his feet over the issueless sand.

[See Note No. 12.]

Der Halbvogel.

fliegen möchte der Strauß, allein er rudert vergeblich,
Ungeschickt rühret der fuß immer den leidigen Sand.

PARTISAN SPIRIT.

Where there are parties, the people are siding with zeal on each issue.
Years must elapse before both join in the middle their hands.

Parteigeist.

Wo Parteien entstehen, hält Jeder sich hüben und drüben,
Diele Jahre vergehn, eh' sie die Mitte vereint.

VI. THE PHILOSOPHERS IN HADES.



THE POET SPEAKS:

Well met! I come here to question concerning the one thing that's needed.
That, philosophical friends, made me descend to this place.

Philosophen.

Gut, daß ich euch, ihr Herren, in pleno beisammen hier finde,
Denn das Eine, was noth, treibt mich herunter zu euch.

ARISTOTLE.

Question right out, my dear sir, for we read philosophical journals,
Whatso'er happens on earth, we keep instructed on all.

Aristoteles.

Gleich zur Sache, mein Freund. Wir halten die Jenaer Zeitung
Hier in der Hölle und sind längst schon von Allem belehrt.

URGENT.

**Gentlemen, listen! I'll stay here until you propose me a statement
That's universally true, one that we all can accept.**

Dringend.

**Desto besser! So gebt mir, ich geh' euch nicht eher vom Leibe,
Einen allgiltigen Satz, und der auch allgemein gilt.**

DESCARTES.

Cogito ergo sum: I am thinking and therefore existing.

If but the former is true, there's of the latter no doubt.

Descartes.

Cogito ergo sum. Ich denke und mithin, so bin ich,

Ist das Eine nur wahr, ist es das Andre gewiß.

MY ANSWER.

**If I am thinking, I am. Very well! But who constantly thinketh?
Often I was, I confess, when forsooth nothing I thought.**

Ich.

**Denk ich, so bin ich! Wohl! Doch wer wird immer auch denken?
Oft schon war ich, und hab' wirklich an gar nichts gedacht!**

SPINOZA.

Things do exist, sir, and therefore a thing of all things is existing ;
And in the thing of all things swim we just such as we are.

Spinoza.

Weil es Dinge doch gibt, so gibt es ein Ding aller Dinge,
In dem Ding aller Ding' schwimmen wir, wie wir so find.

BERKELEY.

True is the opposite, let me declare. Besides *me* there is nothing.
Everything else, you must know, is but a bubble in *me*.

Berkeley.

Just das Gegentheil sprech' ich. Es gibt kein Ding als mich selber!
Alles andre, in mir steigt es als Blase nur auf.

LEIBNITZ.

Two things exist, I admit, the world and the soul; of which neither
Knows of the other; yet both indicate oneness at last.

Leibniz.

Zweierlei Dinge laß ich passiren, die Welt und die Seele,
Keins weiß vom andern und doch deuten sie beide auf Eins.

KANT.

Naught do I know of the thing, and naught of the soul know I either.
Both to me only appear; but by no means are they sham.

K a n t.

Von dem Ding weiß ich nichts, und weiß auch nichts von der Seele,
Beide erscheinen mir nur, aber sie sind doch kein Schein.

DAVID HUME.

Do not converse with those people, for Kant has thrown all in confusion.
Me you must ask; for I am even in Hades myself.

David Hume.

Rede nicht mit dem Volk, der Kant hat sie alle verwirret,
Mich frag', ich bin mir selbst auch in der Hölle noch gleich.

FICHTE.

I am *I*, and *I* posit *myself*; but in case I don't posit
Me as myself—very well: then the NOT-*I* is produced.

fichte.

Ich bin ich, und setze mich selbst, und setz' ich mich selber
Als nicht gesetzt, nun gut! setz' ich ein Nicht-Ich dazu.

REINHOLD.

Surely conception existeth ; that proves the existence of concepts,
And of conceivers, no doubt ; which altogether make three.

Reinhold.

Vorstellung wenigstens ist ; ein Dargestelltes ist also
Ein Vorstellendes auch, macht, mit der Vorstellung, drei !

MY ANSWER.

These propositions, O sages, possess but small value; they're trifling.
Make me some statement that helps, and let it be to the point.

Ich.

Damit loß ich, ihr Herrn, noch keinen Hund aus dem Ofen,
Einen erkledlichen Satz will ich, und der auch was setzt.

K. CH. F. SCHMIDT, THE MORAL PHILOSOPHER.

In theoretical regions, no more can be found by inquirers.

But still the practical word holdeth, "Thou canst" for "Thou shalt."

K. Ch. f. Schmidt.

Auf theoretischem feld ist weiter nichts mehr zu finden,

Über der praktische Satz gilt doch: Du kannst, denn du sollst!

MY ANSWER.

Well, I expected it so; for whene'er you have nothing to answer,
People like you will at last still to our conscience appeal.

Jch.

Dacht' ich's doch! Wissen sie nichts Vernünftiges mehr zu erwidern,
Schieben sie's einem geschwind in das Gewissen hinein.

PHILOSOPHY.

Which will survive of the many philosophies? Surely I know not!
Always philosophy though, truly I hope, will remain.

Die Philosophien.

Welche wohl bleibt von allen den Philosophien? 'Ich weiß nicht,
Über die Philosophie, hoff' ich, soll immer bestehn.

VII. PHILOSOPHICAL PROBLEMS.

FOR SALE.

**Since Metaphysics of late without heirs to her fathers is gathered,
Here at the auctioneer's are "things in themselves" to be sold.**

Auction.

**Da die Metaphysik vor kurzem unbeerbt abging,
Werden die „Dinge an sich“ morgen sub hasta verkauft.**

A FLAW.

Let but an error be hid in the stone of foundation. The builder
Buildeth with confidence on. Never the error is found.

[See Note No. 13.]

Die Möglichkeit.

Liegt der Irrthum nur erst, wie ein Grundstein, unten im Boden,
Immer baut man darauf, nimmermehr kömmt er an Tag.

EMPIRICISTS.

On the securest of paths you have started, and no one denies it.
But on the straightest of roads blindly you grope in the dark.

Empiriker.

Daß ihr den sichersten Pfad gewählt, wer möchte das läugnen?
Aber ihr tappet nur blind auf dem gebahntesten Pfad.

THEORETICISTS.

You are obedient to rules, and 'tis, doubtless, your well-joined conclusions,
Would prove reliable, sirs, were but your premises true.

Theoretiker.

Ihr verfährt nach Gesetzen, auch würdet ihr's sicherlich treffen,
Wäre der Obersatz nur, wäre der Untersatz wahr!

LAST REFUGE.

Oh! how disdainful you speak and how proud, of the specialist's blindness!
But in emergencies, *he* comes to the rescue alone.

Letzte Zuflucht.

Vornehm schaut ihr im Glück auf den blinden Empiriker nieder,
Aber, seid ihr in Noth, ist er der delphische Gott.

NATURAL SCIENCE AND TRANSCENDENTAL PHILOSOPHY.

Enmity be between both, your alliance would not be in time yet.

Though you may separate now, truth will be found by your search.

Naturforscher und Transcendental-Philosophen.

feindschaft sei zwischen euch, noch kommt das Bündniß zu frühe,

Wenn ihr im Suchen euch trennt, wird erst die Wahrheit erkannt.

THE SAME.

Both have to travel their ways, and the one should not know of the other.
Each one must wander on straight, yet in the end they will meet.

An die voreiligen Verbindungstifter.

Jeder wandle für sich, und wisse nichts von dem Andern,
Wandeln nur Beide gerad', finden sich Beide gewiß.

KANT AND HIS INTERPRETERS.

One man of wealth gives a living to armies of indigent people ;
Kings that are building provide teamsters with plenty of work.

Kant und seine Ausleger.

Wie doch ein einziger Reicher so viele Bettler in Nahrung
Setzt! Wenn die Könige bau'n, haben die Kärner zu thun.

THE THEOLOGIAN AND TELEOLOGY.

**Worship, O man, the Creator, who, when he created the cork-tree,
Kindly suggested the art, how we might bottle our wine.**

Der Teleolog.

**Welche Verehrung verdient der Weltenschöpfer, der gnädig,
Als er den Korkbaum schuf, gleich auch die Stöpsel erfand.**

THE PROBLEM OF NATURAL LAW.

Years upon years I've been using my nose for the purpose of smelling.
Now I must question myself: Have I a right to its use?

Rechtsfrage.

Jahre lang schon bedien' ich mich meiner Nase zum Riechen,
Hab' ich denn wirklich an sie auch ein erwetsliches Recht?

PUFFENDORF'S REPLY.

Well! 'Tis a critical case! But possession is strong in your favor.
Since you're possessing your nose, use it in future, I say.

[See Note No. 14.]

Puffendorf.

Ein bedenklicher Fall! doch die Erste Possession scheint
für dich zu sprechen, und so brauche sie immerhin fort.

•

A MORAL PROBLEM.

Willingly serve I my friends; but, 'tis pity, I do it with pleasure.
And I am really vexed that there's no virtue in me!

[See Note No. 13.]

Gewissenscrupel.

Gerne dien' ich den Freunden, doch thu' ich es leider mit Neigung,
Und so wurmt es mir oft, daß ich nicht tugendhaft bin.

.

THE KANTIAN'S DECISION.

Better advice I can't give you than that you must try to despise friends.
Then what your duty demands, you will perform with disgust.

[See Note No. 15.]

Decisum.

Da ist kein andrer Rath, du mußt suchen, sie zu verachten,
Und mit Abſcheu alsdann thun, wie die Pflicht dir gebeut.

HUMAN KNOWLEDGE.

When thou decipher'st in nature the writing which thou hast inscribed there,
When its phenomena thou castest in groups for thine eye,
When thou hast covered its infinite fields with thy measuring tape-lines,
Dost thou imagine, thy mind really graspeth the All?
Thus the astronomer paints on the heavens his star-constellations
Merely his bearings to find easily in their domain.
Suns that revolve at a measureless distance, how closely together
Have they been joined in the swan and in the horns of the bull!
But can the heavens be thus understood in their mystical cycles,
When their projections appear on planispherical charts?

[See Note No. 16.]

Menschliches Wissen.

Weil du liesest in ihr, was du selber in sie geschrieben,
Weil du in Gruppen fürs Aug' ihre Erscheinungen reihst,
Deine Schnüre gezogen auf ihrem unendlichen Felde,
Wähnst du, es fasse dein Geist ahnend die große Natur.
So beschreibt mit Figuren der Astronome den Himmel,
Daß in dem ewigen Raum leichter sich finde der Blick,
Knüpft entlegene Sonnen, durch Siriusfernen geschieden,
Aneinander im Schwan und in den Hörnern des Stiers.
Über versteht er darum der Sphären mythische Tänze,
Weil ihm das Sternengewölbe sein Planiglobium zeigt?

SYSTEMS.

Splendidly did you construct your sublime philosophical systems!
Heaven! how shall we eject errors that live in such style.

Die Systeme.

Prächtig habt ihr gebaut. Du lieber Himmel! Wie treibt man,
Nun er so königlich erst wohnet, den Irrthum heraus!

VIII. SCIENCE AND ART.

GENIUS A GIFT.

Born is the poet 'tis said; and we add, the philosopher also.
For it is certain that truth has to be formed to be seen.

Wissenschaftliches Genie.

Wird der Poet nur geboren? Der Philosoph wird's nicht minder,
Alle Wahrheit zuletzt wird nur gebildet, geschaut.

TRUTH AND FORM.

Truth will be mighty although an inferior hand should defend it,
But in the empire of art form and its contents are one.

Mittheilung.

Aus der schlechtesten Hand kann Wahrheit mächtig noch wirken
Bei der Schönheit allein macht das Gefäß den Gehalt.

CREATION.

Good of the good, I declare, that each sensible man can evolve it ;
But a true genius, indeed, good of the bad can produce.
Forms reproduced are a mere imitation ; but genius createth ;
What is to others well formed, is but material to him.

Der Nachahmer.

Gutes aus Gutem, das kann jedweder Verständige bilden ;
Aber der Genius ruft Gutes aus Schlechtem hervor.
An Gebildetem nur darfst du, Nachahmer, dich üben ;
Selbst Gebildetes ist Stoff nur dem bildenden Geist.

DIFFERENT APPLICATIONS.

Science to one is the Goddess, majestic and lofty,—to others
She is the cow that supplies butter to put on his bread

Wissenschaft.

Einem ist sie die hohe, die himmlische Göttin, dem Andern
Eine tüchtige Kuh, die ihn mit Butter versorgt.

THE SUBLIME.

**Boldly astronomers claim that their science is truly sublimest ;
Aye ; but sublimity, sirs, nowhere existeth in space.**

U n d i e A s t r o n o m e n .

**Euer: Gegenstand ist der erhabenste freilich im Raume ;
Über, Freunde, im Raum wohnt das Erhabene nicht.**

FICTION.

“What is the purpose of poetry? Say!”—By and by I shall tell you.
First of the real, my friend, tell me the purpose and use.

Poet, Erdichtung und Wahrheit.

Wozu nützt denn die ganze Erdichtung? Ich will es dir sagen,
Leser, sagst du mir erst, wozu die Wirklichkeit nützt.

THE POET AND THE NATURALIST.

Both of us search for the truth ; thou without there, I here in the inner
Heart of myself. And the truth each one thus findeth at last.
Is but clearsighted thy eye, it will meet in the world the Creator.
And is but healthy my heart, clearly it mirrors the world.

Die Uebereinstimmung.

Wahrheit suchen wir beide; du außen im Leben, ich innen
In dem Herzen, und so findet sie jeder gewiß.
Ist das Auge gesund, so begegnet es außen dem Schöpfer,
Ist es das Herz, dann gewiß spiegelt es innen die Welt.

TRUST IN SCIENTIFIC TRUTH.

Sail, O thou sailor courageous! Ne'er mind that the wit will deride thee.

And that thy boatswain will drop wearied of work at the helm.

Sail, O sail on for the West: There the land must emerge from the ocean,

As your vaticinal mind clearly perceiveth e'en now.

Trust to the God who thee leadeth, and cross the mysterious ocean.

Did there the land not exist, now would it rise from the deep.

Truly with genius Nature has made an eternal alliance,

What he has promised, forsooth, she, without fail, will fulfil.

K o l u m b u s .

Steure, muthiger Segler! Es mag der Wiß dich verhöhnen
Und der Schiffer am Steu'r senken die lässige Hand.
Immer, immer nach West! Dort muß die Küste sich zeigen,
Liegt sie doch deutlich und liegt schimmernd vor deinem Verstand.
Traue dem leitenden Gott und folge dem schweigenden Weltmeer!
Wär' sie noch nicht, sie stieg' jetzt aus den Fluthen empor.
Mit dem Genius steht die Natur in ewigem Bunde;
Was der eine verspricht, leistet die andre gewiß.

WISDOM AND PRUDENCE.

Will you attain, my dear friend, to the loftiest summit of wisdom,
Dare it and don't be afraid, should you by prudence be scoffed.
Prudence shortsightedly sees of the shores but the one that recedeth,
But she can never discern that one for which you set sail.

Weisheit und Klugheit.

Willst du, Freund, die erhabensten Höh'n der Weisheit erfliegen,
Wag' es auf die Gefahr, daß dich die Klugheit verlacht.
Die kurzfristige sieht nur das Ufer, das dir zurückflieht,
Jenes nicht, wo dereinst landet dein muthiger Flug.

IX. WISDOM, MORALITY AND RELIGION.

THE HIGHEST.

Do you desire the highest and greatest? A plant can instruct you.
What it unconsciously is, will it! 'Tis all you can do.

Das Höchste.

Suchst du das Höchste, das Größte? Die Pflanze kann es dich lehren;
Was sie willenlos ist, sei du es wollend—das ist's!

ENTHUSIAST AND NATURALIST.

Had ye the power, ye pious, to grasp your ideals completely,
Certainly you would revere Nature for that is her due.
Had ye the power, philistines, to grasp the entire of Nature.
Surely your path could but lead up to ideal domains.

Natur und Vernunft.

Wär't ihr, Schwärmer, im Stande, die Ideale zu fassen,
O so verehrtet ihr auch, wie sich's gebührt, die Natur.
Wär't ihr, Philister, im Stand, die Natur im Großen zu sehen,
Sicher führte sie selbst euch zu Ideen empor.

MISREPRESENTED.

**Moralists pillory Nature, and yet she is holy and healthy!
Reason's divinity is vilely by bigots debased.**

f r a g e n.

**fromme gesunde Natur! Wie stellt die Moral dich an Dranger!
Heil'ge Vernunft! Wie tief stürzt dich der Schwärmer herab!**

PHILOSOPHER AND BIGOT.

While the philosopher standeth on earth, eyes heavenward raising.
Bigots lie, eyes in the mud, stretching their legs to the skies.

Der Philosoph und der Schwärmer.

Jener steht auf der Erde, doch schauet das Auge zum Himmel,
Dieser, die Augen im Koth, recket die Beine hinauf.

THEOLOGICAL HEDONISTS.

Folks that seek pleasure in all, will with gluttony relish ideas;
Spoons they will carry, and forks, up to celestial repasts.

Th e o p h a g e n .

Diesen ist alles Genuß. Sie essen Ideen und bringen
In das Himmelreich selbst Messer und Gabel hinauf.

FRIEND AND ENEMY.

Dear is the friend, whom I love; but the enemy, too, is of value.

Friends have encouraged my skill, enemies taught me the ought.

freund und feind.

Thener ist mir der freund, doch auch den feind kann ich nützen;

Zeigt mir der freund, was ich kann, lehrt mich der feind, was ich soll.

DISTINCTION.

There's a nobility, too, in the empire of morals. For common
Natures will pay with their deeds, noble ones by what they are.

Unterschied der Stände.

Adel ist auch in der sittlichen Welt. Gemeine Naturen
Zahlen mit dem, was sie thun, edle mit dem, was sie sind.

PERFECTION.

No one resemble the other, but each one resemble the Highest!
“How is that possible? Say!” Perfect must ev'ry one be.

Aufgabe.

Keiner sei gleich dem Andern, doch gleich sei Jeder dem Höchsten!
Wie das zu machen? Es sei Jeder vollendet in sich.

GOODNESS AND GREATNESS.

Only two virtues exist. How I wish they were always united!
Goodness should always be great; greatness should always be good.

Güte und Größe.

Nur zwei Tugenden gibt's. O, wären sie immer vereint,
Immer die Güte auch groß, immer die Größe auch gut!

THE ONE THING NEEDED.

**Whether the smartest thou art does not matter, but this is important,
That thou be honest throughout both at the council and home.**

Die Hauptsache.

**Ob du der Klügste seist, daran ist wenig gelegen;
Aber der Biederste sei, so wie bei Rathe, zu Haus.**

OUR DUTY.

Always aspire to the whole, and can you alone independent
Not be a whole of yourself, serve as a part of a whole.

Pflicht für Jeden.

Immer strebe zum Ganzen; und kannst du selber kein Ganzes
Werden, als dienendes Glied schließ' an ein Ganzes dich an.

DIFFERENCE IN ONENESS.

Truth is the same to us all; yet to each her appearance will vary.
When she remaineth the same, diff'rent conceptions are true.

W a h r h e i t.

Eine nur ist sie für Alle, so siehet sie Jeder verschieden,
Daß es Eines doch bleibt, macht das Verschiedene wahr.

REPETITION.

Let me repeat it a hundred, a thousand times: "Error is error."
Whether the greatest it says, whether the smallest of men.

Wiederholung.

Hundertmal werd' ich's euch sagen und tausendmal: Irrthum ist Irrthum!
Ob ihn der größte Mann, ob ihn der kleinste beging.

UTILITY.

Truth that will injure is dearer to me than available error,
Truth hath a balm for the wounds which she so wisely inflicts.

Was nützt.

Schädliche Wahrheit, wie zieh' ich sie vor dem nützlichen Irrthum!
Wahrheit heilet den Schmerz, den sie vielleicht uns erregt.

HARM.

Whether an error will harm us? Not always! but certainly erring
Always will harm us. How much, friends, you will see in the end.

Was schadet.

Ist ein Irrthum wohl schädlich? Nicht immer, aber das Irren,
Immer ist's schädlich, wie sehr, sieht man am Ende des Wegs.

DISCIPLINE.

Truth will not harm us. She's like to a mother who sometimes must punish,
Lovingly rearing her child, but will no flattery brook.

Zucht.

Wahrheit ist niemals schädlich, sie straft—und die Strafe der Mutter
Bildet das schwankende Kind, wehret der schmeichelnden Magd.

COMFORT.

Error accompanies us; yet a yearning inviolate in us
Constantly leadeth our mind nearer and nearer to truth.

Trost.

Nie verläßt uns der Irrthum, doch zieht ein höher Bedürfniß
Immer den strebenden Geist leise zur Wahrheit hinan.

ANALYTICAL TRUTH-SEEKERS.

Do you take truth for an onion whose layers you singly can peel off?
Never on truth you can draw save you deposit it first.

[See Note No. 17.]

Analytiker.

Ist denn die Wahrheit ein Zwiebel, von dem man die Häute nur abschält?
Was ihr hinein nicht gelegt, ziehet ihr nimmer heraus.

DEPRECIATED COIN.

Princes are coining mean coppers that poorly are plated with silver,
Stamping their portraits thereon. Long the deceit remains hid.
Thus the enthusiast stampeth, as genuine, nonsense and errors.
Many accept them as good, lacking the touchstone of truth.

Schlechte Münze.

fürsten prägen so oft auf kaum verfilbertes Kupfer
Ihr bedeutendes Bild; lange betrügt sich das Volk.
Schwärmer prägen den Stempel des Geists auf Lügen und Unfinn.
Wem der Probierstein fehlt, hält sie für redliches Gold.

RITUAL.

“How these assiduous bonzes are ringing their bells to the people
Only to cause them to come vain repetitions to make!”
Do not vituperate bonzes; they know the demands of the people:
Vain repetitions, observe! always will gladden man's heart.

Ceremoniendienst.

Wie sie klingeln, die Pfaffen! Wie angelegen sie's machen,
Daß man komme, nur ja plappre, wie gestern so heut!
Scheltet mir nicht die Pfaffen! sie kennen des Menschen Bedürfnis:
Denn wie ist er beglückt, plappert er morgen wie heut!

MYSTICS.

That is the very mysterious secret that openly lieth,
Always surrounding your minds, but from your sight 'tis concealed.

An die Mytiker.

Das ist eben das wahre Geheimniß, das Allen vor Augen
Liegt, euch ewig umgiebt, aber von Keinem gesehn.

LIGHT AND COLOR.

Live, thou Eternally-One, in the realm of immutable oneness,
Color, in changes so rich, kindly descend upon earth.

Licht und farbe.

Wohne, du ewiglich Eines, dort bei dem ewiglich Einem!
farbe, du wechselnde, komm freundlich zum Menschen herab!

NOT IRRELIGIOUS.

What my religion? I'll tell you! There is none among all you may mention
Which I embrace. — And the cause? Truly, religion it is!

Mein Glaube.

Welche Religion ich bekenne? Keine von allen,
Die du mir nennst! „Und warum keine?“ Aus Religion.

OUR FATHER.

Though you may work and aspire, you will never escape isolation,
Till with her might to the All Nature has knitted your soul.

Der Vater.

Wirke, so viel du willst, du stehst ewig allein da,
Bis an das All die Natur dich, die gewaltige, knüpft.

X. NOTES.



