

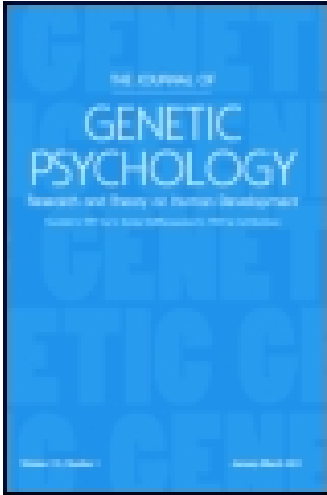
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THE PEDAGOGY OF JESUS.

By G. HAROLD ELLIS, Fellow in Clark University.

INTRODUCTION.

The influence of Jesus upon the lives of men is one of the wonders of history. What gave this humble Galilean peasant this power has been the theme of discussion ever since his day.

An easy answer is found in theology in that "he who spake as never man spake," whose words came "with authority and not as the Scribes," and whose healing words reached to the depths of man's life and penetrated the tomb, could be no less than God incarnate; and hence it is presumption to penetrate the veil of mystery cast over his life.

The skeptic answers the question by telling us that great men have always been deified by their devotees, and we are staggered by the array of proof he brings before us.

Both of these answers are unsatisfactory. Grant that Jesus were God himself, he must conduct himself so as to be understood by common mortals, and thus the manner of approach to men is still a legitimate problem for study.

The mythical theory may be true but that does not tell us how Jesus got the influence over men such as to cause them to deify him. The success of Christianity depended upon something more than the preaching of a miracle-working God-man, and that *something* must be sought for in the method and teaching of Jesus. The solution of the problem must then be in Jesus as a *teacher*. All the theological speculations are but the evidence of the profound impression Jesus made on his hearers. The psychological fact remains, whatever interpretation is given to the theology or mythology—as one chooses to call it. It is not the multitude of words but the *fact* behind them.

That Jesus was a teacher has never been recognized as it ought in educational literature, lives of Christ and theology. Educational works have ignored him, lives of Christ have degraded him, art has made him a pathological specimen, and theology has made him a metaphysical abstraction. Thus he has been removed from the real life among men and well may another Mary lament, "They have taken away my Lord and I know not where they have laid him."

A healthy sign of a change is in the much abused "Back to Christ." Interest is centering not so much on what the New

Testament writers have to say about him as in what Jesus has to say about life and its problems. Recent writers on social problems have generally made an appeal to the teaching of Jesus.¹

Jesus was a great personality. Great movements have always been led by great men. Men live in the memory of posterity because there was something in their life that commands its interest. That Jesus as a man was supremely great has not been recognized in the church so much as among "outsiders"—perhaps because the divine had so overshadowed the human that it was not seen.

I. THE METHOD OF JESUS.

1. *The Calling and Training of his Disciples.*

Shortly after the beginning of his ministry, Jesus collected a little band of disciples. Of their call there are two versions:—

(1) Mt. 4:18-22 and Mk. 1:16-20 give the call of Peter, Andrew, James and John just after the beginning of the Galilean ministry.

(2) Lk. 4:1-11 puts the call at a later date and gives an altogether different account of the event.

Instead of helping matters John (1:35-41) complicates matters with a third account in which Andrew, Peter, Philip and Nathaniel are called while Jesus is at the baptism of John. Mark and Matthew as representing the older tradition are to be followed. They know nothing of John's account and Luke's is irreconcilable.

That Jesus made a careful study of his man before he called him, we have every reason to believe. He felt he had a great work to perform and that much depended upon the character of the men he chose to assist him.

Nothing is more remarkable than the way in which Jesus almost impressed desirable men into his service, and turned away those he saw to be undesirable, however anxious they were to follow him (Mt. 8:18-22).

This ability to read men at a glance, while exaggerated in John, is the key to his wonderful success, and shows that the years spent as a Nazareth carpenter were improved by the study of men. But with all his insight Jesus made one mistake—in Judas.

We are not to take Lk. 6:12-16 as evidence that Jesus chose his disciples all at one time. The same call that was given to the Galilean fishermen was given to others throughout the course of his ministry whenever he saw a young man of promising usefulness (Mt. 8:19; 9:9; 19:21 and Lk. 9:57).

¹Peabody: Jesus Christ and the Social Question.

Even if there were but twelve disciples there is no good reason for supposing that the number was complete before the close of his ministry, and it seems more likely that all who were called were taken into the number of the disciples and those whose names are mentioned are the more prominent ones, while the number twelve is due to the artificiality of the Apostolic church which took special delight in making all of Jesus' acts symbolical. The lists of the Twelve differ widely showing that there was some difference of opinion as to whom the list should include.

Keim has made the suggestion that Jesus chose young men in their later teens, and though unsupported by most writers on the subject, there are several reasons for supposing this to be the case:—

(1) The man called in Lk. 9:61 certainly was a young man that had not left his childhood home, for he betrays his youth in his desire to bid his parents farewell. An incident that shows the impulsiveness of youth is that of the rich young ruler (Lk. 18:18-30, Mk. 10:17-31, Mt. 19:16-30).

(2) The first four disciples had not left their childhood home. They seem not to have owned the fishing outfit but worked under the supervision of their father, who was not too aged to engage in this laborious work, for when called by Jesus they left all and followed him.

(3) The duty of marriage and raising a family gives added weight to this view. The Jews regarded children as God's richest blessing, and to be without a son was to be branded as accursed of God. The shrinking from parenthood so common to-day was totally unknown among them. Consequently, we must expect that the disciples would have been married had they been old enough or had they been long at the marriageable age.

Peter who appears as a married man, seems to have but recently become so, as he had no property to look after before he followed Jesus. He must have been the oldest of his disciples as he always appears as their spokesman.

(4) The universal tradition holds John to have been much younger than the rest of the disciples. This tradition would be worthless but for the fact that we have historical evidence that John lived till about the year 100. Tradition in regard to the other disciples' ages is less satisfactory, so whatever data the New Testament gives us or that can be derived from probabilities, must guide us here.

(5) Jesus had before him the example of the great Doctors of the Law who were ever on the alert for promising young men. The great Hillel considered it a sin to be unaccompanied by youths with whom to talk on the Law. The Pirqa Aboth, representing the thought of the great teachers of Jesus' time,

opens with the command to "raise up many disciples and make a fence to the Torah." Thus the budding youth of Judea, who were considered the guardians of the Law, were chosen by Jesus to do away with it.

The Book of Proverbs, representing the wisdom of some two or three centuries before, was the standard of training in the days of Jesus. The hoary head is praised (ch. 16:31), to learn "wisdom," the child must go to the "wise" (ch. 5:13), the progress of the pupil is the teacher's delight (ch. 12:15, 16). In such an atmosphere the course of Jesus in calling young men would be the most natural thing in the world.

(6) By far the most suggestive thought is found in the example of Socrates's love for the youth of Athens. Nothing gave him keener joy than to be with these youth who were the glory of Athens, and to talk with them on the great themes that were of interest to their budding manhood. This most interesting lesson of history has become even more interesting under the light of recent studies in adolescence, and shows the possibilities that are contained in this critical period of life that before had been undreamed.

(7) These young men were free from bias that older men would have had, and were unspoiled by the unproductive education of the times.

(8) Adolescence is the age of ideals, when the best motives of life are at the flood tide. In his lectures on adolescence, Dr. Hall has commented on the high ethical character of college graduation essays. This period of adolescence is the age of religious feeling as all reports show. Again it is the age of hero-worship.

The heroes of the world have been made and preserved in the nursery tales of a nation. Dr. Dawson's study of "Children's Interest in the Bible,"¹ and Mr. Bell's article on "The Teacher's Influence"² are extremely suggestive of the ideals of childhood and the influence of adults upon the child's ideals.

Mr. Bell's report shows the greatest influence came, for boys, from 16-18; for girls, 14-16. The moral influence predominates. There is evidence of an intense longing in the pupil to be loved and the ready response of the pupil to the teacher interested in her pupils is shown by the fact that 68% of the men and 61% of the women reported the most good gained from teachers they loved.

This is very suggestive of the influence of Jesus upon his disciples. He called these young men from all home ties (with few exceptions) and fastened their love upon himself,

¹ *Ped Sem.*, VII, pp. 157-178.

² *Ped Sem.*, VII, pp. 492-525.

and became to them a spiritual father and mother. How well he succeeded in binding them to him by their altruism, religious impulses, idealism and love, history speaks in unmistakable terms.

The possible method by which Jesus sowed the seed of his doctrine upon the virgin soil of their loving, plastic minds, is full of suggestions as to our present methods of education. These young men accompanied Jesus in his ministry and were taught by the object lesson of his life and work. Probably they were left very much to their own thought, Jesus adding a word now and then as the occasion demanded. He lived his own life and did his own work, leaving his disciples to interpret him. We can imagine Jesus going his way, deep in thought, and followed by his disciples who talked about the experiences recently passed through, of the reception they were likely to receive in the next town, or of the things they saw by the way. All this must have been carefully followed by Jesus who frequently asked what they were discussing, and by a pregnant saying or parable suggested by the trend of thought, he drove home the truth he wished them to receive.¹ Often he rebuked them for their lack of insight and enthusiasm. The confession of Peter at Cæsarea Philippi was the "final examination" before the Jerusalem trip that Jesus saw would mean so much to him and his cause, and we can well imagine the satisfaction this confession gave to Jesus concerning the success of his training.

The parables of the Growth of Grain, the Mustard Seed and the Leaven may all be taken as the expression of the method of Jesus with his disciples. To-day the hot-house, forcing methods are all-important in education. One of the present day fallacies of the Anglo-Saxon race is that all is a failure that does not yield immediate results. If Evolution has emphasized anything by its almost infinitely slow methods, it is this.

But Jesus had absolute faith in human nature, despite later dogmas on total depravity. Given good seed and proper soil, results were as sure in the spiritual world as it is in the natural world.

2. *The Form of the Teaching of Jesus.*

From the Synoptic Gospels we learn that Jesus gave not long discourses, but short pregnant sayings and parables. Matthew has given us the long sermon on the mount but from a comparison with Mark and Luke we see that all the sermons of Jesus are united as one by the first gospel.

The Sayings of Jesus have a peculiar style that differentiates

¹ See the illustration of Jesus going up to Jerusalem, in Tissot's Life of Christ.

them from the Proverbs or any other Biblical literature. The Proverbs generally compare the way of the good man with that of the bad man; they are antithetical and both bad pedagogy and low ethics. They represent not the healthy aspirations of youth, but the gouty pessimism of old age looking back at youthful indiscretions. The description of the "street walker" in Prov. 7 shows that the author was by no means a stranger to her.

The Sayings of Jesus, on the other hand, are the instinctive expression of a normal healthy mind. He never argued with a man but appealed to those things that all would recognize as true and right. As compared with the Decalogue, Jesus' Sayings are immeasurably superior. The Commandments hold up an evil before the mind and says "Thou shalt not," and straightway the desire to possess that evil is aroused if it was not there before, and strengthened, if already there. Jesus' sayings are all positive, with few exceptions in which he answered questions asked him. Thus Jesus consciously or unconsciously found the pedagogical principle that to be good or do good, one must think of the good rather than of exclusion of evil. Whatever the mind continually dwells upon will un-faillingly exclude all else. It is not unlearning bad habits that is to be emphasized, but learning new and better ones.

The paradoxes of Jesus have given many good people much distress of soul to make him consistent, never dreaming that only small souls are anxious about consistency. An example of paradoxical language is seen in a comparison of Mt. 12:30, "He who is not for me is against me," and Lk. 9:50, "He who is not against us is for us." These and other utterances were made as occasion demanded; he never stopped to see if he was consistent with what he had said before. To make an exegesis of the words of Jesus (or any portion of the Bible, for that matter) without considering the occasion under which they were spoken, is a most serious blunder. The "case system" in Legal interpretation is equally applicable in Biblical interpretation.

The Parables of Jesus have been universally admired. Though commonly in use no one had used them so extensively or so well as Jesus. He never tried to draw a crowd but rather avoided it. His method was *quality* not *quantity*. He was in no haste to stretch out for the world. The teacher can do most who concentrates his efforts upon a few chosen pupils. In glaring contrast with this is the spectacular methods, now so common among the clergy, to draw a crowd. The parabolic teaching of Jesus was given to sift the crowd and compel them to think if they would find his meaning. Strauss well says: "A Parable attracted by its imagery and gave the more thought-

ful opportunity for increasing their power of understanding and reflection."¹

Matt. 13:10-15 as the fulfillment of Isa. 6:9 is the morbid fancy of the Evangelist who had learned that the great mass of the Jews were incapable of appreciating the teaching of Jesus.² The great value of the parable is its teaching by concrete example. The 35 Parables recognized by Plummer³ may be catalogued according to the following sources:

1. Flocks and Field, 10.
2. The Sea, 1.
3. Home relations, 10.
4. Business, 5.
5. The state, 3.
6. Society, 4.
7. Religion, 2.

It will be noticed that the Parables were taken from the every-day life of the people, especially the home and field which fills the life of a simple agricultural people.

The interpretation of the Parables has caused much difference of opinion, and that of itself is of great pedagogical value. The possibility of more than one interpretation has made the Parables applicable to all times and conditions.

We have seen that Jesus left his disciples to make their own interpretations, but the Gospels tell us that though Jesus did not interpret the Parables to the multitude, he did explain their import to his disciples. With no effort to fit facts to a theory, there are two reasons why the interpretations appended to the Parables could not have been given by Jesus.

(1) It is an affront to the intelligence of Jesus and his audience. Either Jesus talked over the heads of his congregation, or the audience was extremely stupid. The people *did* understand his meaning but the chains of habit and selfish interests held them. (2) The appendices do not go well with the Parables. They are forced, lifeless, and often antagonistic to the Parable. Either Jesus was a bungler or the Evangelists were. Mt. 13 has all the Parables appended. The Parable of the Sower, which shows the different susceptibilities of men's hearts, is allegorized. "Birds of the air" will take "seed" from one kind of ground as well as another. The whole matter is due to the fear among the early church that the orthodox interpretation would not be given them, or that the readers would be as stupid as Jesus' supposed audience. Among primitive peoples the power of abstraction is not developed; all is

¹ Strauss: *New Life of Jesus*, Vol. I, p. 348. London, 1865.

² *Ibid.*

³ Art. "Parables" in *Hastings's Dict. of the Bible*.

concrete. It has taken man a long while to develop abstract thought, and as that which came the earlier is the more fundamental, concrete illustrations always appeal to that which is psychologically more fundamental than abstract thought, namely, concrete thinking.

The Lord's Supper is the only rite that can be traced to Jesus and there is much dispute over its meaning, but when viewed from the psychological side these difficulties pass away.

All men have a desire to live in the memory of posterity and much of the incentive to action is due to that desire. The tombstone, while originating in fetichism, has abundant evidence of the effort to make one's name remembered. This is not altogether a low, cheap instinct, for it is as deep as human nature and is found in the noblest of men. We cannot wonder that Jesus, on the eve of what he easily foresaw to be his death, should have asked his disciples to remember him as oft as they gathered to eat the fraternal meal. When Jesus was gone, this rite made his presence seem very real, and the more so as he was probably the subject of conversation.

Surrounded as they were by Mithra cults and other fraternal organizations more or less full of mystery, and at a time when ancestor worship was celebrated at every meal, we cannot wonder that early Christianity took to itself this purest and noblest thought of heathenism. To this must be added the common conception that the spirits of the departed were present at every meal.

The "eating the flesh and drinking the blood of Christ," which very early led to the charge of cannibalism, has come to have a repulsive character to many. The survival of this most repulsive conception is seen in the doctrine of the "real presence" and even in the Methodist Ritual where it has been toned down to symbolism. If Hylan's report is indicative of anything it shows that the communion service is in little favor. Of two questionnaires the first of 75 returns reported 8 as favoring the communion service as a form of worship, while the second with 203 returns had 74 references to the communion—69 favored it and 5 opposed it.¹ From being the all important service in the early church this service has, in the Protestant churches, come to be celebrated but once a month, twice in three months, or even quarterly, and then the service has frequently been considered celebrated too often. Hygienic principles and various other reasons suggest that the rite needs remodelling. The Lord's Supper has had by far the most profound influence of all Christian institutions, and has been the

¹J. P. Hylan: *Public Worship*. Chicago, 1901.

means of breaking down race and cast barriers. The emperor and the beggar were on a level at the Lord's table. Most of the clatter about individual cups has come from those who recognize the brotherhood of the race but are not at all anxious to demonstrate it. While some objectionable features are found in the service, Christianity would lose the one factor that has given it its levelling power if it is given up. The beauty and vitality of Christianity is bound up in the common meal exemplifying the principles of brotherhood. Looked at from any point of view the Lord's supper is the master-stroke of genius in that it gave an ethical union with the Founder and an objective brotherhood.

The Miracles of Jesus were regarded by the Gospel writers, at least, as an essential part of his ministry—the work was secondary only to the word. Jesus is represented as appealing to his works as evidence that his teaching was from God (Mt. 11:2-5). Miracles were a part of the mission of the Twelve (Mt. 10; Mk. 6:7-13) and were the final gift of Jesus to the church (Mk. 16:15-20.) To eliminate the miraculous element from the narrative and take the rest as sober history is as unscientific a method with the New Testament as it is with Homer's *Iliad*.

To an impartial student it is evident that Jesus believed that to accept his teaching would work not only a moral change in a man's life but also a healing influence in his body—in other words, holiness of life brought wholeness of body. It is also clear that he looked forward to a time when sorrow, sickness and sin would pass away to trouble man no more.

This was the belief of the New Testament writers and of the early church, and whether true to human experience or only the creation of a transcendental idealism, is a question.

The miracles are the most unsatisfactorily treated of all Biblical questions. Strauss, Keim, Renan and a host of others advocating the mythical theory, resolve all this into unhistorical accretions to the narrative, but here we have a myth as a mystery to explain. Granting mythical elements, there must be some basis for the myths. Whether the miracles are really a part of the teaching of Jesus, textual and historical criticism must answer. The effort should be not to find what he ought to have taught but to find what he really did teach, even if one has to call him in error, and unmistakably he was in some things.

By no theory of documents can the miracles be entirely eliminated, for though they are reduced to their lowest terms, the element remains and it is no harder to believe ten miracles than one. Prof. Schmiedel,¹ who reduces the genuine sayings of

¹Encyclop. Bib., Art. "Gospels."

Jesus to a dozen short fragments, admits Luke 7:22, "And he answered and said unto them, go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached unto them." The sources of the Gospels can be traced near enough to the time of Jesus to give the facts essentially as they were. A comparison of the Gospel of John with the Synoptics shows the difference between reflection and simple facts. The question remains, then, whether the Synoptic Gospels contain conscious or unconscious coloring of the facts, and in the examination of the data, two things must be borne in mind:

(1) Mythical elements may have grown up in the minds of even those who knew Jesus well, for where deep admiration for a person is felt, there is always the tendency to exaggerate the actions of his life. This may give rise to stories bearing every mark of truth and honesty. Callisthenes's *Life of Alexander the Great* may be taken as an illustration. Here a companion of Alexander invented some of the most improbable of stories and there is no evidence that he intended deception, but his admiration got the better of his good sense.

(2) There is no evidence that after the beginning of the preaching of Christianity any one doubted any tale told about Jesus, provided it was of a nature to honor his name.

The Apocryphal Gospels were early extant and of unquestioned authority as to facts, though some were heretical in doctrine, till the church arbitrarily canonized the works of those who were supposed to have seen the Lord, to the exclusion of all the rest, and even then the Apocryphal Gospels remained in the church for edification if not for doctrine. We are not to expect that every incident in the Gospels is verified history.

The account of the Virgin Birth is exactly paralleled by the Old Testament Patriarchs' wives and no one would dream that the children of Eve, Sarah or Rachel were *theogenetoi*. Nor is the birth of Gautama Buddha unlike that of Jesus—one is as likely as the other. These myths represent the psychological explanation of parenthood among primitive peoples and which now survives in the Christian doctrine that children belong to God and are put in human care for training. Never was a truer doctrine ever taught than the sacredness of parenthood.

The story of the birth of Jesus and the genealogies are due to the effort to make him fulfill prophecies which he claimed to fulfill in spirit; the test of his Sonship was not a doubtful genealogy, or Bethlehem's manger, but his *works*. The Resurrection is based upon the instinct that is as valid as the intellect and gives the assurance that if a man die he shall live again.

The old idea of a miracle as a suspension of the forces of nature by Divine interposition or as the focusing of another law at a given point so as to overbalance the forces ordinarily at work there, must be laid aside as groundless. All Thirsts who hold to an Intelligence behind and supporting all nature, must admit that it is *possible* for the Divine to make the world run backwards, but there is no evidence that the uniformity of nature has ever been broken and the improbability is so great that it amounts to an impossibility. Law is supreme.

In an examination of the miracles of Jesus each must stand on its own evidence and must be due to some natural law (then unknown), or to the exaggeration of a natural cause into the supernatural. To this latter belong the Feeding of the Five Thousand, the Walking on the Water, the Calming of the Tempest, the Raising of the Dead and the Miraculous Draught of Fishes. These all had a historical basis but it has been exaggerated.

The works of healing must be interpreted psychologically, as have all the other miracles, and shall we call them delusions or the religious interpretation of psychological phenomena? The latter view is favored by insanity and epilepsy being explained as demoniacal possession, but psychology and medicine must answer the question. This brings us to the most hotly debated ground of medicine—the fact or delusion of mental cures. Because extremists have carried this to unwarranted conclusions, that is no reason why the matter should not be calmly discussed and it would be strange indeed if where there is so much smoke there should be no fire.

It is well known that idle, nervous women imagine they have all the diseases advertised in the papers. Morbid thought is the only trouble and the disease has no objective reality. When mental cures are related they are generally turned away as merely the removal of the delusion of sickness.

That the imagination has a profound influence upon the body is not recognized as fully as it ought. The body and mind are most intimately associated and one is not affected without a corresponding change in the other. Every thought tends to express itself in motor phenomena.¹ This is well shown by the popular planchette and "mind-reading." Attention fixed on any part of the body will give a sensation in that part.²

Fear may cause death. Mosso relates cases of death from hydrophobia from fear of it and cures wrought by simply re-

¹Lindley, E. H.: A Preliminary Study of Some of the Phenomena of Mental Effort, *Am. J., of Psy.*, VII, pp. 491-517.

²Hunter: quoted by Tuke. Influence of the Mind upon the Body, Vol. I, p. 5.

moving the fear. In times of pestilence fear has caused many deaths or so deranged the condition of the body as to lay it open to disease.¹ The phenomena of stigmata, notably in the case of Louise Lateau, shows that the mind can objectify its concepts. Disappointed love may lead to mal-nutrition and death by consumption. Tuke says "The emotions powerfully excite, modify, or suspend the Organic Functions, causing changes in nutrition, and excretion and thereby affecting the development and maintenance of the body."² The pleasurable emotions tend to act only in increasing the activity of secretions while painful emotions tend to lessen secretion.³ There is no organ or function that cannot be affected by the mind for both good and evil. The condition of the patient's mind is a most important factor in recovery from disease. A wise physician knows that all that induces cheerfulness is to be desired, while despondency will be likely to end in the death of the patient. Rush says "I have frequently prescribed remedies of doubtful efficacy in the critical stage of acute diseases *but never till I had worked up my patients into a confidence bordering upon certainty of their probably good effects.*"⁴ Dr. Wilks says "The doctor soon finds that in treating his patient, the practice of medicine is not only one of physic, but of psychology, and that the effect of his drugs *depends as much upon the constitution of the patient's mind as his body.*"⁵ Marshall says "as is well known the majority of sick people recover without, or in spite of, treatment. This is a well recognized fact."⁶ The percentage of sure cures are given as high as 80 per cent. Mental treatment has been tried by doctors, when medicine has failed, and with success. DeFleury⁷ mentions cases of cancer and broken bones cured at Loudres. Tuke mentioned cases where bread pills made as wonderful cures as medicine.

Marshall and most writers discount the mental curists in their claim that *their method* wrought the cure, and say the result was brought about through suggestion. Granted, but the question arises as to how many of the doctors' cures are by *their method* and how much is due to the suggestion of good to be obtained by the use of some particular drug?

Not all mind cure cases recover nor do those of the doctors, and considering results and such remarks as have above been quoted from Tuke and others, the case seems to be the better

¹ Mosso: Fear, p. 252 ff.

² Tuke: Vol. II, p. 64.

³ *Ibid.*

⁴ *Ibid.*, p. 232.

⁵ *Ibid.*, p. 233.

⁶ Medicine and the Mind. London, 1900.

⁷ A Study of Christian Science, Johns Hopkins Hosp. Bulletin, June, 1900.

for the mind curists. Nor is the doctor's case helped by an appeal to the history of medicine.

Among primitive peoples death is never considered as a natural thing; death comes from violence or sorcery, without which a man would live forever.

As disease and death are thus reduced to sorcery, principally, amulets were worn for protection and incantations were said to drive away the disease. Magical power was supposed to reside in stones and other objects, and were bound to the afflicted parts, not from a medical but shamanistic point of view. What at first was merely fetichism came in time to develop into the idea that the god was pleased to manifest himself through some particular object or shrub. That the shrub was not considered to have any medical power is shown by the incantations that were said over the remedies to induce the spirit to enter them, while it had developed a scientific diagnosis. Egyptian *medicine* was nothing more than magic. Ancient Babylon was worse in this respect than Egypt. Medicine has come from the humblest origin and until comparatively recent years was bound by superstitions of the past, and as "revealed religion" has had to give an account of itself, it may be in order to question how much of medicine is science and how much is superstition clothed with respectability.

The term "suggestion" is often used with reference to mental cures and with evident reference to hypnosis, but suggestion really covers a wider field than that and it may be doubted whether the term, stretched as it is, to cover all the phases of the equally indefinite term, hypnotism, means anything.

"Suggestion" meets us at a thousand turns of every-day life. Whenever one person influences another it is by "suggestion;"¹ prayer is nothing but "auto-suggestion" for to think that God holds the fate of the Universe in his hands whenever a Christian prays, is pious nonsense.

The use of hypnotism has been condemned as a violation of the rights of personality, and rightly too. Moll says, "Hypnotic suggestion and suggestion out of hypnosis have the same aim: to determine the subject's will in a certain direction. He is to do right, not unconsciously and mechanically, but with conscious will, which has got its direction either from hypnotic suggestion or ordinary education.

Suggestion sets the conscious will in the right direction as education does. Education is only good when what is taught grows into an auto-suggestion; *i. e.*, when in particular cases the well-taught person must consciously do the right he has

¹Moll, A.: Hypnotism, pp. 219 ff.; Goddard: Effects of Mind on Body as Evidenced by Faith Cures, *Am. Jour. of Psy.*, X, p. 481.

been taught to will.”¹ But, nevertheless, the right of another to come in and force the will to a course of action, however moral, is seriously to be questioned. Hypnotism is the abuse of the natural law of suggestion which works through faith in another, and even through fear.

“Religion has in it all there is in mental therapeutics, and has it in its best form. It teaches temperance in the broadest sense, high ideals and dependence upon the Highest alone. This preserves those who know it, by practice as well as by precept, from most of the ills that make up the list of those curable by mental methods. . . . Whatever the fundamental relation of mind and body may be, the aim of all conscious effort relative to physical well-being, should be to become unconscious of the organic life and its functions.”

If Evolution has taught any lesson it is that life must be in accord with Law. Disease is abnormal and morality and health go hand in hand.

The place of religion has been to banish the fears that so long oppressed the souls of men and make them realize that they are not the victims of a cruel fate, but the creatures of an all-wise and loving Father. The author of the First Epistle of John spoke well when he wrote “perfect love casteth out fear.” Dr. Hall has expressed the same thought, “Many real cures ascribed to the mind, faith, etc., I think we must really ascribe to the natural physical regeneration that comes from breaking the insidious paresis of fear.”² This was the purpose of Jesus.

My position is admitted by Prof. Schmiedel, who says, “According to Mk. 6:5 f. we are to understand that Jesus healed where he found faith. This power is so strongly attested throughout the first and second centuries that, in view of the spiritual greatness of Jesus and the imposing character of his personality it would be indeed difficult to deny it to him.”³ Prof. Schmiedel further thinks the cures of Jesus were by psychic means, as according to Mk. 5:7-10 “Jesus, like a modern alienist, enters with the man into a conversation to find what the hallucination really is.”⁴

Miracles were common before Jesus’ time but they had not been on an ethical basis, nor had men dreamed that practical ethics existed except in a rudimentary way. The great work of Jesus was his uniting philosophy and life. Even though we call him deluded we must admit that he lifted up the medical science of his times to the field of practical ethics. The

¹ Moll: *op. cit.*, p. 332.

² Goddard: *op. cit.*, p. 501.

³ A Study of Fears, *Am. Jour. of Psy.*, Vol. VIII, p. 227.

⁴ Article *Gospels*, *Encyclopædia Biblica*, Vol. II, coll., 1884-1885.

⁵ *Ibid.*

writer of Proverbs emphasizes a principle that modern psychology has made a scientific fact—as a man “thinketh in his heart so is he.” This principle underlies all Jesus has to say on mental hygiene. Our papers are full of crime and patent medicine advertisements which, by the law of suggestion, are creating abnormal thoughts in their readers. The law should forbid the printing of blood curdling details of crime and also the promiscuous advertising of patent medicines, except among doctors. We should regard the medical advertisement and the courtesan as on the same plane. Pure wholesome thought is as necessary as pure air.

II. THE CONTRIBUTION OF JESUS TO EDUCATION.

We are not to expect that Jesus originated all the principles he enunciated. Every man is the product of his environment, and whatever may be his teaching, its germs will be found in the past. His originality is seen in taking old ideas and giving them a new life. There are a number of well defined principles underlying the teaching of Jesus.

1. *Life has a purpose.* The seeming egotism of Jesus was due to this conviction, and his power of inspiration was directly due to this. One's work can be done by himself and not by another.
2. Things in the world of intellect move according to the laws of evolution. The Law and the Prophets led up to Jesus, and though his teaching was for the present, it equally considered the future. Things must be regarded in their organic connections. Changes come by evolution, not revolution. Though the teaching of Jesus was in direct opposition to the Law, he saw much in it that was worthy of mention and said nothing about the rest, but when pressed by others, said it belonged to a lower dispensation. Nothing illustrates this principle of evolution better than the development of Jesus' teaching.
3. The world must be regarded from a catholic point of view and not from a narrow sectionalism. The Law only considered the Jews and at best the later prophets regarded the triumph of Jahveh as a physical, not a moral one. The ministry of Jesus led him to take a view as broad as the world, even though he never suspected how large that world was.
4. He emphasized principles not laws. Principles are for all time; laws are but the embodiment of those principles at a certain stage of development. The principle of love to God and man was carried out even to love an enemy.
5. Emphasis was laid on life as an attitude, as an ideal to be striven for, rather than as a philosophy. He approved not the

man who said yea, yea, but the one who did the will of God.¹ The miracles reflect the thought that religion was a life and not a creed.

6. Jesus taught by positive precepts, thus creating ideals of right living and habits of right thinking.

7. Teaching was by concrete lessons from such things as interested his listeners, and most probably Jesus' teaching was by object lessons.

8. The parables stimulated self activity and prevented mental stagnation. No principle of pedagogy is more fundamental than this.

9. Jesus gave no rules for church organization nor for the conduct of the work, thus leaving the church elastic and in a condition to adapt itself to its environment.

III. JESUS AS AN IDEAL CHARACTER.

There is in the heart of every one a desire to rest upon something as final and authoritative. It may be the church, the Bible or a person. On the other hand the surest way to undermine a person's faith is to question the authority of that upon which it rests.

Dawson says, "At all ages, children feel more interest in persons than in any other elements of the Bible. Even Bible scenes and stories appeal to them mainly through the man, woman or child that is the center of the scene or the principal actor in the story. This suggests that the Bible should be given to children of all ages, through its personal element. Thus the Bible should be given to young children through the child Jesus. Everything in either the Old or New Testament that could be properly used to make this human child Jesus intelligible and lovable should be employed. "No theological explanation of his birth, nature, or mission need be attempted. The spontaneous love of one child for another may be trusted to give Jesus a secure place in the affections of children, if he is presented simply and attractively."² In other words, to make Jesus or any other character appeal to children or adults, those traits must be emphasized which make contact with the interests of those children or adults. But something more than this is necessary. There must be a type of character that transcends the present experience, and lies along the line of thought of the person interested.

Moses with all his strength is a faulty character, and David would speedily be sent to prison were he to do to-day as he did in his times. It is a most difficult matter for an adult, much

¹ Pfleiderer, O.: *Philosophy of Religion*, IV, p. 251.

² Children's Interest in the Bible, *Ped Sem.*, VII, pp. 177-178.

less a child, to make allowances for changed circumstances. To my knowledge a class of boys unanimously condemned a character in last year's Sunday school lesson, even when the teacher and lesson notes attempted to show how a thing could be right then but wrong now.

Mention has already been made of the [treatment Jesus has received from theologians and artists. This shows what strange ideals neurotic people will have. But looking at Jesus as portrayed in the Gospels, we find a person normal, yet strong, in every phase of his mental life. The emotional, active and reflective sides of his mental life were highly developed and well balanced. So far as I have been able to find out, no one has found anything in the life of Jesus to criticise. Removing him from his historical setting, so far as we have anything to judge him by, there would be nothing objectionable in his life and teaching as to-day viewed from the standpoint of the better classes. Jesus has been removed from the divine, but only to be inshrined as never before in the hearts of the people, because that love is an intelligent one.

IV. JESUS AND OTHER GREAT TEACHERS.

No three characters in history present more similarities than Buddha, Socrates and Jesus. This is not remarkable for within certain limits all grand, ethical, and religious reformers of history have much the same characteristics.¹ Religion was, probably, more present to Christ and Buddha than to Socrates, who had to meet sophistry, scepticism and dogmatic materialism as well as the anthropomorphic conceptions of Hellenic religion. Buddha had a purely ethical mission besides his antagonism to Brahmanical theology; and Christ combined with his attack on Pharisaism and Hebraic ritual the advocacy of socialistic ideas and democratic championship. Xenophon and Plato are to Socrates what the Synoptic and Johannine Gospels are to Jesus. Buddha is likewise pictured in this two-fold way in the wonderful *Lalita Vistāra*, the standard Sanskrit work of Northern Buddhism, and in the more humble *Pali Pitokas*.

Socrates's mission was revealed to him by an oracle, Gotama Buddha's while under the Bo-tree, and Jesus' while in the desert. Jesus and Buddha both had a protracted temptation; both have priestly bigotry to meet. All three met violent persecution. Each refused to incorporate any physical or metaphysical theory into his teaching; each started from topics of every-day life with parables, etc. Jesus has his Judas and Buddha his Devadatta. Jesus had his John, Socrates his Phædo, and

¹This and much of the matter following is taken from Courtney's chapter on "Socrates, Buddha and Christ," in his *Studies at Leisure*, pp. 181-202.

Buddha his Ananda. The account of Buddha's death resembles both that of Socrates and Jesus. Buddha dismissed his disciples at Vesâli much as Jesus did his before the Agony of Gethsemane. Each comfort his disciples with a farewell discourse. Buddha and Jesus are later thought to have been born of a Virgin. Buddhism and Christianity started as a purification of an old religion; both were universal religions of salvation; and both developed into monasticism and sacerdotalism.

Buddha's sermon at Benares suggests the sermon on the mount and was given under the same circumstances. All were "other-worldly," except, perhaps, Socrates, and he showed that trait in his farewell speech. Jesus and Buddha looked at their teaching as a purification of the old religion, but both taught, in reality, doctrines that could not be reconciled with the old. Neither Buddha nor Jesus gave any directions concerning the conduct of the work after their death. Both Buddha and Jesus demanded self-renunciation.

A quotation from one of the scores of parallels with the New Testament sounds familiar, "What men call treasure when laid up in a deep pit, profits nothing, and may easily be lost; but the real treasure is that laid up by man or woman through charity, piety, temperance and control."

T. S. Berry gives nine points of contact between Buddhism and Christianity.¹

1. Nature of Righteousness.
2. Importance of Righteousness.
3. Nature of Sin.
4. The World.
5. The Path of Duty.
6. A man's work begins with himself.
7. The Duties of Life.
8. The Personal Founder.
9. The Visible Society.

He also gives a large number of parallel quotations from Buddha and the Bible. His "contrasts" between Buddhism and Christianity are far fetched and apply as well to the latter as the former. A comparison of the place of woman in Buddhism and the Pauline Epistles will show that Paul might have copied his doctrines from Buddhism, so far as difference goes.

There are some contrasts between the life and teaching of Buddha and that of Jesus. Buddha was of royal blood and after enjoying the pleasures of the world to the full, turned from his old life in disgust to seek for rest of soul in something else. His teaching has the pessimistic ring of wasted passion. Jesus was of obscure birth (unless the Genealogies are taken

¹ Christianity and Buddhism. Loudon, n. d.

as sober history) and so far as any evidence, historical or psychological, is concerned, developed naturally.

The question of the influence of Buddhism upon Christianity is an interesting one, and though it is likely and in some matters, certain, the coincidences have been carried too far, we must remember that history does repeat itself and that the conditions that once gave rise to a certain type of man may again bring out another of like character. As has been noted above, Buddhistic influences are traceable in monasticism, rosaries, and possibly in image worship, Madonna worship, and the doctrine of the Virgin Birth.

The genuineness of both the Gospel narratives and the Speeches of Buddha are called in question and if we are sometimes compelled to accept Prof. Schmiedel's sweeping conclusion with regard to our Gospels, we may solace ourselves with Prof. Garbe's conclusion with regard to Buddha (which would then equally apply to Jesus), "For since the doctrine, of all these [old Hindu monastic] orders, or of their founders were essentially alike, and since it will scarcely be attributed to accident that the teaching of Buddha alone developed into a world religion that even to-day is the most widespread of all religions on earth, the only explanation of this is found in the assumption that Buddha's manner of teaching is responsible for the result, and that we have to seek in it the germ of the latter expansion of Buddhism."¹ Thus Christianity and Buddhism stand as the irrefutable proof of the personality of the men who founded them.

¹ Garbe, R.: *Philosophy of Ancient India*, pp. 81, 82.