"WAGONLOADS OF LOVE AND GLORY"

PURITANISM WHOLE, & SPLIT INTO ROMANTICISM REALISM

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This Thinksheet's presenting problem is how to communicate, to postPuritan romantics & realists, the feel of the unity of which they are the fragments. (A parallel: Given male & female in the Platonic myth's split of the original human ball, how communicate to both [1] that they are not wholes but halves & [2] the feel of the whole, of wholeness? Plato was there thousands of years before Jung!) To the point, I adduce three American poets.

1. Pastor-poet **Edward Taylor** (d.1729) has it all together, heart (romanticism) & mind (realism), in what I may call his classical American Puritanism, for which there's no better holophrase than **justification**. His poetry, written not for publication but as acts of devotion (& not discovered & published till 210 years after his death!), melds the ordinary-everyday concrete (in the Thinksheet title, "wagonloads") with the sublime ("love and glory"). In the universe, in life, the executive, legislative, & judicial authorites are not separate: One Holy Love is King, Lawgiver, & Judge. Offend one & you offend the lot. You have offended the lot, & you are hopeless to plead your own case: the Judge already knows it thoroughly & rules that you've disrupted the universe (offending the King), broken the law (offending the Lawgiver), & claimed extenuating circumstances (offending the Judge). This is the **stern** side of Puritanism, & it's as rooted in both Testaments as is the **kind** side; & it says you can't get to the kind side unless you go to court & repent, confessing your sins & throwing yourself on the mercy of the court. But even that won't do you any good unless you have a slick, skilful, expensive lawyer (who, however, pays your fees).

2. But you do have! That lawyer is Jesus (παράκλητος *advocatus*, 1Jn.2[1]). On this verse ET writes "Oh! what a thing is man? Lord, who am I? / That thou shouldst give him law (Oh! golden line) / To regulate his thoughts, words, life thereby: / And judge him... / A court of justice thou in heaven holdst, / To try his case while he's here housed on mold." The angels lay out before the Judge "My deeds both white and black I daily do." No annual review-evaluation. Daily! By contrast, the autolater (my coinage for self-worshipper) merely reviews the past day at day's end, instead of reviewing it in the presence of God, ie in prayer, in theistic reflection on action.

3. The court proceedings are perfect in process & in justice (Ps.19[7]: "the judgments of the LORD are...always fair"), in contrast to human courts: "Soft blemish not this golden bench, or place. / Here is no bribe, no colorings to hide, / Nor pettifogger to befog the case; / But justice hath her glory here well tried: / Her spotless law all spotted cases tends; / Without respect or disrespect them ends. / God's judge himself, and Christ attorney is; / The Holy Ghost registerer is found. / Angels the sergeants are, all creatures kiss / the book, and do as evidence abound. / All cases pass according to pure law, / And in the sentence is no fret nor flaw." Christ "never lost his case..../...nor doth refuse / The vilest sinner's case that doth him choose." You can't lose if you've got the right lawyer, & only one of them can win. "He non-suites Satan's suite or casts the same. / He'll plead thy case, and not accept a fee. / He'll plead sub forma pauperis for thee. // My case is bad. Lord, be my advocate. / My sin is red: I'm under God's arrest..../ Although its bad, thy plea will make it best. / If thou wilt plead my case before the King, / I'll wagonloads of love and glory bring." The big button, the chief motivator, of the forgiven sinner (as a sprung case!) is **gratitude** bodying itself forth as "charity" (the attitudes & acts of love toward God & the world) & worship ("glory").

4. **Latin** was the lawcourt language throughout the Middle Ages & the law-thinking language of Puritanism. ET, like all the other Puritan divines on both sides of the Atlantic, could read his Bible (ie, could read Hebrew & Greek); but most of the books in his library were in Latin. Of course this was true of the earlier Reformers. My point? The Latin language-world had enormous influence on the shaping of the earliest American theological mind, whose influence continues unto the present time. So let's

glance at the Latin words on the I-E root *yu* (the root also of "yoke" & "zygote"). Here's the Roman & A-S (both I-E) nub of it: In the universe & in society are structures it's our "bounden duty" to respect, observe, obey; disobedience is becoming unstuck to reality, unhitched to the way things are, unyoked to the teacher (a metaphor common in Judaism, used by Jesus [Mt.11[29]]). So to the words: (1) **IUS**, right, law, (lit.) what binds (if the same metaphor lies within "re-ligio[n]," it's a different root, as in "ligature")....(2) **JUS-T-US**, just, equitable, fair; legal, lawful, legitimate; justified, deserved, well-founded; regular, formal, in due order, of full measure. NT+ (my symbol for church Latin, including the Vulgate--through which Wyclif brought, by his NT, many of this word-cluster into common English) adds a meaning from the Hebrew language-world, viz "righteous" (on which see the Hebrew cluster in Reform's prayerbook [GP299]: upright, righteous, faithful, holy). Further, in I-E, "right/eous/ness" is from the root meaning rule (as action & as prescription) & "rex" (king): order in universe & society is a command structure, ultimately personal....(3) **JUS-T-US** (n.), what's right or just; justice (the 1st meaning of which, in my 1882 Skeat, is "integrity, uprightness"); rights, privileges; due ceremonies or formalities....(4) **JUS-T-E**, rightly, justly....(5) **JUS-T-ITIA**, just conduct, justice, fairness. NT+: "righteousness; ordinances." NB: "Just" (being bound, yoked) is Latin; "right" (being under command, rule) is A-S: the latter is native to us whose motherspeech is English, the former is not. A quibble? Decidedly not. See your versions/translations of Hab.2[4], this + Gn.15[6] being the OT loci classici on **justification**: from which of the two words appears, what can you see about each version/translation?....(6) **JUS-T-I-FIC-O**, acquit, justify, (lit.) make just....(7) **JUS-T-I-FIC-US**, justly....(8) **JUS-T-I-FIC-ATIO**, justification (eg Ro.4[25] 5[19]); ordinances (L.1[6] Heb.11[1]); righteous deeds (Rev.19[8]).....NT carryovers on Hab.2[4]: Ro.1[17] Gal.3[11] Heb.10[38]....Is all this word-study necessary? Sounds move humanity even more than do sights. We have climbed an audio-ladder to where we are (a Geo. Herbert figure: "Step after step the ladder is ascended."). How powerful a grasp of the roots of the German roots Hitler had! How did he get into this? Because in today's diary ½ c. ago, I wrote this: "Studying Greek grammar while listening [by shortwave] to Hitler." Watch out (both senses) for the next wordmaster! ....Oh yes, the other two poets....

5. Romantic poet **EZRA POUND** (d.1972), expatriate-alienate from country and religion, everywhere sniffed out the sublime & celebrated it in dense verse sprinkled with Greek (Greek alphabet, yet), Latin, French, & Spanish phrases & lines. Esthetically, he admires women & (in "Ballad of the Goodly Fere") Jesus (whose courage on the cross "cowed a thousand men" & who proved to be unkillable: "I ha' seen him eat o' the honey-comb / Sin' they nailed him to the tree."). Salvation not by grace through faith (as ET) but by esthetic grace through song: (1) biblical religion is uptight, "stiffness from spats to collar / Never relaxing into grace; // The heavy memories of Horeb, Sinai and the forty years" ("Brennbaum"); (2) Pull down thy vanity, it is not man / Made courage, or made order, or made grace, / ... / Learn of the green world what can be thy place" (in this & the next stanza of "Canto LXXXI," "Pull down thy vanity" occurs 7 times, + 3 "pull down"). Contrast ET's "The Human Frame, My Glorious Lord, I Spy": the body is not an esthetic object, as in EP, but "a golden still" in which the heat of God's "holy love" "graciously distills" "the spirit [double meaning!] of grace" (the word used 8 times in this short poem): "Grace in thy lips poured out's as liquid gold: / Thy bottle make my soul, Lord, it to hold." (God from your skinbag boils off grace, which then is stored in your soul-bag! "Grace" in EP is outward & visible [by observation of nature]; in ET it's inward & audible [by revelation-justification-sanctification].) The Puritan longs for God; the Cavalier (romantic), for ecstasy, for highs (Jos. Campbell's "follow your bliss"). But the true Puritan has both! (I believe we see EP himself best in "Hugh Selwyn Mauberley": "out of key with his time, / He strove... / ...to maintain the sublime.")

5. Realist poet & (THE RED BADGE OF COURAGE) novelist, **STEPHEN CRANE** (d.1900) saw salvation, if any, as by courageous, steady viewing of life's ugly underside. EP was degenerate Puritan gone sweet; SC, sour. Yet love gives some relief: a girl weeps by the grave of "a wicked man, / And near it, a stern spirit... // If the spirit was just, / Why did the maid weep?" Compassionate stoicism.