

1. Paedagogisch Tijdschrift – Series, 1923.

Preface

These were the first articles written by Janse specifically on anthropology and related issues. He touched on the subject in the article he wrote with Vollenhoven in 1919 on “The activity of the soul in the teaching of arithmetic” but at that time the conception of both was fairly scholastic in tone. It was only after this that Janse began deeper consideration of the issues raised.

In this series, published in a periodical for Christian school teachers, Janse addresses the issues of dualism, a holistic view of the human person, the nature of death and the condition of the dead, and contrasts between the Eastern (Judaistic) and Western (Indo-Aryan) views of living beings. Janse associates himself decidedly with the first, as the view which was reflected in the Scriptures.

In that respect he encountered (without explicit recognition of this) the problem of whether the perspective on the person in the Old Testament reflected cultural features of the period, or whether they were explicitly of revelational origin, incarnate as it were within the perspectives of those who wrote the Scriptures. This issue Janse was to address some years later in the political sphere, when he had to grapple with how Christians in a much different social, cultural and political environment are to live out the commandments of God also in their political lives. Janse rejected any fundamentalist approach, such as he saw in the views of the Anabaptists, which ignored that temporal, cultural and geographic distance from the situation of the ancient Israelites and treated each text as if it were immediately applicable to the contemporary situation.

These articles were written at the very beginning of the development of the Calvinistic Philosophy, later identified principally with Dooyeweerd and Vollenhoven.¹ At that time, all three thinkers were grappling with the problems of their rather scholastically inclined intellectual heritage received from Kuyper and Bavinck, and beginning to break out of that into a new perspective.

Hence these articles reflect little of the later philosophical framework, but it is possible to see the beginnings of that emerging in what Janse writes about the problems of science, and how anthropology needs to escape from both scholastic and contemporary psychology, with the latter itself still to break free to form a distinct academic field of study.

In the final article, “What is at stake in the articles about the living soul,” Janse responds to criticisms made by a Ds W H Vermooten in an article published in the same periodical.² Ds Vermooten responded to Janse in two further

1 For discussion of the early developments of Dooyeweerd and Vollenhoven in this period, see: Henderson, Roger D. **lluminating Law. The construction of Herman Dooyeweerd's philosophy, 1918-1928.** Amsterdam, Free University of Amsterdam, 1994. Kok, John. **Vollenhoven: His early development.** Sioux Center: Dordt College Press, 1992. Tol, Anthony. **Philosophy in the making. D H Th Vollenhoven and the emergence of reformed philosophy.** Sioux Center: Dordt College Press, 2010.

articles.³ Janse made no further published response, but Janse received a letter from him in December 1923 and then again in April 1924. We probably may safely assume that Janse wrote to Ds Vermooten although these letters are not listed in the Archives Inventory.⁴

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- 2 Ds W. H. Vermooten. Ingezonden over tweeërlei levensbeschouwing. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 222-224.
 - 3 Ds W H Vermooten. Antwoord aan den heer A. Janse. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 234-238; De psychologie en het zielsprobleem. Reactie W. H. Vermooten. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 353-362.
 - 4 See **Janse Inventaris 157**, p. 17 for details.

A. Living Beings

[Levende wezens. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 117-121.]

There is a profound difference between the world of living beings and the field of dead material.

There is a bird's egg. It lies there just as "dead" as the little nest, which was formed out of clay and straws. However, after a few weeks at a certain temperature, when a good day comes along, out of that frail little thing... climbs a bird! A living creature, warm, with a beating heart, that stares at us with its yellow-rimmed beady eyes, and which trembles under our grasping hand.

Had we broken the egg a few weeks earlier, we would have seen nothing alive in it - it would have seemed only dead liquid matter. But now that bird has come out!

We take the little animal - giving it food, keeping it warm, but the animal still can not thrive in our cage, and it dies.

What we **now** find is no longer a bird – it is dead carrion, dead matter - now **forever** deprived of life. And no power on earth can bring the bird life back into that dead matter.

What then is that bird-life which we did **not** perceive in the egg, although it was there - and that we certainly saw in the bird, but has now disappeared forever?

That live chick first existed as a germ in the egg - then as an embryo - then a young bird - and now it is gone.

It did not exist **outside** the matter (without the matter in the cells it could not exist). And yet it was not made purely of cells: flesh, bones, blood, etc., because all these things are still there if the bird has not died. There must be something that made these things a living being.

The substance was itself not even of predominant importance, because the **same bird life** first existed as a single cell, then as a cluster of cells, and only later came the bones, skin, muscles, feathers, etc. The bird-life as a whole dominated as it were, the matter.⁵

Even the dead matter that it took in (food) was made to serve nutrition and growth in the living being.

/118/

It was not the cell, the matter, which dominated the life, but to the contrary they were dominated by the life and led in a certain direction.

5 Cf. Dr. J. de Haan, **Het levende protoplasma en zijn omgeving** [Living protoplasm and its environment]. Groningen: Wolters, 1921, p. 12.

That **life** is a mystery.

And yet life is one of the most common things in the world surrounding us. Yes, we find it already in our own existence.

What living beings, what life surrounds us day to day! Human life, from egg to decrepit old man whose life-light slowly flickers out. Animal life, from the small amoeba to great quadrupeds. Plant life, from the bacteria to the tall trees with heavy foliage.

Pasteur's experiments can give us some sense of how difficult it is to make even a small part of the air absolutely free from germs.

Living beings everywhere: all through the water we drink, all through the air we breathe. Germs of life are everywhere!

But if our bird dies, or if our houseplants wither, we can not make them live again.

We can decompose water into its elements H and O, and then reassemble these elements to water.

But it is beyond our power when a bird has decomposed into dead carrion plus life, to unite the two again into a living bird. A carcass can never, ever again be a bird, because the living being is as such an indivisible whole.⁶ Certainly we can distinguish many details and analyse them, but we can never explain the living being out of all the data. Conversely, the data is explained from the living being.

A living being can propagate through eggs, seeds, cuttings, etc., but it remains a living being of a particular species. Even when we divide a polyp body into four and we then get **four** living polyps, we have only **propagated** by division. But we have the living being: the polyp not divided. Then each piece should be called (not polyp) but "quarter-polyp." That is not so, because each piece commences its own life as an **undivided** polyp. Whether there are

6 Dr F. J. J. Buytendijk. Oude problemen in de moderne Biologie. Haarlem: Bohn, 1919, p. 10. [This work was Buytendijk's inaugural lecture as Professor of biology and physiology at the Free University of Amsterdam in 1919. J Stellingwerff. De VU na Kuyper, p. 85. See the discussion of Buytendijk by Dekkers. "In his concept of an anthropological physiology, F.J.J. Buytendijk has tried to lay down the theoretical and scientific foundations for an anthropologically-oriented medicine. The aim of anthropological physiology is to demonstrate, empirically, what being specifically human is in the most elementary physiological functions. This article contains a sketch of Buytendijk's life and work, an overview of his philosophical-anthropological presuppositions, an outline of his idea of an anthropological physiology and medicine, and a discussion of some epistemological and methodological problems. It is demonstrated that Buytendijk's design of an anthropological physiology is fragmentary and programmatic and that his methodology offers few points of contact for specific anthropological experimental research. Notwithstanding, it is argued that Buytendijk's description of the subjective, animated body forms a pre-eminent point of reference for all research in physiology and psychology in which the specific human aspect is not ignored beforehand." Abstract. W J Dekkers. "F.J.J. Buytendijk's concept of an anthropological physiology." *Theoretical Medicine* 1995 Mar;16(1):15-39. See also the discussion of Buytendijk elsewhere in J Stellingwerff. De VU na Kuyper.]

now only two arms instead of eight does not matter. Our bird without feathers was as much a bird as one with feathers. The amount of matter is not primary.

/119/

Decomposition into constituent data (including metaphysical) in the living being is totally excluded.

If we separate a living creature into its components death occurs instantly.⁷ Thus, for example, when we break down a cell chemically it is no longer a living cell, and we no longer have living protoplasm, but only dead protein in its place.

To investigate the living cell we have to have life intact.

This is exactly the case with all living beings. It is not physics and chemistry and anatomy, but only biology, which leaves life intact and keeps track of the responses and life-phenomena of the living being itself, which can enrich our knowledge of the living-creature-as-such.

So it is with the psychology of man and animal. Whoever separates them into components such as: body plus soul,⁸ or thinking plus willing plus feeling,⁹ or conscious plus subconscious, enters immediately into death and its object, "the living soul,"¹⁰ is lost.

And no more than people can ever separate a bird into its components and then after that again put it together – no more shall psychology prosper if it seeks to compose a live image out of body and soul, thinking and feeling and willing, unconscious and conscious, because "the living soul," the living being, is not a system of data, but a unity of **being** and a unity in **becoming**.

I **am** no spirit, nor am I a "soul" **in** a body, but a **living soul** in the Biblical sense.

And when I think, there is not **in** me a thought-faculty or an association machine at work, but **I**, as living soul, think. By the power of my spirit and with brains under specific blood-pressure.

We can explain water from H and O.

7 Buytendijk, **Oude Problemen**, p. 10.

8 Scholasticism, in its metaphysics.

9 Faculty psychology which treats the conscious life, while the consciousness is only able to be understood out of the **whole** and analysed from that starting-point. Compare the **questions** in Dr. Dee's otherwise very fine dissertation: S P Dee. **Het Geloofsbegrip bij Calvin**. [The faith-concept in Calvin]. Kampen: J H Kok, 1918. Is faith *thinking*, or *feeling* or *willing* or *all three*. In my opinion it is much more than these, which also again comes out in this dissertation. Above all I felt in this a distressing lack of our own Calvinistic psychology.

10 Cf. Genesis 1:20, 21, 24 and Gen. 2:7, where animals and humans were all named "living souls."

But regarding the elements (carbon, hydrogen, oxygen, gold, silver, etc.), the chemist remains standing before a unity not able to be explained further. /120/ The composition of those elements is still a mystery.

It is exactly like this with the living being.

The living being as a unity of life is also a mystery.¹¹

But we can examine the characteristics of an element – and equally the characteristics of a living soul. But characteristics are not factors. For example, water is liquid, transparent, has surface tension, etc. All of these are characteristics of water. But the factors are H and O.

Thus the man is made of tissue, he can think and choose, observe, remember, etc., but all of these are characteristics, and functions in which he is revealed, but not factors. Whoever would seek to explain the living soul, a person, from tissue¹² (materialism), thought (rationalism), will (Schopenhauer), is as foolish as he who would seek to explain water from its liquid particles, translucency, surface tension, etc.

There is for the living creature as such no explanation to be found from its components.

However, the "living soul" exists with a multitude of data: cells, tissues, fluids, consciousness, activity, etc. And all that data is made subservient in the living being as an organism. For example, all that is in and of a little bird belongs to the whole and has its own place in the life of the bird. The bird cannot be explained from these data, rather the reverse, that the data are explained by the bird.

It is therefore not surprising that the biology of all ages - except the mechanistic, which explained characteristics as factors - again and again had need of the hypothesis of a life-centre (soul, life force, "central involvement").¹³ After the failure of the mechanistic and chemical explanation of life, newer biology tends towards vitalism (Driesch).

With this we cannot explain anything, it merely shifts the life-unity into a mystical "force," which we cannot further "explain."

Whether one reduces the creature to the living cell (Materialism) /121/ or to a "life-force" (vitalism), or to two "substantia incompleta" (soul and spiritual substance in the body as material substance) (Scholasticism), it remains as a **whole** a mystery, that resists all further "explanation" by science.

11 Buytendijk, **Oude Problemen**, p. 32.

12 For this "explanation" we must naturally begin by accepting a single living cell! And that little living being, the "cell," was an even greater mystery than the full-grown animal. For the living dog reveals its life in barking, biting, playing, etc. but how mysterious is the living egg-cell of a dog! Cf. De Haan, **Het levende protoplasma**, pp. 11 -15.

13 [Here Janse uses the term "Zentral-bezogenheit" which has technical significance for him. See Anthony Tol, **Philosophy in the Making**, p. 230.]

The constantly repeated attempts to explain the living being from the individual data have acted in a deadly manner on our knowledge of the living things as a whole.

Literature also has many valuable contributions to the knowledge of "the living soul," including that of the child. A character such as "Jaap Holm" lives for us.

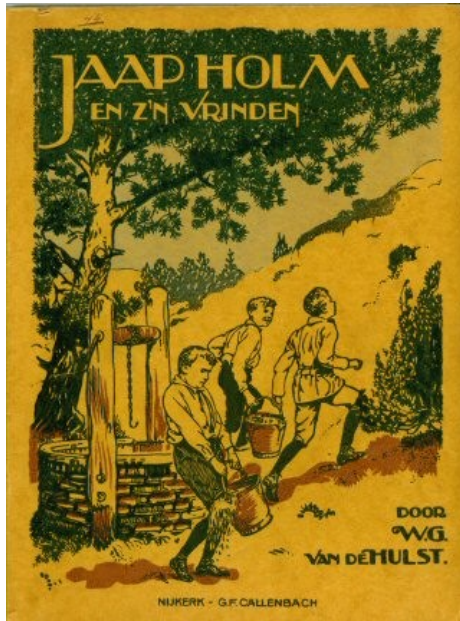


Figure 1 Cover of "Jack Holm and his Friends" (1910) by W G van de Hulst.

Our boys in front of us in the classroom are like this for us: living creatures of flesh and blood! That is "psychology," which connects with reality – with the **data** of psychology. Compare that to a textbook of psychology - tedious, dry, abstract! Nervous system, sensations, ideas, thinking, feeling, striving, willing. It feels with this that they have ended up in a charnel house.

By this we have not spoken ill of the **facts**, which are brought to light by all sorts of psychology (Scholastic, empirical, special). These are very interesting, and especially for those who are occupied with cultivating living souls (e.g. farmers, animal psychology!) or in education (parents, teachers).

It is not the facts and distinctions and analysis - **but the attitude towards the facts** which gets in the way in textbooks of psychology. The "explanatory" attitude simply smuggles away the "self" (the unity of living beings, which appears of greatest importance for the mechanical functions such as heartbeat and breathing), because that is not explained.

Thus we arrive at a description of **the** thinking, **the** feeling, **the** willing, **the** life functions, **the** sensations, **the** ideas. Sheer abstractions!

The literary expert does not know this attitude. He does not explain the living. It is a mystery to him. And **therefore** he just loves it. That is what kindles his spirit to describe that wonderful life - so that others also can see and admire the mystery of the living soul in all its relationships.

Now psychology is not literature - but if psychology saw its **facts** in the attitude of the literary expert, in connection with the living being, then textbooks of psychology would provide more genuine knowledge of the living being and... would be more enjoyable.

B. Twofold life-attitude with respect to "the living soul"

[Tweeërlei levenshouding tegenover 'de levende ziel'. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 140-144.]

The living being as such is a mystery.

Now with respect to this mystery two life-attitudes are possible.

Pride - primarily intellectualistic - can not tolerate mystery. Whoever takes this life attitude will not rest until he has "explained" – or denied - the mystery. He knows nothing of admiration, but only concepts.

Natural science allows us to explain any and all natural data from factors.

For instance, sound is vibration, as is warmth and light as well. Waves - here we have a miracle term that "explains" all sounds and noises, hot and cold, light and dark, colour and brilliance. And – that which concerns living creatures. First there was the cell; the ovum was "fertilised;" it "divided itself" and many small cells "formed themselves" into a system of tissues (embryo) and all these tissues together "developed themselves" into a bird! Is that not dead simple? Nothing to it! Thousands have learned in the schools to "understand" and "explain" everything in this way. All living beings "developed themselves" from one cell.

Mysteries? Oh come on - the law of the conservation of energy surely "proves" that the whole mechanical view of nature fits exactly? That there is no place for laws other than those of dead matter!

That in the data "egg," "divide itself," "forms," "develops," even in the elements of "dead matter" and in the "laws" of nature lies a world of mysteries - yes, that was seen by the **wise men** of our generation – the real men of science and.... simple people who just opened their eyes, whose minds were not clouded by third-hand science... but a great mass of so-called "educated people" went over there with ease. Pride makes one so foolish and clouds the mind.

The other attitude is that of humility. It lets the mysteries stand and it marvels at them. And.... wonder is the mother of all **true** science. It also examines, tracks, and certainly explains – but it sees the wonders increased with each new discovery. The discoveries of cell, tissue, cell division were in no way an explanation of **life**, but new perspectives from which with increasing surprise the activity of the living organism was seen.

/141/

For wise naturalists, the world of sounds, the power of temperature, the graduations of light, the richness of colours becomes an overwhelming multitude of miracles, which through the theory of waves surprising new light is thrown.

For the delusional modern man all of these ways are simply waves, and that is all there is to it.

For the wise the living being is a mystery, no matter from what direction he considers it.

For the "omniscient" it is a finely explained cell mechanism plus everything that is hanging in the air and stands outside the "closed" natural science, and hence easily can be ignored as belonging to barren metaphysics. The Living a machine.¹⁴ The man could surely also make something **that moves itself?**

Hence, a war tank,¹⁵ which creeps along like a caterpillar and was made **by people**, they find much more interesting than a caterpillar crawling on a cabbage-leaf. That is not worth looking at, unless they must count its feet for an exam!

Also in psychology, the mania for explanation was in vogue to eliminate the mystery.

They want to reduce that living "in us" to **one** principle: consciousness (Descartes), thinking (rationalism), emotions (Romance), willing (Schelling, Schopenhauer), the unconscious (Von Hartmann), mechanism of apperception (Herbart), merely physiological activities (Materialism), the world soul (Fechner, Heymans, Psychical Monism), libido (Freud), etc.

People have divided that living "in us" into "faculties" (2 or 3?) and tried to design a tolerable life picture from the relationships of the faculties. A man is seen as soul plus body, as spirit plus substance, as thinking plus extension, as being plus appearance, and then considered that by combining these words they could construct a living human.¹⁶

And the result?

The former did not do justice to the multiplicity of wonders in the single living soul. But not one of those "principles" named, but in fact all of them, and perhaps many more, are active in the living soul: consciousness, thinking, feeling, willing, the unconscious, mechanism of apperception, /142/ (associations), physiological activities, relationship with higher life, libido - not one but *all*.

The latter came into conflict with the unity of the living soul, because we can perceive no soul without a body, no spirit outside of matter, no thought without a brain, no being without appearance and there is no thinking without willing

14 [This idea originated with Descartes. He held that non-human animals are complex organic machines which can be explained without reference to any non-mechanical principle.]

15 [Tanks were first used in 1916 and caterpillar tracks in that form were still new technology in 1923.]

16 Psychology comes to a completely different position if it accepts the "living soul" as a *given* and studies that living being according to its inner and outer side, according to the spirit in which it operates, the life that lives there, etc. Then however, it has abandoned the *explanatory* approach.

and feeling - or feeling without thinking and willing - or willing without thinking and feeling - and none of the three is **to be observed** separate from the body.

The living soul, which occurs **as given** in such an overwhelming abundance of individuals and species, is a mystery, which we have to accept as such.

And any attempt to "explain" it out of its factors loses for us the living object.

On the one hand we see philosophers and faculty-psychologists struggling with abstractions and on the other hand, the naturalists rummage around in the **dead** body in order to study **the living** there.

The only way to get out of the mists of abstractions and from the morass of dead matter is that psychology learns from the new biology, which studies the living being as such and leaves the life intact.

So at last pedagogy will receive rich fruits from Psychology.

What we have before us in the school are not abstract little souls in hard-to-stir bodies, but children - living beings - who **think** with brains with specific blood pressure, who **feel** throughout their physical existence, who **will** with eyes, hands, feet.

And if we seek to connect with their thought-world to focus their minds on the wonders of God in His Word and in Nature and in History, then we connect with their whole existence as "living soul" and *not* to a thought-faculty suspended in the air.

That living being, that every day is entrusted to our care, needs to be for us an object for continual observation and study. **This is an important aspect of our work as teachers and educators.**

A farmer follows his journals with interest and constantly pays attention where his animals are concerned. Inspired with love¹⁷ for his animals, he *knows* them. And he shows them to visitors and never tires of talking about them.

/143/

But we – who nurture and teach **people** – stand in skills a long way behind horse breeders, farmers, etc.

Let us start already to study the "living soul," that is, the living being: a child, from a particular side. For instance, the attitude of the body, mimicry, glance, pronunciation, sentence structure, interest, skill, dexterity, quickness, accuracy, thinking, memory, insight, willpower, determined expressions, feeling for colour, sense expressions, social attitudes, respect, obedience, honesty, sincerity, etc. etc. etc.

Seen from whichever side, it is all a multitude of data and valuable facts for the manner in which we will bring the child to the end-goal of nurture and education.

17 This should not be understood sentimentally, but as "Eros" in Plato's sense.

Only - in that multiplicity we must never forget the unity - **the living soul itself**, which discloses itself in all those facts.

Let us take the example of breathing.

We have to examine the whole system of lungs, chest, diaphragm and the operation of all that for the inhaling and exhaling, in order to be able to "explain" (?) it anatomically and physiologically. But what do we actually have for practical life? We have "learned" it as if it were an ingenious mechanism!

But if we now pay attention to the respiration of the living being, this outer function of the living soul allows us to see an image of his whole existence.

a. When the children are noisy, busy: the breathing is irregular, restless - again and again accelerated.

b. When the children are quietly exerting themselves to write: the breathing is deep, the peace of mind is reflected in it. There is concentration of effort, because the child is exerting himself at his work.

What is happening to the **thinking** in those two cases? Why the "stupid" answers in the first case and the "beautiful" ones in the second case?¹⁸

Do people not speak of "a **peaceful** and **calm** reflection," in which breathing also plays an important role?

I want to say: we can not study psychology separately from **the living soul** as a **unity**. Therefore, a psychology, based on a "soul" which is **thought** to be independent of the body, can bring us no further.

The **object** of psychology is "**the living soul**" in the sense in which the expression was used of man and animals in the Holy Scriptures. See /144/ Genesis 1, and then see the "living soul" from the side of introspection (inner sense).

But **not** the "*substantia incompleta*" – the **spiritual** substance – the "soul," which can if necessary also exist purely spiritually – of scholastic psychology, because **spiritual substances** belong to the **spirit world**.

And only the **activities** of the spiritual world in "**the living soul**," which (according to Abraham's words) is "dust and ashes" [Genesis 18:27], fall under our observation and therefore under the field of view of psychology.

Everything which transcends the **living soul** as a **given** also is elevated above the competency of psychology.

18 Do we not in practice have trouble on those days, when "the wind sits in the air" and the children are more noisy and stupid through atmospheric influences? Cf. A. Lehmann and B A Petersen, **Das Wetter und unsere Arbeit. Experimentelle Untersuchungen über den Einfluss der Meteorologischen Faktoren auf die körperliche Arbeitsfähigkeit. Archiv für de gesamte Psychologie.** Leipzig: Band 10 (1907) Heft 12.

Where it would make judgements on truth, goodness, beauty, it goes far beyond its comprehension.

If we recognise this we remain well protected from psychologism in pedagogy.

Psychology can teach us how the living soul (child) **is**, and how it develops itself, but it can not say from where, for which and to where.

It can not judge between life **values**. It can not tell us **what** we should teach our children.

Psychology acquaints us with a certain side of the child, thus **the object** of nurture.

But it can not show us **the goal** of education. And as to the **means** of education: psychology teaches us the right tools to choose in a particular case. Our psychological knowledge supports our tactical actions. Tact is based on mature knowledge – on life's wisdom.

In conclusion: Psychology is not the doctrine of an abstract of "soul" construed as a spiritual "substance" - but psychology studies the living beings **from a particular side**.

As a science of the living being, psychology is of great value for pedagogy. It acquaints us with the object of nurture and the subject of education. But it can not set **norms**.

The mother of all true science is wonder and this science is found only in the way of humility. And its fruit is again surprise, which can lead to worship of God, when we see **in the living soul (the creature)** the work of the Creator, who created all living souls according to their **nature**.

C. Eastern conceptions about the living being.

[Oostersche opvattingen over het levende wezen. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 145-148.]

There is a **principial** distinction between a living and one dead bird. The latter **is** actually no longer a bird, but a corpse, a quantity of dead matter. We see chemical effects in both. But in the live bird the chemical processes worked in the service, and under the guidance of the whole – for example nutrition to maintain the organism and to build up disturbed parts (for example, new feathers), while in the corpse the chemical processes are at work in **decomposition**.

There is thus a deep divide between the living soul and lifeless matter.¹⁹

Therefore, natural science must divide itself between the science of dead matter and that of living beings, that is, as Physics and Biology (in the broadest meaning). Modern science has sought to explain the whole world from force and matter, and it has done this from the angle of Physics. Biology was made subservient to Physics (Materialistic and Mechanistic Biology). This, however, did not do full justice to the great meaning of the living being, that is **given** as a unity.

In the last quarter-century Biology has reached a turning point,²⁰ particularly through the work of men like Hans Driesch who opened our eyes for the wholly special place which the living being occupies in the world around us. Mechanistic biology must give way more and more to the Vitalistic approach.

In part we see here a dismantling of the modern explanation of nature and a reversion to the practical knowledge of the living or even to the Scholastics.²¹

Outside the sphere of our modern view of nature we find everywhere a great appreciation for the living as something completely unique.

That the principal constituent of his cows is "only" carbon, that the respiration and digestion and milk secretions are "merely" chemical /146/ processes, that mooing for feed, and bounding along, when the farmer comes with a wheelbarrow of clover, are "only" responses to nerve impulses - is something a **simple** farmer finds difficult to understand. He sees something unique, something living within his animals, which he can not reconcile with the idea of carbon, chemical process, mechanical stimulus, and suchlike data from the field of dead matter. And it has always been so.

People who were not ensnared by the spell of a system of "substance" and "power" have always seen the living being as such over against dead matter.

19 "Leven een afzonderlijke categorie" [Life a separate category] F J J Buytendijk, **Oude problemen in de moderne Biologie**. Haarlem: Bohn, 1919, p. 12.

20 Idem, p. 17.

21 E.g. Driesch partially picks up again where Aristotle left off. Hans Driesch. **Philosophie der Organischen**, Leipzig 1921, pp. 139.

Or - better yet - they have explained the dead matter out of and according to the living being.

Primitive people always and everywhere have been so impressed by the living that they have always seen all natural events as **living**.

So our ancestors heard in thunder the wrath of Thor, they saw the chariot of Wotan driving in the Northern heavens. The movement of the constellations was for them a phenomenon of a whole living world above their heads. And animists ascribed soul to all the dead matter. Animism sees the world full of life. We find it very silly that a pagan suspects something living in a clock, because it ticks. But they were **equally entitled** to call the materialist a fool, because he called a horse a complicated machine made of dead matter.

And how tenacious the animist world view is, can be seen in Java, where, despite centuries of domination by Islam the farmer cuts his paddy with a knife, stalk after stalk, and would not frighten the "living" rice with a sickle or mowing machine for all the money in the world.²²

The whole of Eastern philosophy (Egypt, Babylonia, the Vedas, Buddhism) is permeated by reverence for the living, and by attempts to explain **the essence** of the world out of the **living being**.

And also the Greek world with its sober beauty saw its beautiful mountains and its beautiful art completely differently from modern man. Only a few philosophers reached out toward the modern view of nature.

But even the Greek philosophers, who explained the whole world with **worldmatter**, saw this **worldmatter** as **ensouled** (Thales, hylozoïsm), or as "breath" (Heraclitus), or as soul substance (Democritus).

And Plato's Demiurge (world former) first formed a **world soul**, which is the origin of all motion, all consciousness, knowing, lawfulness, /147/ harmony and ordering. In soil, water, air and fire there is soul: the **worldsoul**.²³ Plato sees all celestial bodies as ensouled.²⁴

22 [Janse uses the same example but with greater detail in his **Introduction to the Calvinistic Philosophy**, where he says: "Animism venerates the living. They think for instance in Java that the rice plant is ensouled. And all sorts of ceremonies are therefore necessary to propitiate the **living** in the riceplant. The paddy must be treated with respect, otherwise that living departs and all that remains is an apparently growing 'matter.' Therefore a mowing machine cannot be used. They still cut off the rice with a paddy-knife stalk after stalk. If one makes a loud noise, then the plant still looks exactly as it does now, but the soul, the mysterious thing that builds up the plant and makes it into food for human beings, then quietly goes away. And then the rice will not **nourish** those who eat it. Here the plant is split into two groups of functions. That thing, which can be counted, measured, weighed, moved and with a shape which can be touched, was considered as dead, as non-nutritional. But the proper feature of the plant is the 'soul' of the rice. And this can disappear without the external features changing much." **Inleiding tot de calvinistische filosofie**, p. 72.]

23 [See **Rondom de Reformatie**, p. 8, where Janse discusses the four "elements" and the ways they have been used through history.]

24 Dr. T. Hoekstra, **History of Philosophy** 1. Kampen, 1921, p. 100.

Aristotle also considered the stars as living beings, inhabited by gods.²⁵

The Holy Scripture does *not* celebrate the animistic view. The idols are *silver* and *gold*, they have ears but hear not. Nor is there any breath in their mouth. Psalm 135.

"Shall I fall down before **a block of wood**?" Isaiah 44:19. The idolater warms himself by it, and bakes bread with it... the rest he makes into an image.

But neither does the Holy Scripture honour our modern conception that makes dead matter and the forces of nature primary, and explains out of that the living state.

The Eternal Living One is the Creator and Sustainer of the whole world. All things are the *work* of His hands. All things – even the dead – can as tools of the Workman praise Him and are therefore called upon to do so. Psalm 148.

The forces of nature are God's workings. He thunders, He gives snow like wool, ice and ashes, He sends His word and makes the ice melt, He makes His wind blow. Psalm 147.

This view of the workings of the Eternal Living One in all natural events is closer to the idea of a "world soul," than to the modern view of nature as an **autonomous** system closed in on itself.

Yet even *the living* is not primary in the Holy Scripture, as in the Greek philosophers.

In the Holy Scripture the **living God** is also the Giver of all breath in the living creatures. But He is not the All-Ensouler, but the Creator and upholder of living things and of dead matter.²⁶

If then the Israelite sings of mountains, which feel trembling and jumping like young bulls, that is not a kind of animism, but an explanation of movements of dead matter **on the analogy of the living**.

The Living One is Maintainer of both.²⁷ He rules over dead matter and living creatures. But in the world the living beings again are primary.

/148/

There is therefore no trace in the Holy Scripture of a mechanistic biology.

Hence, we find nowhere in the Holy Scripture any connection to our modern physiological and mechanistic-biological concepts such as digestion,

25 Ibid., p. 131.

26 There is therefore harmony and coherence of living and dead nature. Cf. Dr. Buytendijk, **Old problems in modern biology**, pp, 30, 31.

27 There is therefore harmony and coherence of living and dead nature. Cf. Dr. Buytendijk, **Old problems in modern biology**, pp, 30, 31. [The original text has the same footnote reference number in both cases].

circulation, nerves, nerve functions, of respiration. Nor do we find anatomical data such as: nerve threads, brains (not even mentioned in the Holy Scripture!) blood corpuscles, cells, tissue and the like.

That is no reason for us to consider these facts *inferior*, but it certainly is an indication that we should not consider these realities as of world-dominating significance (cell, Haeckel!) or of life-dominating importance (nervous system!) "Life is more than food." *Seeing* is *more than* the optic nerve.

But in the Holy Scripture there certainly is biologically interpreted physiology.

An Oriental certainly knows of intestines, but see in them the source of mercy, compassion, and the power to bring forth words (Elihu, Job 32:18,19).

He certainly knows the heart – but not as a muscle-sack with two atria and two chambers – but as a living heart, out of which "are the issues of life," which is also related to the circulation. That heart succumbs, Psalm 73:26, it is called, Psalm 39:4; it is converted, Psalm 38:11; is strengthened **by bread**, Judges. 19:5, (erroneously the vernacular calls a glass of spirits a "pick-me-up [Dutch: literally "heart-strengthener]," because the alcohol **temporarily** accelerates the heart rate); it is gladdened by wine, Psalm 104:15 and by oil and incense, Proverbs 27:9.

It is not the nerve threads, but their peripheral extremities (the senses) which are at the forefront for Orientals, and then not as complicated cell tissues, but as living ears that hear, eyes that see, hands that touch.

The facts of modern science give us a new perspective looking on the wondrous effects of the "living soul" from the side of matter. But this is our fault, that we have made this perspective into something all-dominating, while it was comparatively only a partial view.

D. Indo-Germans against the Semites about the living soul.

[Indo-Germanen contra Semieten over de levende ziel. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 149-152.]

In the last half century there has been a growing appreciation for the living being as such (Bergson, Driesch, Montessori). Philosophy of Life is in fashion. Rickert wrote a criticism of the "Philosophy of Life" with the subtitle: Representation and critique of the philosophical fashions of our time.²⁸

As predecessors he mentions the Romantics (Hamann, Herder, F H Jakobi, Goethe, Fichte, Schelling, F Schlegel, Novalis).

As those of immediate importance he names Schopenhauer, Nietzsche, and "the real philosopher of life:" Bergson, and in America, William James.

He also names Husserl and his disciple Max Scheler as **related** to the former.

Rickert counts himself "among those who have begun efforts toward a further development of the philosophy of German idealism,"²⁹ and can therefore not fully appreciate the Realism of Bergson.³⁰

Yet there is much in his criticism which urges prudence on us regarding the Philosophy of Life. But on the other hand, it is nevertheless also true that, especially in the knowledge of living things, modern science has committed a great wrong concerning the living, by seeing it only from the side of dead matter.

And in so far as we are brought closer to Oriental thought again through this new stream, it is a reason for great joy for us.

Only it is **not** indifferent to us **to which** Oriental thought it will lead us.

The Indian philosophy attracts more attention. Paul Deussen gave in his "General History of Philosophy" three parts on Indian Philosophy against only one for the Greeks. And the rapid succession of editions proves that this work is being bought.

The Indians, however, as Indo-Germanic have in common with us, that they project their own "life" onto the world, the universe – yes, even onto God.

/150/

We tend constantly towards Pantheism, to the identification of God and humanity or to "empathy" of our own life in the cosmos.

Indian life philosophy makes **our** life into a world-life and **our** life into God.

28 [Heinrich Rickert. **Philosophie des Lebens. Darstellung und Kritik der Philosophischen Modeströmungen unserer Zeit.** Tübingen: Von Mohr, 1920.]

29 Rickert, **Die Philosophie des Lebens**, Tübingen 1920, p. 34.

30 Cf. W. Schirren. **Rickerts Stellung zum Problem der Realität.** Langensalza 1923.

Such a philosophy of life is an abomination to us.

If the new stream sucks us into that channel – if we Christians seek to do psychology in this sense – when the Holy Scripture is read only from the standpoint of the psychology of human life - as if the "psychological sphere" for us was the main feature – if our lives primarily will be in the reading of Holy Scripture – if God's law must stand **in** our soul-life instead of **above** it - then it would be better for us to abandon the whole "Life" philosophy and biology and psychology.

As Indo-Germanic, we have repeatedly harmed ourselves through the "experiential sermons" and in the experiential theology and in the "Ethical Movement."

If the "Life Philosophy" leads us into the arms of our Indian brother race - that would be a **disaster** for the Church of Christ.

Holy Scripture speaks of God (and sometimes of nature) **anthropomorphically**, but nowhere **anthropomorphic-centric**. Nowhere in Scripture is **the living being** in the centre of the world, nor a function of the living being such as Will (Schopenhauer), or Reason (Rationalism). Not the living being - even if it would be the "image bearer of God" - but **the living God** is the **Lord**, the King of everything, before Whom **everything** must bow down.

Therefore: *no "life monism,"*³¹ no bio-centric³² world-views, but a **Theo-centric worldview**.

For us - Christians, living under the weight of the anthropocentric philosophy of Humanism³³ - there is only one way to escape the attraction of the new **veneration for life**, from the enthusiasm about the psychological sphere³⁴ etc. and the influence of the Indian "being at one with the **world**" on the upcoming generation.³⁵

/ 151 /

And that way of escape is that we read our old Bible, just as it is written. That we cease explaining God's Word by our own moods and feelings... and reasoning and ... quietly listen to what *God* tells us by his servants (Semites!).

31 Cf. Rickert as previously, p. 171. There is also a "more-as-life."

32 Recently published in Germany, the 2nd Auflage of a *Bio-centric* world view: "R H France, *Bios, Die Gesetze der Welt*." Even the title is suggestive. The Berliner Zeitung wrote of this: This book by Francé is the summit work of his rich scientific life... (It) "reads like a very interesting novel; from all areas of modern knowledge... the author gives documents that speak for the accuracy of its bio-centric view of world events."

33 Compare Dr. V. Hepp, **Reformed Apologetics**, Kampen 1922, pp. 24, 26.

34 Compare the article "Psychology in the new textbooks," **De School met den Bijbel**, Vol. 20 (1922-23) No. 34, by J. Boerstra.

35 Consider the inroads which Tagore's work makes, and the interest in Indian philosophy [Tagore was an Indian Hindu poet and author, the first non-Westerner to win the Nobel Prize for literature].

Then we **naturally** learn to think **Theo-centrally** and see the whole world – even the living beings and the dead matter and chemical forces – as God's **property**, as his workmanship.

And – compared to Him we are very small and insignificant in our own eyes – just as a beginner in astronomy-without-God becomes very great and exalted in his own eyes, because he can **empathize with** that dizzying universe and imagine himself as a **comprehender** of that greatness.

God has prepared for Himself a people to bear his name. He has through His servants the prophets "prepared the body" already in the national character and in the race.

And now it is remarkable that therefore He has **not** used Indo-Germanics, **not** the children of Japhet.

As far as Religion is concerned Japhet had to come **into the tents of Shem**.

Paul Deussen, a specialist in Oriental Philosophy and Religion with few equals, characterizes Indo-Germanic and Semitic so aptly in his general history of philosophy.³⁶

The Semite is naturally mostly realistic - he lives in **this** world and knows how to use it to achieve his goal. (Compare our Jewish type!).

The Indo-Germanic is predominantly idealistic. He has a tendency to ask for the "Ding an sich" and to reach for a higher reality, which he usually considers can be found in the deepest depths of his own existence. (Think of the numerous hypotheses of the Indo-Germanic world about **the nature** of the world: soul, breath, Brahma, the world **will**, Reason, Psyche, substance, powers, all of them empathy for their own living factors in **the nature** of the world).

And then Deussen concludes:

"From the realistic (Semitic) standpoint God is real in the same sense, that all things of the outside world are real, and as to the nature of his acts of man as the great universe to the human individual, which compared with that of a vanishing miniscule thing, one shrinks to nothing. God is everything, and against him I am nothing, that is the Semitic view..."

And then he compares the words of Abraham, "Let me take it upon myself to speak to the Lord, I who am /152/ but dust and ashes." Genesis 18:27, and those of David: "What are human beings that you are mindful of them?" Psalm 8:4, with statements from the Vedas "I am the Brahman (God)" and of Plotinus: "Therefore every soul must bear in mind that it was he who created all living beings and that has breathed life into them... that it was he who has created the sun and this great heaven." (Cf. Kloos, I am a god in the depths of my thoughts).

36 [Paul Deussen. **Allgemeine Geschichte der Philosophie unter besonderer Berücksichtigung der Religionen**. Series II, Vol. 2, Die Philosophie der Bibel. 3rd edition, 1920, p. 32.]

The same attitude toward God as that of Abraham is also found in Islam. The Muslim thinks of himself regarding Allah always as a servant (slave) to his Lord.

Compare also the Babylonian name of the supreme God Baal = *Lord* of heaven - and Astarte = *Queen* of Heaven (Jeremiah 44:17-19) with modern Humanist Names of God as "Supreme Being," "Highest Thought" (Descartes), "Original Will" (Schopenhauer), "Unconscious" (Hartmann), all typical of the Indo-Germanic, since they do not indicate the *relation* of man to God, but the desire to understand God's being from within his own psychic life. The names "Lord" and "Creator" also do not appear in the Greek idea of God.³⁷

37 Max Scheler, **Wesen und Formen der Sympathie**. Bonn 1923. pg, 99.

E. Love for or dominion over the living souls. (Indo-Germans against the Semites).

[Liefde voor-of heerschappij over de levende zielen (Indo-Germanen contra Semieten). *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 173-180.]

The same typical distinction of Indo-Germans and Semites (see the previous essay: **Indo-Germans against the Semites about the living soul**) is to be noticed in relation to love for all living and to the world and to God.

The Indian looks on all living beings as brothers, as friends - as co-sufferers of the great world-suffering.³⁸ He feels his way **into** the whole living nature. His love is thereby negative, because he hopes for salvation of suffering nature through life-destruction. The world must end in **non-being** – by which that love is also resolved.

Western symptoms of this **Indian** love we see in Eckhart and Quietism (Molinos, Fénelon, Madame Guyon).³⁹

The ideal here is not the full commitment of the whole personality to God as a Person, but "to sink away in God."

Compare also a poem by a young girl from Pietist circles, written shortly before her death, as is mentioned by Lodensteijn, who included it in his **Uytspanningen** (the much beloved Song Collection of the Conventicles of the 18th century!).⁴⁰

Oh highly exalted King!
Oh foundation-stone of my house!
The Lord of Hosts.
Oh Being of all Being!
How much you are to be feared!
The honour of your name is very great.

And then:

Your beauty makes me sink
As if I would drown
In this glorious sight:
Oh blessed! blessed sinking!
Oh blessed **drowning**
In the Eternal Blessed Light!

38 Max Scheler, **Wesen und Formen der Sympathie**. Bonn, 1923, p. 93.

39 Scheler, as above, p. 91. [Meister Eckhart (ca. 1260-1327) was a German Dominican mystic. Miguel de Molinos (ca. 1640-1697) was a Spanish Quietist. François Fénelon (1651-1715) was Archbishop of Cambrai in France. Although he did not seem to share her Quietist views entirely, he supported Madame Guyon (1648-1717), a Quietist author influenced by Molinos. Quietism is a loose term for any system of spirituality minimizing human activity and responsibility, and condemning all human effort. See **Oxford Dictionary of the Christian Church**, p. 1152 and sub. loc. for the individuals.]

40 Published 1780, pp. 459 and 338.

/174/

Or this verse of Lodensteijn about "one who has denied himself":

A speck of dust is still something
In the most glorious that we see,
But by its light Margaret
And us are all although we are all nothing.
It is true it is rich in virtues,
And therefore equal with God:
And would that not be something?
It is still nevertheless Nothing
So must it be such a Beautiful Nothing.

Such poetry approaches very close to the Indian.

Over against the animal kingdom we see the Indian conception of all living beings as brothers and sisters again in Francis of Assisi, who preached to birds and fish, and even the sun, moon, clouds and wind are called brothers.⁴¹ Scheler calls this attitude against nature "Anti-Judaic" and sees here also the contrast between Indo-Germans and Semites, which we have already indicated. (Francis, however, differed from the Indian feeling of oneness, because he continued to see nature purely as a creature.)

Tagore characterizes the genuine Indian love of nature compared to the Western (Christian) conception in "Sadhana".⁴² "The West seems to be proud that it has subjugated nature..."⁴³ India is well aware of the primacy of humans on the ladder of creation. But it had always been his own idea with regard to that in which this superiority in truth consists. It is not in the power of possession but in the strength of the **association**."

"This boundless love will bind you to all, be it above or below you, far or near, visible or invisible." Buddha.

Projecting oneself as equal with equal in living nature, **feeling** one's way into all the living – that is the typical Indian love for the living. Modern art in Holland bears clear signs of moving closer to that Indian love ideal. Think for example of Frederik van Eeden's "Windekind."⁴⁴

/175/

In that direction we can **not** allow ourselves to become embroiled in the "Life Philosophy."

41 Scheler, as above, p. 105.

42 Tagore, *Sadhana*, Munich (51-80 thousand!) 1921, pp. 9, 15, 29.

43 Compare Genesis 1:26.

44 [Frederik van Eeden. **De Kleine Johannes**. Amsterdam: Querido, 1905. The wind-child in this story is the son of the sun and the moon. Frederik van Eeden (1860-1932) was a novelist, poet and philosopher with mystical views drawn from Hinduism, Jacob Boehme, and Fechner's panpsychism. He translated works by Tagore. He was the first internationally prominent Dutch psychiatrist.]

Holy Scripture knows neither sinking into the Being of all Beings, nor animal-brothers, or the union of man with living beings. Hence it is an exception as far as the latter is concerned. The man and the woman "shall be one flesh." And blood-relatives are called "bone of my bones and flesh of my flesh."

Here "Love" plays a part.

And Freud is correct when he sees the work of "Love" in all kinds of seemingly indifferent things. For example, the special care for pets as a refined expression of the desire to love and care in erotic matters.

There was much to be said for the Indian love – characterised above – which assumes a change of legitimate love (=Amor) of man and woman, which leads to union and amalgamation of two living souls.

The examples given from the Christian community are all in the line of asceticism. And also in India this self-willed piety is flourishing, which only "is for satisfaction of the flesh" in a different sophisticated way.

One more reason to be wary – if it concerns religion – for.... Love in its guises of Romanticism, Mysticism, Pietism, Quietism, Asceticism and also much voluntary religion. Love is very much at home in art. Compare Dante's "Beatrice," Goethe's "eternally beloved."

The ancient Greek Eros of Plato stands higher than the Indian "feeling of oneness."

It is a goal.⁴⁵

It is not a "type of devotion" like the Indian one, but active.⁴⁶

It is not a face to face contemplative empathy (India), but a completely condescending awareness of living beings. But it is also feeling your way into Eros, which bears all things, and which is the "last dynamic motive power of the universe."

In knowledge of God Greece thus remains purely Indo-Germanic, but Greece stands with respect to the world differently than India.⁴⁷

In Aristotle the distinction of understanding (reason, super-sensual) /176/ and life (psyche), elevates man above the sensual and sets him in a knowing, understanding, systemizing, dominating relationship to nature.

Under the influence of Christianity this direction has worked itself out in the West.

For the Greeks love continued to belong to the sensual sphere.

45 Hoekstra, **Geschiedenis der Wijsbegeerte** I, Kampen 1921, p. 94.

46 Scheler, as above, p. 98.

47 India is more feminine, Greece more masculine in its stance against nature.

In Augustine, Christian love was elevated into the sphere of the mind. Understanding was in the footsteps of Aristotle number one. There love was tentatively protected through love in the sense of Amor. Agape⁴⁸ and Caritas⁴⁹ were sharply and dualistically separated⁵⁰ from "Eros"⁵¹ and "Amor,"⁵² while for the Greeks these types of love were seen to be closely related. So Christian love (spiritual and moral) was strongly separated from the "feeling of oneness."

As we saw, it was still not strong enough to turn aside excesses. Perhaps the worship of Mary and the "magical" feeling of oneness in the Blood and Body of the Lord, in the form of bread and wine⁵³ contributed not a little to the erotic "Love of Jesus" of many medievals.

Because of the hardness of our Indo-Germanic hearts – rather, because of the weakness and subjectivism – it simply could not be otherwise than that in the Christian psychology love is heavily biased towards the intellectual side. That saved a lot of erratic paths. But look at the emotional reactions: Mysticism, Pietism.

But nevertheless **in ordinary times** there came the risk of dead orthodoxy – of dogma without warmth, danger of dogmatism in religion, etc. and a strong intellectualist tendency in scholastic psychology and also in the psychology of the Reformers.

It has been our salvation.

But also our **burden**.

Under which we were sometimes depressed.

/177/

Under which we were sometimes cold and barren.

And now in our time **the living unity** of the human soul is again in the foreground.

And a stream flows away – both broad and deep – to the Indian "feeling of oneness" (Amor).

48 Love of God and neighbour as fulfilling of the law.

49 Christian charity.

50 Scheler, **Vom Umsturz der Werte in der modernen Gesellschaft** I, Leipzig 1919, pp. 108, 109. See also H. Cremer. **Biblical-Theological Lexicon of New Testament Greek**, under Ἀγάπη (pp. 13-15).

51 Natural love in general, feeling in nature, which rises up to God (Plato).

52 Love – Married love.

53 Cf. Scheler, **Sympathy**... p. 100, where he as a Roman Catholic suspects here an "organic-vitalist foundation for Christian love of God and human salvation." Accursed idolatry, said our fathers! Also again in Scheler we have the old question, the mingling of God and creature. Bavinck, **Gereformeerde Dogmatiek** III, 2, p. 269.

That is opium for the Christian religion. See once again the influence of the spirit of the authors of the 1880s in our rising generation.

And it is a renunciation of our Kingship over nature.

From the other side Eros - the lover, striving to know in love – was praised as “the power of our thinking.”⁵⁴

And it is far preferable to the Indian feeling of oneness.

I am able to make only the following comments:

1. "Eros" belongs to our kingly rule **over the earth** – it is thus **knowing love for the creation**.

This "Eros," which the unbelieving natural scientist can possess as well as the believer, was never confused with the spiritual and moral love of God and neighbour. Agape and Caritas must remain strictly distinguished from Eros.

Therefore, the Greek Eros (of Plato) does not bring us directly to God. Creation **is** not the way to come to God. Creation does not stand between God and man, so that man should go back to God through the creation, but it stands **beneath us**. We see and love God's **work** - but we do not see Him there.

Love of nature is therefore not love of God.

Scheler characterizes the essence of **Christian love** (Agape, Caritas) over against "Eros" as precisely as he sees a **difference of direction**.⁵⁵

"Eros" is the craving of things for God - "as the beloved moves the lover" (Aristotle.)

Christian love is "**the love of God** (that is to say, **from** God) poured out into our hearts." God loved us in the Son, and therefore we can be only love-echoes.

"Eros" by nature seeks to ascend to God.

Christian love comes from God, where it found **grace**, to the /178/ creatures and sees in it the work of the Father and seeks together with Him to bring the creature to complete redemption in the Revelation of Christ.

2. Eros may include all of nature, when it will continue to be Eros, limited to the ties of blood and refined eroticism in art. In many followers of the writers of the 1880s and of the "Philosophy of Life" Eros was unmasked as Love.

54 Prof. Buytendijk. Report of a Lecture for the Association for Paedagogy in the Correspondence Journal of the association on "Loving with the understanding." 1923.

55 Max Scheler. **Vom Umsturz der Werte** I, p. 108.

3. The Christian who lives by the whole Bible, finds another basis for the knowledge of nature in the Semitic conception of nature and the Semitic conception of "the living soul," which I would like to name: Semitic **Realism**.⁵⁶

The Bible gives in Genesis 1:28 the attitude of man towards nature and living souls, to "fill the earth and **subdue** it; and have **dominion** over the fish of the sea, and over the birds of the air and over every living thing that moves upon the earth."

In Genesis 9 this commandment is repeated in detail.

Adam did not "love" the animals, but gave them names.

Proverbs 12:10. The righteous **know** the needs of their animals.

Scheler considers that this "Jewish and Roman unilateral dominion-idea of man over nature" was not removed in the New Testament, but is still moderate and for Francis "in essence was completely broken."⁵⁷

We prefer rather to stick with Genesis 1 and 9 than with this medieval "saint and believer," so that even now for us as Christians of the 20th century, no other view than that of the Holy Scripture is possible.

The Indian says: the righteous love the animals as brothers, as equals. (Amor?)

The Greek: the righteous see the idea in the animals and seeks love-of-the-beautiful-world through those ideas to reach the loving knowledge of the highest Idea = God. "Eros".

But the Bible teaches us nowhere, that we come to God through nature – nowhere, that we should **love** nature – nowhere, that animals are our brothers... and nowhere, that man can ascend to God, that we can feel God in nature - or in our innermost being.

The whole of nature is **creaturely**.

Also the man: he is flesh and bone, dust and ashes, just like the animals.

/179/

56 [Dooyeweerd described his position as "critical realism" in his early writings, specifically in articles from 1922-1923, that is, the same time when Janse was writing about "realism" in his articles. See R D Henderson. **Illuminating Law: The construction of Herman Dooyeweerd's philosophy, 1918-1928**. Amsterdam: Free University, 1994, pp. 92 and 95. Vollenhoven also originally described his views as realism. John Kok. **Vollenhoven: His early development**. Sioux Center: Dordt College Press, 1992, p. 43, n. 49.]

57 Scheler, **Wesen und Formen der Sympathie**, p. 107.

Only ... when he dies - like the animals⁵⁸ –his breath (spirit) goes back to God who gave this spirit, and the breath of animals (their life) goes back to the earth.

People and animals here on earth are all "living souls," creatures of flesh and bone, which will return to dust.

Only - as a living soul having a spirit, as living soul which has been made alive through the breath of the Almighty (Job 33:4), as a person, does the man stand before God face to Face, person to Person.

The creation does not stand between man and God – **a true Indo-Germanic idea** – but the man stands directly in connection with God and... hides himself in the dust – afraid of being killed by His thunder – or praise Him for His kindness. He stands between God and the other creatures on earth.

That is the position of both Muslims and Jews.

And in my opinion, we must also go back to that realistic position of the Holy Scriptures with respect to the living soul.

The living soul as a real given - with nothing eternal or divine **within** themselves or **of** themselves: a temporally-spatially given living being and as **man** created in God's **image**.

But no more.

Because his spirit which he **has** - and which is his metaphysical **principle**, belongs not to the sensory, but to the unseen things.

The **activities** of the spirit we see everywhere - in our "body" as well as in our "soul," but the spirit and all that goes with it - the occult "human" for example – is not an object of study for science, but of faithfully accepting what God has revealed in His Word.

There is no transition between God and His creatures – no bridge, along which we might approach Him. Not through empathy with living beings, not by penetrating the mysteries of the living with our knowledge. Neither can we find Him through Love nor Eros.

/180/

We must see Him as God and the world as His creature – and we can only do this when the love of God is poured out into our hearts and we see Him **by faith** also in His **works** – also in the living souls to which He gives breath in the nostrils and to which we also belong.

The "knowing [Einsfühlende]" love of living creatures (Amor) is restricted to marriage and kinship – the human world – and to art.

58 Ecclesiastes 3:18-21.

The **knowing** love of the Greek for his beautiful world (Eros), which arouses admiration and thought about a world-former and the world soul in him, limits itself to the science of real givens in nature - in this case the living soul as data for biology.

The love of God which was poured out into our hearts and now awakens in us renewed love for God and for our neighbours – and that makes us grow in the knowledge of God and of spiritual things – was sharply distinguished from "Amor" and Eros.

Moreover – the Holy Scripture certainly speaks of our **kingship over** living souls, but not of **love** for nature and animals and plants.

Not Amor or Eros, but that kingship, which in turn initially was restored by Christ, who lives in us by His Spirit, enables us to see **God's** work done in living souls, and brings us closer to Him.

Not feeling, but **knowledge** and **dominion as an image bearer of God**, as King, because God is King too.

And the living souls in nature were then seen in the right light as creatures of flesh and blood – certainly as **living** beings, but without divine life.

And there the man in that respect was equal to the other living creatures - also flesh and bone, also with breath in the nostrils, also dust and ashes - as we bow down next to the other creatures before Him, who brought the living soul out of the dust and blew the breath into the nostrils of the man.

F. What is at stake in the articles about “the living soul”?

[Waar gaat het om in de artikelen over ‘De levende ziel’. *Paedagogisch Tijdschrift voor het Christelijk Onderwijs* 16 (1923) 225-233.]

Gladly I will discuss in greater detail the objections of Mr Vermooten against my articles in Numbers 4, 5 and 6 of this Journal.⁵⁹

Firstly comes the communication that it is not in the least to do with me showing off “knowledge” or “erudition,” but that it is the full **seriousness** with the subject about which I wrote. Therefore I do not take offence at the criticism of Mr Vermooten, but I am on the contrary thankful to him, that he still at least returns to my subject. And I grasp with both hands this opportunity to write something even more obvious concerning the purport of the article objected to.

Quite likely people will then read it through once – quite likely more criticism will be forthcoming – but I just desire for my ideas to be able to be tested.

For the article objected to concerns not a condemnation of all which science has discovered about the living soul. That would be too ridiculous!

Nor does it concern an overview of the history of psychology. For that you can read the interesting article of B.⁶⁰

But there sits behind it an attempt to give an introduction to the laying of a foundation, from which before long a psychology of our own, which connects with what the Scriptures understand by “soul,” would be able to flourish.

And as well it is an attempt to find our own position in present-day currents.

That now seems a completely “pedantic” approach from a “school-master,” but if I may be able to contribute **something** for the achievement of that idea (even if it were solely a **negative** spur to reconsideration) then I gladly give part of my life’s work to that and risk some of my “skin” on that.

Now if this should still give the impression as if I had in easy circumstances, separate from history and without connection with present-day science happened on the idea of working on a psychology of our own, that were rightly a repugnant undertaking.

But I have precisely through study of earlier and present-day currents and under strong interest for everything which stands in connection with the science of the living come upon that idea. It would not be appropriate /226/ because of my life-experience and reading (for the two stand in inseparable connection) to display this here. Yet I might say something of this so as to be able to come to the intention of the articles about “the living soul.”

59 See the Correspondence on p. 222 of this volume. [Dr W H Vermooten had written to the Editor with his objections to the views expressed by Janse in his previous articles in the *Paedagogisch Tijdschrift*.]

60 B. In numbers 6 and 7 of this journal.

One might say: “shoemaker stick to your last!” Well now, I think that observations, and considerations in connection with the study of the living soul by a “school-master” can certainly belong to his “last,” if he thinks he has time and gifts and calling for this.

I have never studied psychology in order to be a “professional psychologist.” But I have researched whatever I can find about that living being, which I can observe all around me and especially in my school practice every day. And then the one question brings the other to the fore.

And I have thereby also attempted in this reading to test it against the Holy Scriptures and by experience (nature and history). Both witness for me about **credible reality**.⁶¹ What can not be realised through one of the two, I have accepted provisionally as “difficulties.”

To the things which were not to be realised, belong among others: the soul as “spiritual substance” of Scholasticism, the soul = consciousness (Descartes), the **three** or **two** soul-faculties of the faculty psychology and on the other hand the thinking brain-convolutions and seeing sight-nerves etc. of the physiological (materialistic) psychology.

On the one hand I felt myself lifted up in clouds of abstractions (there people were rid of matter) and on the other hand I sank into the morass of dead matter (“the life” was gone from it).

The most objections thus came out of the **splitting** of the **subject itself** in this sense: the person **is** body and also soul (scholasticism) or he is only a soul (psycho-monism) or he is only a “body” (materialism).

Further, out of the **splitting** of the conscious life into thinking, willing, /227/ emotions, which was considered and dealt with more or less as a combined unity of the consciousness (hence elsewhere the conflict over the seat of religion: in the understanding, or in the emotions, or in the will?)⁶²

Concerning Wundt (apperception) and the Würzburger school (Ach, Külpe, introspection) in which the **unity** of conscious life came to the fore, I was engaged further in studying the new (Vitalistic) Biology (Driesch). And there I found to my surprise the **organic unity** of the living being **as given** prominent, accepted without explanation out of the **data**.

Driesch sought a metaphysical **principle** for the **organic unity** in his “Philosophy of the Organism.”⁶³ But he maintains the **actual unity** for biology.

61 I certainly know about the danger of “naïve realism,” that will proclaim directly our conception of the data and of the Holy Scriptures as **the** truth. However, the right of criticism of the subdivisions to our understanding may remain, but we essentially are still safe if we trust the Holy Scriptures and our experience, just as they come to us. If thought is the architect of science – and which must be built according to the rules of architecture (mental skill, logic), the Holy Scriptures and experience are witnesses of the reality, the foundation, on which the whole structure of science must rest.

62 See Bavinck. **Gereformeerde Dogmatiek** I, 260-278.

63 [Hans Driesch. **The Science and Philosophy of the Organism**. Gifford Lectures 1906, 1908. London: Adam and Charles Black, 1929.]

By that means **the dualism of Aristotle** was overcome for me.⁶⁴

The **Biblical and Religious Psychology** of Dr Bavinck, and the dissertation of Dr Los, **Emotions in the Holy Scriptures**,⁶⁵ gave an introduction to study of the Biblical terms... and there I found again that placing of the “living soul” **in the foreground as a given, without the dualism** of body and soul.⁶⁶

My interest for what was living and the placing in the foreground of the **unity of life** which controls all life-phenomena, gave me of itself connection with this stream which places “life” in the foreground of every field (Ethical movement in religion, Montessori in didactics,⁶⁷ the *Nieuwe Taalgids* in linguistics⁶⁸), from which the “Lebensphilosophie” is the philosophical interpretation.

Here, however, I did not work it out with the Holy Scriptures – for this knows something even higher than **life**. Knowledge of **God** is more than knowledge of religious life; Normative paedagogy far transcends the experiments of Montessori; and the Logos⁶⁹ is more than “the living language.” What is correct is more than what **psychologically** will be spoken correctly; ethics is more than the concoction, that “psychological” novel-writing ethics teachers are able to give us, and Religion is more than the data of the Psychology of Religion.

Finally: biology as knowledge of the living in the broadest sense (thus also encompassing psychology) can give no norms, but belongs **to the earth**, to the actual.⁷⁰

/228/

And as I then find in Prof. Deussen the contrast between **Indo-Germanic Idealism**, that time and again projects its own **life** (consciousness, thinking, will, emotions) on everything and even on “the Godhead,” and the **Semitic Realism**, that confesses: I am dust and ashes, I am on the earth and God is in heaven, then the choice is not difficult for me and I choose the latter also in the field of psychology. And then I listen carefully to the Semitic representation of the living, which the Holy Scriptures accepted.

64 See *Paedagogische Tijdschrift* 16 (1923) no. 6, p. 191 at the foot.

65 [S O Los. *Het Gevoel in de Heilige Schrift*. Ornaje & Guillaume, Den Haag, 1922]

66 Cf. H Bavinck. **Biblical and Religious Psychology**, pp. 30 and 31, and H Cremer. **Biblisches-theologisches Wörterbuch der neutestamentlichen Gräcität**. Gotha: F. A. Perthes. 11e auflage, 1923, sv. ψυχή.

67 Janse wrote a number of articles about Dr Montessori. Schetsen voor paedagogische studieclubs en voor ‘zelfstudie’. Schets III Dr. Maria Montessori. *Paedagogisch Tijdschrift* 14 (1921) p. 329. Schetsen voor paedagogische studieclubs en voor ‘zelfstudie’. Montessori (vervolg). *Paedagogisch Tijdschrift* 15 (1922) 17. Tijdschriftenschouw. Montessori – opvoeding Orgaan van de Ned. Montessori Ver. 6e jrg nr. 13 Ontwikkeling en orde, A. B. Drooglever-For-tuyn. *Paedagogisch Tijdschrift* 17 (1924) 92. See also *Brochures ‘Gereformeerd Schoolblad.’* 32. Dr. Montessori. 1987.

68 The *Nieuwe Taalgids* was a series of linguistic reference books.

69 Do we see in this use of “Logos” a residual influence from J Woltjer?

70 In other words psychology speaks about what **is**, but not about the **ought**.

In this train of thought, in which lies a real struggle to be able to understand the foundation – I think I have been able to earn the right in our *Paedagogisch Tijdschrift* to the following:

1. Warning against bringing in against the explanatory attitude which primarily since Descartes is accepted over against **the living as such...** and also against the dualism that made its entrance into science with Aristotle.
2. To place as primary with the newer biology the unity and indivisibility of the **organism**, of the **actual given living being** as a mystery, that is to be accepted as such.
3. To give the Biblical expressions in consideration as foundation with the help of rich **data**, which science has collected, so as to build on them a system of psychology of our own.⁷¹
4. To warn against the stream that perceives “life” and “psychological” as measures of **value**.
5. By much appreciation for Montessori’s dialectic to vindicate the correctness of **normative** psychology, through biology (also psychology) to hold **on to the earth**.
6. To choose between Indo-Germanic Idealism and Semitic Realism.
7. To maintain the distinction between love and admiration **for the creature** and love from God in a “spiritual” sense.

Esteemed colleague Vermooten!

Naturally you have not sought for so much from what lies behind my article. I may also not require that from you. And it does you **credit**, that you have discovered various psychological heresies in my writing. I hope later to work out each one in connection with the Biblical conception of the “living soul.” Here I will only establish that you have paid good attention.

/229/

1. I do not distinguish “psychical” and “vital” phenomena. Consciousness, thinking, feeling, willing **as actual data** are for me just as much vital as eating and drinking and metabolism... There is a “side” to the **acts** which is not vital – for example the logic **for** and **in** thinking, ethics **about** and **in** willing, but which lie outside the reach of psychology. Just as much the spiritual subject, that is active in the acts. The Holy Scriptures nowhere distinguish “psychical” from “vital” life. **Science** is lovely for the soul (Proverbs 2:10) but the righteous **eats** until his soul is **satisfied** (Proverbs 13:25) and Micah calls out: My soul longs for early ripened fruit (Micah 7:1).

71 Thus I do not mean a psychology derived from the Bible, but I think that in the Semitic conception of the “living soul” there is to be found a **foundation** on which psychology can rest, which is freed from the dualism of Aristotle.

2. You think: I wish to know nothing of “spiritual substance.” You must follow that by saying **in psychology**. The Holy Scripture always distinguishes **spirit** and soul. Nowhere were these words used identically. Judgement about truth, goodness and beauty is the work of spiritual sciences, but is not part of psychology. Certainly psychology can research the **activity** of spirits in **actual** people of flesh and blood. Just as also the activity of the wind establishes a subject of observation. So one can research psychologically the activity of a certain religion in a certain sort of people, but one can never draw conclusions from that about the truth and the essence of this religion. And one can certainly not build any “theology” on that, as much “Psychology of Religion” seeks to do.
3. The dualism of “body” and “soul” in **our** conception is not as old and as honourable as one might think. I do not believe in any case that the Bible knows of this.⁷²
4. For my **real** conception there does not really **exist** any thinking without willing and feeling. When I calculate a sum I **will** that and I **feel** myself strongly accomplished at that. Pure thought exists only as an abstraction.⁷³ If you study the school of Würzburg (Ach, Külpe) then you will find that not so unscientific.
5. When I place the **unity of the living soul** in the foreground as mysterious **data** that we have to accept as it is, then I do that not so as to go on staring at it. Oh no! You speak of soul-**puzzle**. And a **puzzle** people solve or soon leave it lying. I speak rather of /230/ mystery, such as for instance the element is a mystery. We accept for instance the element “oxygen” as a mysterious given and deal with that in all burning phenomena. I will take account of the mystery **organism as whole of life** in all life-phenomena. And that this also can very well happen, I have already demonstrated.

You should read through the first chapters of Driesch, **Philosophie des Organischen**, or from the same author, **Organische Regulationen**. Read **Psychology of Animals** by Prof. Buytendijk. Pay attention how the new textbooks on psychology such as that of Höffding, Aug. Messer,⁷⁴ Sully-Stimpfl moves himself in the direction to hold firmly to **the whole**; read the lectures of Prof. Bouman about “Psychical activity” and “Comprehensible relations in psychology” and you will understand that my articles have not just dropped out of the air together at Biggekerke.

That it can, even in the plants – you can examine in Dr W Pfeffer,⁷⁵ in which the author points out again and again in the detailed description of

72 See the works cited above by Bavinck and Cremer.

73 That thinking is an object of logic and not for psychology, see A Messer. **Der Kritische Realismus**. Karlsruhe, 1923, pp. 3 and 4.

74 “As well as the processes of cognition in their overall intertwining with the act of awareness, psychology also dealt with the life processes.” A Messer. **Der Kritische Realismus**, p. 2.

the **facts** of metabolism the regulated operation of the **organism as a whole**.

And as already in the metabolism of plants in all kinds of facts the “central involvement”⁷⁶ of the living organism comes to light – how could that then not appear in humans and animals?

And now a few more trivialities, I mean, more **personal** things.

6. You said, “We are thankful for the gems of our generation for a deeper insight into the essence of the wonderful human psyche and in its connection with its material substrate.” I think that we know still **nothing**, literally **nothing**, of the **essence** of the human psyche and of its **connection** with matter. I consider that these are mysteries. Or do you mean that science knows more than earlier about the workings of the “soul” (of the spirit) and about the relations between “internal” and “external” life? Oh yes.
7. You would rather have an historical overview of the systems, named by me, and a sifting of the truth and value concepts for our time... you will find a little compensation elsewhere in this journal.⁷⁷ A little... for you ask for much.
8. How can you read that I have seen the systems as clouds of abstractions /231/ climb up out of the morass of dead matter (the metaphor is otherwise very apt!) is not obvious to me. You should certainly read this passage over again once in its context – you shall then see that with regret I discovered that the beautiful systems were not able to be realised, because **they** (thus the systems) were concerned with clouds of abstractions.

And vice versa the materialistic and mechanistic description of nervous systems and senses gave me the impression of rummaging through dead matter, where the life and thus **the unity is gone**.

For practical activity discussed: what do I perform with **the** thinking in front of my class? Or what do I do with the structure of the eye by itself?

What do I do with psychological data, if I cannot see them in connection with the living beings before me in the class?

One might say: science analyses and then you form your synthesis.

But this is to forget that synthesis is much more difficult than analysis and that synthesis is just as much a task for science.

75 [Wilhelm Pfeffer was a German botanist and plant physiologist who invented the concept of time-lapse photography for illustrating the growth of plants, and wrote numerous books on plant metabolism.]

76 [Here Janse uses the term “Zentral-bezogenheit” which has technical significance for him. See Tol, **Philosophy in the Making**, p. 230.]

77 **Author – title**. *Paedagogisch Tijdschrift* 16 (1923) no 7, pp. 217-221.

9. Do I have objections against the analysis of the living being **as such**? No, I have no objection against this – but I have asserted it **cannot be done**.

The “central involvement”⁷⁸ – that which for instance makes a sheep into a living being – is not to be analysed, but simply to be accepted as a given.⁷⁹

That science may not slaughter this animal and research the **carcase** – and that it may not research and distinguish all kinds of phenomena – that I have asserted nowhere. That would be all too foolish. But whoever dissects and describes a dead carcase, speaks about something that had belonged to a living being, but not about that being in its whole (mechanistic physiological “psychology.”) And whoever tries to reason about a sheep **soul**, which would inhabit a sheep **body**, cannot act as if he now understands more about that living being than previously.

10. I see also a metaphysical **principle** of “the living soul” and according to the Word of God that is “spirit.” The visible things – also in the multiformity of the living beings – emanate out of the invisible (spiritual). And that spiritual, which is our **principle**, is also active in us. The spirits are to be “tested” but **not** by psychology. For we are not “in the spirit,” like John on Patmos, but **in the flesh**.

/232/

And psychology cannot do more – and that is still a great deal – than research the actually given living being **man** and the laws and regulations for his **actual** thinking, etc. and accept the **activities** of his spirit as factual data. But its **object** was never “body” and “spirit,” nor body (conceived as dead matter and which is a corpse) and also soul (considered as something purely spiritual, although soul outside the body does not exist as an abstraction).

11. You make the I-factor the same as metaphysical constructions of the soul as substance. But it is very much in question whether the I-factor is a substance – and also whether it must then be a **metaphysical** substance.

I will not decide here, because the I-problem is a very complicated question.

12. As to your conclusion – “to establish that the goal of education is in fact that of paedagogy, **insofar as it is normative**” – in that I am completely in agreement with you.

78 [Here Janse uses the term “Zentral-bezogenheit” which has technical significance for him. See Tol, **Philosophy in the Making**, p. 230.]

79 Do not think here again of a “soul” as such, for from the first moment of its existence the “cell-matter” belongs to this “living soul.”

And now there is **nothing** so dangerous for normative paedagogy than for psychology, which can only tell us **how** an **actual** child is, to elevate itself to a **spiritual** or **semi-spiritual** science through considering the “soul” as something spiritual that can be researched.⁸⁰

When it enters into the field of the spiritual world it then has to deal with good and bad in an ethical sense.

Certainly psychology does that these days, even the “professional psychologists” such as Freud – who on the basis of psychological **facts** “proves” that for many people the seventh commandment would cause them to have a nervous breakdown. Think of the psychology of Religion, which finds all religions human in nature and therefore sees only a difference of degree between a Buddhist and a Christian. From a **psychological** standpoint this is certainly correct.

“The soul is victorious” is the cry of triumph over Materialism – and therefore we can only be delighted – if people now only hold the soul near the earth.

The prayerful Muslim, with his face pressed forwards onto his prayer-mat in the desert sand, has much to say to us.

My colleague Vermooten, you think I overestimate our readers. But you must not forget that our ***Paedagogisch Tijdschrift*** is the only Protestant Christian journal which touches on /233/ the field of psychology and paedagogy. Must it therefore not be read by all our leaders in the psychological field and be supported?

There are dozens of colleagues in our land who enter into and reflect on philosophical and psychological questions in connection with their work. I know that those who help themselves via the brochures and philosophical anthologies of the Hollandia Press in Baarn mature and grow, as much as is in their power, must struggle **without any guidance**. We have the work of Bavinck – a valuable treasure! But a **leading** periodical to lead and sympathise with that is also much needed. Do the public school teachers not read “***Kinderstudie***”? Do our Roman Catholic brothers not read “***Zielkunde en Opvoeding***”? And must our ***Paedagogisch Tijdschrift*** always be directed to the colleagues who do not understand the technical terminology of psychology and know nothing of philosophy? Is that responsible while the newspapers are full of technical terms and everything was taken to be “psychological” and the interest for the philosophical visibly grows?

It would be wrong of me to assume the latter of a colleague that he cannot follow my articles – but I will still give my full strength so as to assist our periodical **to offer help** also in psychology. When our professional psychologists start writing there, then I will gladly be silent and listen.

80 In this way psychology also remains far removed from occultism, where the danger threatens that it would be led by the nose.