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Goethe: 100th anniversary of his death, 1932.

"GOETHE"

BY

RABBI ABBA HILLEL SILVER

AT

THE TEMPLE

SUNDAY, MARCH 27th, 1932.

It is now one hundred years since the death of Goethe, Germany's greatest poet, one of the classic writers of all times. We are then, a century removed from his day. We belong to a different age, a different race, a different country and a different civilization. And yet we stop to pay tribute today to this man.

It was Goethe, himself who said: "There is no such thing as patriotic art and patriotic science. Both art and science belong, like all things great and good, to the whole world and can be furthered only by a free and general interchange of ideas among contemporaries, with continual reference to the heritage of the past as it is known to us."

Some of Goethe's compatriots in 1932 seem to have forgotten this. Some of them have been carried away by some pseudo-

scientific opposition of race inferiorities and would arrogate to themselves all excellency in the arts and sciences and deny it to all other people. That, unfortunately, is just one of the many aberrations which have come upon the world with the rise of nationalism and especially with the last war.

Goethe was altogether foreign to that spirit. Goethe knew, as all right-thinking men know, that the great artistic expressions of mankind are the achievement and expression of the whole of mankind. It is therefore altogether fitting that men everywhere should pause at this time to pay homage to this genius who belongs not only to Germany but to the whole world.

It is, of course, too late in the day, nor is this the time and place to stop to analyze or exalt the poetic work of Goethe. He has long ago carved for himself a niche in the Hall of Fame. He belongs and will forever remain among the immortals of the human race with Homer, Virgil, Dante and Shakespeare.

Unlike some other great geniuses Goethe was recognized in his own day and upon his death a non German, an Englishman, Mathew Arnold said:

"When Goethe's death was told, we said:
Sunk, then, is Europe's sagest head."

Goethe's greatness lies not only in the intrinsic worth of his literary creations. That goes without saying. But he was more than a great artist. He was a founder and an originator.

When Shakespeare came upon the scene of English literature he had been preceded by a large and extensive cultural development and the English language which became his medium was in his day and before his day, rich, abundant, subtle.

Goethe, however, had to mould the German language and in a sense was the pioneer in the realm of German culture. Germany was culturally backward in his day, very backward. The German language was rather crude in his day. In fact the higher classes of Germany, the nobility, held the German language in contempt. They looked upon the language as the vernacular of the common people. They preferred to speak French and turned toward French literary sources. Germany lacked a national culture and a national literature. And it remained for men of the type of Goethe, Schiller and Lessing and Klipstock, - and the greatest among these, - Goethe, to mold the language, to give it scope and viability.

With Faust and Vilhelm Meister, with Egmont and Iphigenia in Tauris, German literature takes its place among the great literatures of the world, - an equal among equals.

But we wish to dwell this morning a bit upon the man, himself, his message and his significance to his contemporaries and to us. And first among these impressions is the impact which the man himself, his personality makes upon people.

Goethe, I can characterize by only one word. Goethe is vast. There is an amazing sweep and scope and comprehensiveness to this man that you find only among a few others, men like Leonardi de Vinci or in a Pascal or in our own Benjamin Franklin.

When you think of Goethe, of his work, his mind, you don't think of him as a small sparkling rivulet. He is oceanic. You think of him as against a background of mountains, skies and seas. It seems as if the whole continent of human interest was his legitimate range. His mind was encyclopaedic. He was not only the great poet, the great dramatist, the great philosopher. He was a scientist of no mean attainments. And in his science he was helped by his remarkable insight and intuition.

He studied botany and made important contributions to the science of the metamorphoses of plants. He studied anatomy and osteology and discovered the intermaxillary bone in the human skull. He wrote extensively on the theory of colors. He anticipated Darwin's theory of evolution. He studied medicine, geology, meteorology and

painting. He was eager to acquire many languages and delved even into such languages strange to him and to men of his generation. He studied Hebrew and Yiddish. His mind, in other words, knew no limitations. He was athirst for knowledge and his mind possessed a remarkable fertility. He was athirst for knowledge. He was athirst for life. He loved life and he enjoyed life. He had a ravenous appetite for life. His temperament was ardent. His constitution was rugged and hard. He lived a long life - eighty-three years, - and lived to enjoy a vigorous happy old age. He was by nature spacious in his sentiments and his contemporaries found in him something of the calmness, the harmony, the spaciousness of nature itself.

Heine thus describes him: (I will speak of Heine's relation to Goethe a little later.) This is how Heine describes Goethe: "In truth one finds to perfection in Goethe that union of personality with genius such as we wish to have in remarkable men. His exterior was as deeply impressive and significant as the word which lived in his works, and his form was harmonious, clear, cheerful, nobly proportioned, and one could study Greek art in him as in an antique. This dignified body was never bent by Christian worm-like humility, the features of his face never distorted by Christian wretchedness, his eyes were never shy, like those of a Christian sinner, never inspired cantingly, rantingly, or with

celestial gleams. No; his eyes were calm as those of a god; and it is the sign by which the gods are known that their glance is steady and that their eyes never vacillate."

And that same majestic girth which they found in him, they also found in his works. Heine speaks of Goethe's works as if they represented 'Jupiter in thought and form.' And Schiller wrote: "Calm and deep, clear and yet incomprehensible, like nature, your work makes its influence felt."

And Schiller here plumbs the very depth of Goethe's soul, - nature. Goethe loved nature. Goethe worshipped nature. Goethe's supreme art consisted in his remarkable interpretation of nature and of the nature in man and in the world without; in probing the spiritual as well as the physical secrets of nature; to know, to understand how man may within the range of his limitations solve these problems.

Goethe was by religion a Pantheist under the influence of Spinoza of whom I shall speak in a moment. He worshipped the God in nature. Not only Goethe, but his great contemporaries Lessing and Schiller were not prophetic Christians. The Christian dogma did not appeal to them. When Margaret asks Faust as to his belief in

God this is what Faust or Goethe answered:

"Who dare express Him?
And who profess Him,
Saying: "I believe in Him!"
Who, felling, seeing, deny His being,
Saying: "I believe Him not!"
The All-enfolding, the All-upholding
Folds and upholds he not thee, me, Himself!
Arches there not the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining,
Friendly, the everlasting stars?
Look I not, eye to eye, on thee,
And fell'st not, thronging
To head and heart, the force
Still weaving its eternal secret,
Invisible, visible, round thy life?
Vast as it is, fill with that force thy heart,
And when thou in the feeling wholly blessed art,
Call it, then, what thou wilt, -
Call it Bliss! Heart! Love! God!"

The whole of life then, the whole of nature, -
nature without and nature within man, the whole of man's mind and
the whole of man's range of emotions, the whole of God - Goethe loved.
His love of nature was so great that men called him "the great
pagan."

Goethe was not, therefore, a formal moralist or a
formal religionist or a pietist. He was a worshipper of God in
nature and something of the unperturbed calmness, something of

the unhurried activity of nature entered into his life and thought. Goethe did not fret or fume. Goethe was not a fanatic. He was not even a social reformer or champion like Schiller or Heine or Boine. His contemporaries accused him of indifferentism toward all that was going on about him.

Goethe of course, lived in a very heroic period in human history. His life spanned the struggle for enlightenment and emancipation in Western Europe. It was the period of storm. Goethe witnessed the sweep of liberalism in the wake of the armies of Napoleon. He witnessed the reaction after Waterloo. He even lived to see the Revolution of 1830. It was a stirring, tumultuous ^{the} period in/history of Europe and some of the gallant spirits of his day threw themselves into the struggle for freedom and the rights of man. Schiller wrote his monumental works "The Fall of the Netherlands," "Thirty Years' War" "Maid of Orleans" and "Wilhelm Tell" all of them surcharged with the revolutionary ardor and passion for freedom and liberty. Not so Goethe. He belongs to the old regime. In his youth he was a lover of liberty, but never to a sacrificial degree. He never rose above the ideas and sentiments of the middle class, the bourgeois class to which he belonged,

into which he was born. Goethe was never able to shake off that inherited reverence for and subservience to royalty, nobility and the upper classes. And the fifty years which he spent in Weimar as the pensioner, the Privy Councilor and Minister of Finance and boon companion of that pleasure-loving, Duke Karl August in the midst of that easy-going, luxury-loving, rather loose, high society of that principality, were not conducive to kindle any revolutionary ardor in Goethe. The French Revolution repelled him. The unbridled passions of the masses and the indignities heaped upon the classes blinded him to an appreciation of the tremendous deep-lying forces which were working through the Revolution. He did not understand them. He was not political minded. Even the struggle of his country, (Germany) for freedom against Napoleon, the struggle of emancipation in Germany left him absolutely cold.

In fact he was a great admirer of Napoleon. He thought Napoleon was the greatest man that ever lived. He wrote a poem of homage to Napoleon. Napoleon thought a lot of Goethe. He had read his " " "seven times. They met in 1808 and Napoleon hailed Goethe by saying "You are a man." And made him a member of the Legion of Honor. Goethe liked that. He enjoyed the admiration of the great. He loved it. And he was denounced for this by many of his contemporaries. They accused him of exercising a quietizing influence upon the youth of Germany and thus upon the youth of the

world when Germany was struggling for democracy. That was a defect of his nature. That was part of the man. He was not interested in social reform. He was a prophet of inward structure not of social reconstruction.

In fact he had his doubts about reform. Like Coheleth said: "Round and round goes the wheel", Goethe said: "the conflict of the old, the existing, the continuing, with development, improvement and reform, is always the same. Order of every kind turns at last to pedantry, and to get rid of the one, people destroy the other. And so it goes on for awhile, until people perceive that order must be established anew. Classicism and Romanticism close corporations and freedom of trade, the maintenance of large estates and the division of the land - it is always the same conflict which ends by producing a new one."

But this attitude of detachment brought with it two commendable consequences. In an age of rising nationalism, Goethe refused to become a rabid nationalist. He remained a cosmopolite. He was able to see beyond the boundaries of the people into the heart of the common humanity and in an age of continental warfare when armies were sweeping to and fro across Europe Goethe, like his countryman Emanuel Kant was the great advocate of Universal Peace.

Concerning nationalism, Goethe wrote: "Altogether, national hatred is something peculiar. You will always find it strongest and most violent where there is the lowest degree of culture. But there is a degree where it vanishes altogether, and where one stands to a certain extent above nations, and feels the weal or woe of a neighbouring people, as if it had happened to one's own."

In another place he wrote: "At a moment when every one is busy in establishing new national loyalties, the fatherland of the dispassionate thinker, of him who can rise above his time, is nowhere and everywhere."

And again a sentence which I commend to Hitler and his followers: "Patriotism ruins history. Indians, Greeks, Romans had it, and so marred the history of other races. The Germans are doing likewise, spoiling the history both of themselves and of progress."

Perhaps you will be interested in a word about Goethe and the Jews of his day, because we must bring down every problem and every person in his relation to the Jews. - - -

Goethe had contact with the Jews. Unfortunately Goethe was not interested in the struggle of Jewish emancipation any more than he was in human emancipation in Germany. He was not a friend of the Jews as Lessing, the author of "Nathan the Wise" was. Goethe

was born in Frankfort. Jews had lived in Frankfort ever since the twelfth century. The Frankfort Jewish history is very interesting. There were many stirring events. The massacre of 1241 when the whole community was exterminated-and then rebuilt. It was again destroyed in connection with the conflagration which came with the Black Plague and destroyed. In 1349 the entire community was wiped out. It was again looted and plundered during the riots in 1612. It was two or three times completely burned down. In 1460 the Jews of Frankfort were forced into the famous Frankfort Ghetto and a wall thirty feet high built around it. And it was this ghetto which Goethe knew, a ghetto which originally had room for fourteen houses, now had in it close on to two hundred houses. A ghetto which had room for about a hundred human beings, now had in it some three thousand human beings. It was therefore over populated, crowded, damp and filled with disgusting odors.

This Roman aristocrat visited it once, and only once. He could not see that a new day was dawning for the Jews of Frankfort, and for all of Europe. He could not anticipate that from that very ghetto would come Borne and the Rothschilds, the great financial rulers of // Germany. Goethe did not rise above his prejudices of the Jew. He did not favor their emancipation. Just like Fichte of that time, he did not favor it, in spite of the fact that he was greatly indebted to the Jews.

I spoke a moment ago about his Pantheism. His thought was molded by the Jew Baruch Spinoza and he acknowledges that fact. He writes in his autobiography: "This mind, which had worked upon me thus decisively, and which was destined to affect so deeply my whole mode of thinking, was Spinoza. After looking through the world in vain, to find a means of development for my strange nature, I at last fell upon the ethics of this philosopher. Of what I read out of the work and of what I read into it, I can give no account. But I certainly found in it a sedative for my passions, and that a free, wise view over the sensible and moral world seemed to open before me. But what especially riveted me to him, was the utter disinterestedness which shone forth in his every sentence. That wonderful sentiment, "He who truly loves God must not desire God to love him in return," together with all the preliminary propositions on which it rests, and all the consequences that follow from it, filled my whole mind. The all-composing calmness of Spinoza was in striking contrast with my all-disturbing activity; his mathematical method was the direct opposite of my poetic humor and my way of writing; and that very precision, which was thought ill-adapted to moral subjects, made me his enthusiastic disciple, his most decided worshipper."

In fact Goethe thought once of writing a play and calling it "The Wandering Jew" using Spinoza as his hero.

He was also influenced by another philosopher Solomon Maimon, that strange Jew who came out of Lithuania and in a few years

demolished the philosophy of Wolff. Kant said that Solomon Maimon was able to understand fully his philosophy more than any other man in Germany. Maimon flaunted a system of his own, the theory of idealistic monism, which influenced Goethe as well as many figures up to the nineteenth century.

Goethe was first brought forcibly to the attention of the German people by a Jewess Rachel von Varnhagen. This remarkable Jewish woman who was the leading woman in the intellectual life of Germany, in her day, whose home was a salon, the rallying place of all the brilliant minds of Germany was the woman who became the first great admirer of Goethe and who brought him to the attention of the leading spirits of Germany. A Goethe cult was created. In other words, it was this Rachel von Varnhagen who, as we say in this country, made Goethe.

Heine admired Goethe a great deal. Heine had contacts with Goethe. And when Heine wrote his first little volume of poems he sent them to Goethe who was then already acknowledged as the king of German literature. And Goethe did not even deign to acknowledge the receipt of that volume of poems. And later on when Heine had written his "Lyris Intermezzo" he again sent it to Goethe and again he was not given the favor of an acknowledgement. But Heine admired Goethe a great deal and wrote to him one day asking for an interview.

Heine wrote: "Your Excellency: I beg you to grant me the happiness of being in your presence for a few moments. I shall not trouble you much. I shall only kiss your hand and depart. My name is H. Heine; I am a Rhineland^{er}... I, too, am a poet, and three years ago I took the liberty of sending you my 'Poems' and a year and a half ago my 'Tragedies,' together with a 'Lyrical Intermezzo.' I am ill, and three weeks ago I journeyed to the Harz Mountains for my health; and as I stood on the Brocken I was seized by a desire to make a pilgrimage to Weimar to pay my respects to Goethe. In the literal sense of the word Have I made a pilgrimage hither: that is, on foot and in rags. And now I await the granting of my prayer..."

And so Goethe granted his prayer and the two met, the two greatest poets which Germany produced, - Goethe the aristocrat and Heine the Jew.

Goethe was already called "your excellency." Heine who was still the outcast as all the Jews were in Germany. Here is how Heine described the visit:

"I had thought out on so many winter nights what sublime and profound things I should say to Goethe if ever I were able to see him. But when at length I did see him, I could only say that the plums on the road between Jena and Weimar tasted very good!"

Goethe was at first inclined to be sociable, but when Heine told him that he too was writing poems and that he too planned to write a "Faust", Goethe became rigid and cold as ice and sharply asked Heine, "Have you no other business in Weimar, Herr Heine?"

"With one foot over the door-step, your Excellency, all my business in Weimar is ended," was the quick reply. And then Heine took his leave.

Perhaps you will be interested in what Goethe thought of America. Goethe was very enthusiastic about America. He believed in the promise of the new world. In fact at one period in his life he thought of migrating from Germany and settling in America. Here is a little doggerel that he wrote about America:

"America, you're happier far
Than this old Continent of ours;
In you no ruined castles are,
No bastion towers;
No enmities hoary,
No dreams of past bliss,
For you cloud the glory
Of life as it is.

The hour is yours, and here's good luck!
And if your sons will write, may Fate
From knights and ghosts and all dull truck
Preserve them all, at any rate!

The freshness, the new, the freedom from the shackles of tradition was what attracted Goethe to the new world.

I said before that Goethe was not interested in the social struggles of his day. His temperament was not of the militant type. And yet somehow Goethe did understand that the meaning of life, after all is said and done, is to be found in some form of social service.

You know "Faust." Of course you know the theme of "Faust" the insufficiency of human knowledge, the insufficiency of human pleasures, yes the insufficiency of human love,-everything fails Faust. It took Goethe thirty years to write "Faust." His philosophy crystalizes itself in the second part of Faust.

Faust finally finds his release, his redemption his peace in undertaking a social project of great social significance. And in that work for the betterment of society he finds his peace and reconciliation. (quote German)"Wer immer strebend sich bemüht Den Koenen wir erlösen." "As long as men strive to reach perfection through works of social utility and enhancement, so long is there hope for them and spiritual redemption."

That perhaps, better than Goethe knew, sums up the meaning of his life's work.

The world in 1932 lays a wreath of tribute
at the shrine of his memory^{he} who served his fellowmen by
creating things of enduring beauty. He enriched life by
bringing beauty into it.



life. ared inor let- tein. like en- pen- ash- low and his had as in en as- on to ith as- ite to of ca
in America. "North America is fortunate in having no basaltic rocks, no ancestors and no classic soil." And he summed up this feeling in the well-known verses:

*America, you're happier far
Than this old Continent of ours;
In you no ruined castles are,
No bastion towers;
No enmities hoary,
No dreams of past bliss,
For you cloud the glory
Of life as it is.*

*The hour is yours, and here's
good luck!
And if your sons will write, may
Fate
From knights and ghosts and all
dull truck
Preserve them all, at any rate!*

In his old age he could never learn enough about the government and nature of the youthful America. The fresh, naïve manners of his American visitors always de-

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AN ABSTRACT OF THE ADDRESS

GIVEN BY RABBI

ABBA HILLEL SILVER

ON

"GOETHE"

SUNDAY, MARCH 27th, 1932

Genius overleaps all racial and national victories.

The intellectual possessions of mankind are the achievements and heritage of all peoples. It is therefore altogether fitting that men everywhere should pause to pay their tribute to the exalted spirit of Goethe who belongs not only to Germany but to the whole of mankind.

Goethe's greatness lies not only in the intrinsic worth of his literary creations, but in the fact that he was a founder and an originator.

Goethe together with Schiller, Lessing and Klipstock stands at the beginning of modern German literature, and more than the others he gave it strength and scope and viability. With Faust and Wilhelm Meister, with Egmont and Iphigeneia in Tauris, German literature takes its place among the great literatures of the world, - an equal among equals.

Goethe is vast. There is a sweep and comprehensiveness to him that one finds in a Leonardi de Vinci or in a Benjamin Franklin. His spirit is not a sparkling rivulet. It is oceanic. One thinks of him against a background of mountains, skies and seas. Almost the

entire continent of human life an interest was his range. He was not merely a great poet, dramatist and philosopher. He was a scientist of no mean attainments. He studied botany and made important contributions to the science of the metamorphoses of plants. He studied anatomy and osteology and discovered the intermaxillary bone in the human skull. He wrote extensively on the theory of colors. He anticipated Darwin's theory of evolution.

He was athirst for knowledge and his thirst for life was equally great. He loved life and enjoyed life. His temperament was ardent. His constitution was hardy and rugged. His appetites were great. He lived long - eighty-three years - and enjoyed a fine and vigorous old age. Here was a man hewn out of massive rock, of the very breed of Titans.

Goethe loved nature. He worshipped nature. His supreme art lay in his interpretation of nature in man and in the world without. His love of nature was so great that man called him 'the great pagan.' He was a Pantheist. He was not a Christian. Christian dogma did not appeal to him. He was a disciple of Spinoza. He worshipped God in nature or nature-Divine.

Something of the unperturbed calmness and unhurried activity of nature entered into his thought. Goethe did not fret. He was not a rebel or a fanatic. He was not even a social reformer or champion like Schiller or Heine. Many gallant spirits of his day threw themselves into the struggle for human emancipation.

Goethe's life spanned both the American and the French revolutions. He witnessed the sweep of liberalism in the wake of the armies of Napoleon. But he remained indifferent. He never rose above the traditions of the bourgeois stock from which he sprang. He was never able to shake off his inherited reverence for caste and nobility. And the fifty years spent at Weimar as the pensioner of the pleasure-loving Duke Karl August in the midst of the easy-going, luxury-loving high society of that time, were not conducive to kindling any revolutionary ardor in him. The French Revolution repelled him. Germany's struggle for freedom against Napoleon left him cold.

Goethe was simply not interested in political or social conflict. He was interested in man's inner life, his inward culture, not in social reconstruction. But his attitude of detachment enabled him to rise above the nationalistic chauvenism which was developing in his day and to advocate universal peace at a time when the whole of Europe was over-run with warring armies. Of rabid nationalism Goethe wrote: "Altogether, national hatred is something peculiar. You will always find it strongest and most violent where there is the lowest degree of culture. But there is a degree where it vanishes altogether, and where one stands to a certain extent above nations, and feels the weal or woe of a neighbouring people, as if it had happened to one's own."

Goethe's compatriots of 1932, as well as nationalists throughout the world might well ponder this wisdom.

1. It is 100 yrs. since the death of G. - his greatest poet, on, the classic writer of all time. We are a century removed from him ^{but} ^{we} belong to a diff. race, a diff. ^{country} and a diff. civilization, and yet we pause to pay tribute to his genius. It was G. himself who declared

"There is no such thing as patriotic art and patriotic science. Both art and science belong, like all things great and good, to the whole world and can be furthered only by a free and general interchange of ideas among contemporaries, with continual reference to the heritage of the past as it is known to us."

Soon G's countrymen in 1932 had forgotten this. They have become patriots and chauvinist to the point of any thing all sci. & art. excellence to ^{workers} us, and denying it to all other peoples. But that is only one, the many aberrations let loose upon the world with the rise of modern nationalism and the international world war by the war upheaval. G. was foreign to all that, as an all right-thinking man every where. Genius overlooks all racial & national boundaries. The intellectual person wanted as the achievement and the new type of all peoples. It is therefore the fitting that men every where should stop and offer their homage to this great exalted spirit of who belongs not to us alone but to worldwide.

2. It is too late in the day, now is the time, to ^{analyze a to} expose the poetic features of G. His niche was carved long ago in the Hall of ~~the~~ Fame. He belongs to the immortals, with Homer, ^{myth} Plato, and Shakespeare. Even unlike all other men of genius, G. was engaged in his own life time, and at his death, a non-G. - Matthew Arnold - wrote:

"When Goethe's death was told, we said:
Sunk, then, is Europe's sagest head."

3. His greatness lies not only in the extensive work of his creations, but in that he was a founder and originator. Still had a great lit. tradition behind him when he ~~last~~ ^{at} began his lit. career, ~~no so G.~~ and a highly developed, ^{rich} ~~and~~ ^{and} supple language ^{and} ~~with~~ ^{as a medium} ~~to~~ ^{to} work. Not so G. He had to reel the G. language, and, in a sense, ^{to} pioneer in the culture. ^{G. was culturally backward} The language was crude, and, by the G. nobility, held in contempt. They spoke French, and turned to F. liter. sources. G. together with Schiller and Lessing and Klopstock stands at the beginning of modern G. literature - and more than the three he gave it the depth and scope, and viability. With Faust, and ^{with Egmont and Phigalia in Tauris} Wilhelm Meister, Germany could take its place among the great lit., the world - an equal among equals.

4. We wish to dwell this morning ^{a bit} upon the man and his message. His reputation for his contemporaries and for our day.
① And the first impact we get of G. is his personality. He is vast. There is the sweep and scope and comprehension of him that one finds in a Homero or Virgil, in a Plato, in a Benj. Franklin. His spirit is not a charming, sparkling intellect, it is oceanic. We think of him against the background of mountains, skies and seas. Almost the whole cosmos of human life ^{+ unill. interests} falls into his range. He wasn't merely the great poet, the dramatist, the philosopher. He was a scientist ^{- aided by his researches, books, etc.} in man's attainment. He studied botany and made lasting contributions to the sc., the anatomy of plants. He studied anatomy and osteology and discovered the intermaxillary bone in the human skull. He wrote extensively on the theory of colours. He studied medicine, geology, meteorology, painting. He was even

to acquire many languages. He even delved into Hebrew and Yiddish. His mind recognized no ~~perceived~~ limitations. He was athirst for new ledge, and pursued an averaging restlessly mind.

His thirst for life was equally as great. He loved ^{an average life} life. His temperament was ardent. His constitution was hardy and vigorous. He lived long - 83 years - and enjoyed a fine ^{old} age. (and his life-long companions for the four days, remained with him almost to the end.) He was by nature amiable and sympathetic - space is his sentiment - and gave to his content, the impression of great sp. harmony self-possession. The same the clarity put in him. He was a man beaten out of man's rock, the breed of stars. (Heine?) This quality is seen also in his works. Heine said of Shen G. was little Jupiter in that and form and Scheller: "Calm and deep, clear and yet incomprehensible, like nature, your work makes its influence felt".

5. ~~He~~ He felt very little contempt for too much self possession in G.

6. G. loved nature. He worshipped nature. His work was a supreme art work in his interpretation of nature in man and about man. ^{in putting the sp. as well as the ship. Science & nature - to know, to understand & to adore} This love of nature was so great that we call him the great poet. By religion he was a Pantheist. He was not a Christian. Ch. dogma held no appeal for him. In this he was of an accord with Scheller. Heine

(His idea of god (Note). Heine G. was not a formal theologist, but a pietist, but a sentiment which brooded over the supremacy of nature and found its satisfactions in worshipping of god in nature. Something of the unperturbed calmness and unhurried activity of nature entered into his thought

He did not just a farmer. He was not a fanatic. He was
not even a social reformer or champion like Schiller,
like Heine, like Büchner. He was a man of independent taste.
✓ He lived being a heroic person in human history. His
life spanned the struggle for enlightenment & emancipation
in W. E. ^{the period of storm and change} He was in the prime of life when the Amer. Fr.
Press broke out. He saw the swamp of liberalism
in the war & nap. armies. He embraced the nation
after Waterloo, and the Rev. of 1830. Many fallant
spirits threw themselves into the struggle for human
freedom. Schiller wrote in his "Fall, the Netherlands"
"30 years was" "Ward & Bibans" & "Wellen Tell" was an
enthus. champion & social pol. progress. ✓ Not so S.
19th. he belongs to the old regime.
In his youth he was a lover of liberty, but never to the
point of social effort. He never was also the socialist.
The bourgeois stock from which he sprang, was not even
able to shake the inherent reverence for virtue
to nobility ^{royalty and social relations} And his 50 years at Kirwan, as
the Prussian-Councillor ^{Kammer-Präsident} Prussian and one companion of
the Prussian-King ^{the Prussian-King} Karl August, in the midst of the easy-going, luxury
living, self-indulging great society, that time was
not conducive to any revolutionary action.
→ The Fr. Rev. repelled him. The unbridled passions, the
manes and the inkpots, kept upon the "class". Shook
him to a few appreciation of the vast, deep-hung faces
which were at work in the Rev.
6. 9. was simply not pol. minded. Even the struggle (his)
was centered for liberty - against Fr. domination

left him undifferent. He was an immense admirer (Carp)
~~He had read his bulky 7.8 by~~
He wrote poems, however & H. Hab. adorned 7.8 by
met in 1808 - at the Congress of Erfurt. H. - "You are
a man". Made him member, Legation, France.
G. enjoyed the power, H. as he enjoyed the power
& Smithy of all important, highly-placed people.
✓ He was devoted for this. Account of executing
a guaranteeing system on Gen. youth - when G. was
struggling for pol. regeneration - also ^{demore} maintained it
was a defect. But that was part, the Man. He
was not interested in pol. or social conflict. only
in man - his inner self - his nature - ^{his culture} and Nature.
He was prophet of "new order", not social reconstruction.
The conflict, the old, the existing, the continuing, with
development, improvement and reform, is always the same.
Order of every kind turns at last to pedantry, and to get
rid of the one, people destroy the other, and so it goes on
for a while, until people perceive that order must
be established anew. Classicism and Romanticism,
close corporations and freedom, feudal the maintenance
of large estates and the division, the land - it is always
the same conflict which ends by producing a new
one." —

7. But this attributing detachment had 2 concomitant facts.
In an age of rising nationalism, G. refused to become
a radical nat. - and in an age of continued warfare -
G. like Kant, was advocating Universal Peace
O of Nat. he wrote (Doubt)

~~How could I write songs of hatred without hating?~~

.....Altogether, national hatred is something peculiar.

You will always find it strongest and most violent where there is the lowest degree of culture. But there is a degree where it vanishes altogether, and where one stands to a certain extent above nations, and feels the weal or woe of a neighbouring people, as if it had happened to one's own. ~~This degree of culture was conformable to my nature, and I had become strengthened in it long before I had reached my sixtieth year.~~

"At a moment when every one is busy in establishing new national loyalties, the fatherland of the dispassionate thinker, of him who can rise above his time, is nowhere and everywhere" —

"Patriotism ruins history. Germans, Greeks and Romans had it, and so caused the history of ~~the~~ other races. The Germans are doing likewise, spoiling the history both of themselves and of foreigners."

8. Jews - not interested in their struggle, either. Not a friend of
the Jews, like Lessing. Born in Frankfurt - where Jew had lived ^{employment}
since 12c. Shaming events - Manasse 1241 - 1349 - 1612.
and in 1460 forced into a ghetto, behind a 30 ft. wall.

This ghetto J. knew - dirty - overpopulated - crowded -
damp, gloomy and filled with disgusting odors.
Patrician ^{the "ambitious Prussian"} the ventured into it - & never returned!
That a new day was dawning - soon to give Börne
- Rothschild - did not see - led not new about
prejudice & his class - like Fichte opposed to
J. emancipation ^{in his ideal kingdom - W. Ueber} & in spite of the fact that he
owed much to Jews.

- ① Spinoza - ^{"The Wandering Jew" - Spinoza} acknowledged Notes
② Solomon Maimon - Kant - idealist monism -
③ Rahel von Varnhagen - leading woman in
intell. life of 9 - salon met - first read
admirer - attention of Germany
④ Herine - one of his great admirers - "Buch der Lieder"
- sent copy - did not deign to reply - "Syrie
9uber me 30" - Visit. (Notes)

9. Amenda - enthusiastic ^{Faith in how would} even that emigrating.
(Note)

10 - 9. the not a social reformer - still proud toward end,

his life that work for social amelioration is only meaning
to life. Faust - ^{30 yrs} unhappy ; knowledge - love -
Ukraine - close Part II.

Wer immer strebend sich bemüht
den Können wir erlösen.

