

Northwest Review

PRINTED AND PUBLISHED WEEKLY.
WITH THE APPROVAL OF THE ECCLESIASTICAL
AUTHORITY.
AT WINNIPEG, MANITOBA.

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EDITOR-IN-CHIEF.

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SATURDAY, MAY 7, 1904.

Calendar for Next Week.

MAY.

- 8—Fifth Sunday after Easter. The Apparition of St. Michael the Archangel.
- 9—Monday—Our Lady of Mercy. Rogation Day.
- 10—Tuesday—St. Antonine, Bishop. Rogation Day.
- 11—Wednesday—Saints Cletus and Marcellinus, Popes, Martyrs. (transferred from April 26). Rogation Day and Vigil.
- 12—Thursday—Feast of the Ascension. Holyday of Obligation.
- 13—Friday—St. Gregory Nazianzen Bishop, Doctor (transferred from the 9th inst.)
- 14—Saturday—Of the Octave of the Ascension. Commemoration of St. Boniface, Martyr in Rome.

HUNTING FOR A REFERENCE.

One of the most curious phenomena of literature is the prevalence of classic passages alluded or referred to on all hands but seldom explicitly quoted, and still more rarely accompanied by a correct reference. Among such passages Plato's description of the just man persecuted is famous. How many preachers have mentioned it as a proof that the sufferings of Christ were, from the purely natural point of view, heroic. How many Christian apologists have dwelt fondly upon that passage, as distinctly implying that Plato must have heard of the prophecies of Isaiah. Even a sentimental deist like Jean Jacques Rousseau can find no better illustration of the beauties of the gospel: "When Plato," he writes, "paints his imaginary just man covered with all the ignominy of crime, and yet worthy of all the rewards of virtue, he paints line for line (trait pour trait) Jesus Christ; so striking is the resemblance that all the fathers have felt it, nor is it possible to be mistaken therein." Had Rousseau himself ever read the passage in Plato's works? From what we know of his scanty acquaintance with the classics and of his endless inaccuracies it is very probable that even he, touchy though he was on the score of his literary reputation, took the passage for granted because it was a threadbare commonplace among the friends of his father, a Protestant minister.

But when we venture to verify the quotation, and look for Plato's exact words, the search is not an easy one. The Dialogues of Plato treat of every subject known to the cultured Greeks of his day, and it is extremely difficult to detect the method that underlies conversations which often bristle with digressions. A topical index is therefore necessary, and Professor Jowett's admirable translation is adorned with a copious index of 178 pages, and yet even there the indications are scanty. We find that the just man is eulogized in the Gorgias, the Republic and the Laws, but there is nothing in the index about the just man who is persecuted. Turn we then to the Dialogues themselves, and here fortunately the Master of Balliol helps us out wonderfully by his introductions and analyses of each dialogue. Was ever work done so thoroughly as this? Not content

with a translation that reads like an idiomatic English original, because he has brought to bear upon it all those requisites of a good translator on which he dwells at length in his preface, Professor Jowett prefixes to each dialogue a live and long summary of its contents with frequent discussions as to the meaning of important terms, and accompanies the text with an excellent marginal synopsis. Thanks to these invaluable aids we at last hit upon a passage in the "Republic" which seems to be the one we are in search of, we say "seems," for it does not quite come up to our expectations. We submit, first the text of Plato and then Professor Jowett's analysis thereof. It is to be found in the "Republic," bk. ii., 361, 362 (Stephens' pages). Glaucon and Socrates are discussing the nature of justice and injustice. Socrates places justice among those goods which he who would be happy desires both for their own sake and for the sake of their results. Glaucon, on the other hand, maintains that justice is to be reckoned among disagreeable goods, not to be loved for themselves but only for the sake of rewards and reputation. "Now," he says, "if we are to form a real judgment of the lie of the just and the unjust, we must isolate them; there is no other way, and how is the isolation to be effected? I answer: Let the unjust man be entirely unjust, and the just man entirely just, nothing is to be taken away from either of them, and both are to be perfectly furnished for the work of their respective lives. First, let the unjust be like other distinguished masters of craft; like the skillful pilot or physician who knows intuitively his own powers and keeps within their limits, and who, if he fails at any point, is able to recover himself. So let the unjust make his unjust attempts in the right way, and lie hidden if he means to be great in his injustice (he who is found out is nobody); for the highest reach of injustice is, to be deemed just when you are not. Therefore I say that in the perfectly unjust man we must assume the most perfect injustice; there is to be no deduction, but we must allow him, while doing the most unjust acts, to have acquired the greatest reputation for justice. If he have taken a false step he must be able to recover himself; he must be one who can speak with effect, if any of his deeds come to light, and who can force his way where force is required by his courage and strength, and command of money and friends. And at his side—here comes the marrow of the quotation—'let us place the just man in his nobleness and simplicity, wishing, as Aeschylus says, to be and not to seem good. There must be no seeming, for if he seem to be just he will be honored and rewarded, and then we shall not know whether he is just for the sake of justice or for the sake of honors and rewards, therefore, let him be clothed in justice only, and have no other covering, and he must be imagined in a state of life the opposite of the former. Let him be the best of men, and let him be thought the worst; then he will have been put to the proof; and we shall see whether he will be affected by the fear of infamy and its consequences. And let him continue thus to the hour of death; being just and seeming to be unjust. When both have reached the uttermost extreme, the one of justice, and the other of injustice, let judgment be given which of them is the happier of the two.'

"Heavens! my dear Glaucon," breaks in Socrates, "how energetically you polish them up for the decision, first one and then the other, as if they were two statues."

"I do my best," he replies, "and now that we know what they are like there is no difficulty in tracing out the sort of life which awaits either of them. This I will proceed to describe; but as you may think the description a little too coarse, I ask you to suppose, Socrates, that the words which follow are not mine. Let me put them into the mouths of the eulogists of injustice: They will tell you that the just man who is thought unjust will be scourged, racked, bound—will have his eyes burnt out; and, at last, after suffering every kind of evil he will

be impaled. Then he will understand that he ought to seem only, and not to be, just; the words of Aeschylus may be more truly spoken of the unjust than of the just. For the unjust is pursuing a reality; he does not live with a view to appearances—he wants to be really unjust and not to seem only:—

"His mind has a soil deep and fertile,
Out of which spring his prudent counsels"
(Seven against Thebes, 574).

In the first place he is thought just, and therefore bears rule in the city; he can marry whom he will, and give in marriage to whom he will; also he can trade and deal where he likes, and always to his own advantage, because he has no misgivings about injustice; and at every contest, whether in public or private, he gets the better of his antagonists, and gains at their expense, and is rich, and out of his gains he can benefit his friends, and harm his enemies; moreover he can offer sacrifices, and dedicate gifts to the gods abundantly and magnificently, and can honor the gods or any man whom he wants to honor in a far better style than the just, and therefore he is likely to be dearer than they are to the gods. And thus, Socrates, gods and men are said to unite in making the life of the unjust better than the life of the just." Socrates replies: Men should be taught that justice is in itself the greatest good, and injustice the greatest evil; but his argument is too long to reproduce here. We have given the above quotation entire so that the reader may judge for himself if the passage about the just man punished is really as applicable to Our Lord and as prophetic as it is commonly represented. Professor Jowett says nothing about this aspect of the quotation; but in his analysis of the dialogue, Vol. iii., p. xxvi., he uses the word 'crucified.' "And now," he writes, "let us frame the ideal of the just and the unjust. Imagine the unjust man to be master of his craft, seldom making mistakes and easily correcting them; having gifts of money, speech, strength—the greatest villain bearing the highest character; and at his side let us place the just in his nobleness and simplicity—being, not seeming—without name or reward—clothed in his justice only—the best man who is thought to be the worst, and let him die as he has lived. I might add (but I would rather put the rest into the mouth of the panegyrists of injustice—they will tell you) that the just man will be scourged, racked, bound, will have his eyes put out, and will at last be crucified (literally 'impaled')—and all this because he ought to have preferred seeming to being."

Once only does the Master of Balliol speak plainly on this subject and the passage is one of singular beauty, showing how he was constrained to take all his Christian examples from the Catholic Church. It occurs in the introduction to the Gorgias (Vol. ii., p. 315): "There is a further paradox of ethics, in which pleasure and pain are held to be indifferent, and virtue at the time of action and without regard to consequences is happiness. From this elevation or exaggeration of feeling Plato seems to shrink; he leaves it to the Stoics in a later generation to maintain that when impaled or on the rack the philosopher may be happy (cp. Rep. ii. 361 ff.)—our quotation." "It is observable that in the Republic he raises this question, but it is not really discussed; the veil of the ideal state, the shadow of another life, are allowed to descend upon it and it passes out of sight. The martyr or the sufferer in the cause of right or truth is often supposed to die in raptures, having his eye fixed on a city which is in heaven. But if there were no future, might he not still be happy in the performance of an action which was attended only by a painful death? He himself may be ready to thank God that he was thought worthy to do Him the least service, without looking for a reward; the joys of another life may not have been present to his mind at all. Do we suppose that the mediaeval saint, St. Bernard, St. Francis, St. Catherine of Sinna, or the Catholic priest who lately" (this third edition was pub-

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