

UNIVERSITY STUDIES AND THE CONDUCT OF LIFE

By EDUARD SPRANGER

(Translated by Johanna Richter)

DEAR Professor Spranger:
This translation of the lecture you gave to the freshmen of Tuebingen University, Germany, November '54, should not go to press without thanking you again for your kind permission to publish it here.

You wondered whether your lecture given to German students could be of any interest to ours. And of course there are fundamental differences between the two countries, especially their educational systems and their students. Yet many problems you discuss concern the students of all countries and where that is not the case a comparison of just such differences will be helpful in making them see more clearly their own problems.

At a time when distances have almost disappeared your lecture may be taken as an invitation to go abroad to see for oneself. The students will return with widened horizon as "those who have seen the dawn." For they will get to know each other, will learn to understand their differences and will—so we hope—help one day to build a better world to come.

Johanna Richter

My Dear Students:

In former days at German universities an hour's course was almost always given under the title: "About the Method of Academic Studies", or "About Universities and University Studies." Some of these series of lectures have been printed and have gained great reputation. This custom was given up a few decades ago apparently because the offer no longer met with support. And yet I feel that there are many among undergraduates of German universities who do not any longer understand either the nature of a university, its structure or its purpose. And I do not refer to the freshman only. He who is not acquainted with the nature of an institution he is attending, must necessarily go astray within its walls and must arrive at a criticism that is wrongly approached. I am of the opinion that in our universities many things should be criticized and changed. But if that is to be done successfully, one must know that the type of university we have today was built during the time of the classical German liberalism—of an ethical liberalism; to say it more precisely a type of the University of Berlin that Wilhelm von Humboldt founded in 1810. Because of this, the students

of German universities have an amount of personal freedom that is unknown in any other university system. An American is supposed to have said: "The German university student is enjoying more freedom than any person in the whole world has or should have." With that we have arrived at the salient point. If you want to maintain freedom then you must see to it that any changes in our German academic order of life are made within this its own spirit! If you want regulations, you must imitate the American system! If you want no freedom at all the universities of the German East Zone show you what that is like!

Every human institution has its basic idea. With each of them one has to accept the unavoidable drawbacks of its advantages. In our case the important question, which arises immediately, is, whether the young people who enter the German universities today understand and cherish the given freedom as a specially precious possession or whether they complain that they do not receive sufficient direction and are not guided carefully enough along the level road. It is the same great question, which now the whole of Europe is facing: salvation of the individual's freedom and with it the establishing of great responsibility, or the erecting of an outer state authority, which is making man an officer in a collective society. The latter makes life perhaps easier. It frees man from a personal conscience. I am not in doubt what answer the students here will give to this question.

Then, however, the students have to take it that at the beginning they walk around a little helplessly. They must be ready to learn by mistakes like Wilhelm Meister. In earlier days it belonged to the main enjoyment of a trip to plan it entirely to one's own taste. Today many people prefer to be dragged along on a sight-seeing tour—of course in herds. That is a symptom. You can choose the subject of your interest at your university. You are not plagued with examinations at the end of a term. Literally nobody is controlling you either in your studies or in your conduct of life. I do not say you live in this atmosphere of absolute freedom but rather of sacred responsibility. Let us face the fact, however, that this is in its way much more difficult than to be teaspoon-fed in High School. "What is high-minded is difficult"—and so it should be.

It is not my intention to speak today on how to shape university studies meaningfully. Besides, that is different for every faculty. How one listens profitably to a lecture, for instance, I described in the Tuebingen University guide of the

Summer Semester 1948. Perhaps you will look it up, it cannot be repeated every year anew. My present subject sounds as if it had two poles, university learning and conduct of life. What I mean, however, is just conduct of life during college years, the personal life of the student. If such a subject is discussed at university level, it cannot be done in a moralizing manner. To say it in a schoolboy language: no rubbing in is intended.

In addition such a subject can only be discussed in an academic manner. Therefore, let us think it over together, along with the theses which I am going to use to shorten this discussion. At the beginning I will dwell closely upon the university work itself. In the second part, I will discuss three particularly difficult problems in the conduct of life of the student of today. Finally I turn to the question how much or how little the student can do for the new course of mankind in our time and how far he too is carrying the responsibility for our entire culture.

I

About academic studies in general. . . . There is a wrong kind of industry. It is the cause of much discouragement which could be avoided easily with some intelligence. It is important to know that an overdose of the quantity of work necessarily lowers the quality. Brain work cannot be measured by the yardstick. If it is continued in daytime over a certain number of hours—the amount differs with every individual—first of all our memory resists; things do not stick any longer, regardless of how much effort we make. We cannot do greater harm to ourselves than to become overworked already during our college years. I speak from my own experience. Having paid for this experience with two full terms, I had to learn—too late—the right hygiene of academic work. Never did I use, not even later, the real night hours. Eight hours of qualitative high class work will get you further than twelve hours with increasing tiredness. This over-work does not only do harm to our nerves and memory, it also prevents the vivid inner assimilation of that which we are studying. Here I arrive at a point of great importance for our time.

If somebody has been teaching at universities, as I have, for 45 years and had some contact with his students, he knows that the student generations differ greatly in their inner structure. Each of them has its outstanding qualities, each of them its noticeable limitations. If I try to characterize the present generation—it is perhaps the sixth in my line—I am not only

supported by my personal, partly accidental impressions. Many others agree, that the characteristics of the present academic generation of students is its extreme reserve. Behind reserve can be something most valuable. A sound seriousness, a silently critical and deep thinking before one expresses one's opinion, a protecting attitude towards any kind of sentimentality or against being stricken with emotional excitement. But the frequent drawback of this reserve is a youth becoming closed to the values by which it should be seized. It is this fact that makes the assimilation of the subjects from which they should learn very difficult. Then, the impression arises that the student of today often does not truly participate at all in the spirit of the subject he is dealing with. One must use one's best endeavours to make the inner experience shine: "Tua res agitur" that means also you, and also this belongs to the same great life, in which you too are interwoven. If this attitude is missing, the scientific subject in question falls into pieces which have nothing to do with each other and then we have to struggle with them as mere matters of memory. That has nothing to do with the matter itself but with our organ of reception, therefore this must be improved first. He who has experienced a rich period of adolescence and has been in the care of a good school should have a foreboding of the whole life and its organic relationship. The intuition should already be there:

"Wie alles sich zum Ganzen webt,

"Eins in dem andern wirkt und lebt".

"How everything is interwoven into each other,

"How one thing is influencing the other and all things living in each other." Otherwise the matter rests with meaningless pieces which have to be studied without interest by drudgery. In history, for instance, with its endless ramifications the feeling should already be present that all is the same fate and emanation of the whole body of mankind, only in a thousand variations and disguises—"and, wherever you seize it, it is interesting." In this way of course the matter should be presented by the teacher. If there were more time available for my lecture we also should examine our own conscience. Good, that time is too short!

But let us see whether this reserve which could also be called an inner barrenness cannot be approached from other sides. I see its origin in the fact that neither the magic childhood, nor the highly winged years of adolescence have been lived through in a normal manner. Thus no ability for sympathetic understanding has been acquired and no widening of the

soul beyond the immediate reality has been experienced. To say it in short: their imagination is lacking elasticity. And if I were to call out to the present youth: "more joyfulness", I could call as well: "more imagination"! It is a dangerous mistake to believe imagination is a luxury for modern men. All understanding and the creative energies of our mind, all inner mobility and elasticity are rooted in it. Don't think that it is an enticement to desertion if I ask you: start again to hike, look again for the real healing power of nature—whether alone, whereby out of the dialogue with nature always is developing a fruitful monologue, whether with comrades, who also understand to be silent occasionally. Who is walking any longer? Very old people, a few left overs of the "Freidentschen" (members of a former German Youth Movement). Everybody wants to move by bicycle, preferably motorized. The empty ideal of velocity is nothing but the longing to escape a facing of our very self and he who breathes gas just does not breathe the sacred fragrance of nature. He never will meet the satyrs, the nymphs, the nymphs of the springs, the geniuses of the times of the day, which made so rich the spirit of the Greeks.

I also have to speak here of the intercourse with the fine arts. It seems to me it has remained more alive than that with nature, although the latter is spreading its various wealth so generously around our Tuebingen. I believe it depends on what we are expecting of the fine arts. If you are interested only in knowledge of old and modern schools of art, just in rhymed or painted theories, you enter this sanctuary just through the back door. For the real meaning of art is the strange pending between God and man by which we are carried off to an entirely different position enabling us to see for once the world from above. Just this blissful self-forgetting releases the imprisoned soul. It loosens something that must "play" in us, thus we learn to see scientifically and also learn to think. For our theoretical and our aesthetic organs are more closely related than our factual sciences are still willing to admit. How poor have we become since Goethe's time!

It would mean, however, the climax of this reserved attitude if what I learned the other day at a meeting of the representatives of students councils from Baden-Wuerttemberg is true. It was said the reason for this reserve was the lack of willingness to make friends. Everyone was going his own way and was occupied just with his own affairs. It is difficult to check that. The next student whom you meet assures you just the opposite. Yet in Reutlingen there were serious minded and well

observant young people. It is, therefore, not I who brought up this legend. One can of course neither talk oneself nor other people into friendships. What is the young man missing who neither needs nor finds friends? He is lacking the talent of communication as well as the ability to share the varying personal inner experiences of young people of his own age or of such striving in the same direction. He is lacking the resonance and vibration of the spiritual atmosphere around him. If somebody does not feel that the morning air widens his chest he has no feeling for health. If someone as a young man among young people does not find a friend, something is out of order. There are numerous modifications of friendship. One kind is usually there: the longing to find oneself in the soul of the other person. The wish to receive from a friend, correction and the refining of our own nature ranks much higher. Friendship usually creates an ideal picture of man above two actual friends. Nietzsche says: "For your friend you cannot dress beautifully enough." If the age of true lasting early friendship should really be over, I would not know of any remedy. But from the point of view which is here decisive, namely the personal development during college years, I must confess such a university life would be without soul. A young man, who in such a way passes through a university, well—he just would not develop into a man. He may produce afterwards all kinds of things but I would not believe him capable of a real creative productivity. For that I summon as witnesses the names of *Hoelderlin*, Hegel and Schelling. To say it in short: I close this chapter with a metaphor: He who has no open horizon has never seen the dawn.

II

What I have discussed so far belongs to the free realm in which the personal style of life or the academic art of life may develop. In the second part I will deal with three problems which reach down into the depth of morality and are connected with serious obligations: the self supporting student or "Werk student", love and marriage, politics.

(A) I could explain the self-supporting student is the one among us who is giving proof that he is a student of inner responsibility. In the United States the connection of university study and self-support is old. The German universities originally were not prepared for it. He who went to college around 1900 had money or could expect donations from the family or he could count on the help of very meager scholarships. The

poorer class therefore was really excluded from universities. Through two disastrous wars also the middle class became impoverished. The son of the well-off labourer—if he passes the final examination of Highschool—the “Abiturium”—is today much better off than the son of a contractor driven out of his homeland. He needs idealism to decide for the self-supporting road through college. For a well paid position is no longer waiting for him afterwards in the academic profession. Only such faculties which, so to say, have a discharge to industry are promising in this respect. I know very well that in deciding to attend a university not only the future earnings are decisive. I also would not blame those who wish to keep the social standard of their families or who wish on their part to rise to the academic rank. The possession of the high school certificate of admission to a university includes silently the obligation to work the way up to the elite of our democratic society. That means however striving for the highest level of education. Those who are going this way entirely out of their own strength have to make great sacrifices. They have to give up a great deal of academic freedom; they too must count on a long lasting uncertainty in life. Their college years will unavoidably be extended. Their energy will be claimed from two sides and so will their health. When I said the system of the German Universities was not really prepared for this, I presupposed as our mutual opinion that the holidays, except for a reasonable vacation, are definitely intended for independent academic studies. Otherwise it would soon bring about the restriction of our college work to the listening to lectures and our intellectual standing would not surpass the reproduction of what we received. There is no doubt therefore that more consideration than we have shown so far must be given to the “Werkstudent.” At present we notice the change only through the unpleasant fact that the lectures do not begin before the first of May and not before the first of November because not until then do the contracts with the employers expire. This shrinking of the semesters—since around 1900 they consist of more than three weeks—is all the more a loss because in the meantime the indispensable subjects of learning have extended enormously. Under no circumstances do we want nor should we renounce the self-supporting students. Unfortunately, however, we can only help with provisional means. The employment service should be increased by planned cooperation of University and business administration. Public and private scholarships should be increased to such an extent that starting with the fifth sem-

ester the financial basis will be assured. Also students endowment should be extended. Also instructors should give classes which would take up what has been missed and would develop further the contents of the lectures taken. But on the other hand—these students have to examine themselves carefully to see whether they are gifted enough to carry through their study years under such increased difficulties. For if only half of a normal degree of success is reached with much effort the whole trouble does not pay. The university cannot lower its demands for social reasons. It has the obligation to lead the nation in the arts and sciences. As matters stand today the arts and sciences are deeply interwoven in all cultural accomplishments. A nation that cannot march along at a good pace with others is investing the money which it is spending for its universities unprofitably.

(B) The next problem which I am going to discuss seems to concern the sphere of the most intimate life. But it just appears like that. Every young man, even after his 20th year, has still to deal with difficulties of his adolescence, of a sexual-erotic nature. Under sexuality I understand the sphere of naturally given desire which is aimed at libido. Under erotic feelings I understand the whole play of emotions which are connected with it, most of all imagination which gives to the sensual impulse—as it does not to other physical needs—a special glow which is its relation to the metaphysical-mystical world. First of all I would like to warn you of two errors. The first was formerly more common than today: that the University student is entitled to a freer sexual morality than other people. The opposite is true because according to his higher education he is carrying for himself and others a greater responsibility. The second: that the sphere of sexual desire and conduct is detached from the real substance of the spiritual man, that he therefore could live a dissolute life in the sexual sphere without touching his real moral centre and value. Because man's imagination is still the soft cover of the developing personality it can gradually poison the whole individual. Everyone has to manage these affairs to the best of his abilities in an incessant struggle which should not be given up even after being defeated. I am under the impression that today it is taken as fashionable to have some kind of sexual complexes which one has to remove by psycho-analysis. In former days young people felt just the same. But they took it as a matter of honour to manage it alone by self knowledge and self conquest. They will only be successful if they summon counter-forces, organized work, a serious

plan of life but most of all a sense of their own dignity which without metaphysical-religious conviction will hardly become helpful forces.

I am especially interested in the position of those who belong to a university. No doubt their great and uncontrolled freedom can endanger them to a large extent. That is also true of the fact that men and women meet at university. I belong to the very old stock and attended university at a time when women were not admitted to universities. That did not happen until 1908. Before that time there were only a very few "Konzessionsdamen". We knew them all at the great Berlin University. The young women and the old ones. And of course we buzzed round the young ones and properly respected the others. It is a law of the great creative nature which we should not esteem lightly: before man proves and binds himself forever, he is entangled in an amorous play, for which we use such unpleasant names as flirting, coquetry, etc. It concerns, however, a phase of self-development which hardly anyone escapes, unless he were an unmeltable iceberg who would be neither loved by the muses nor by the graces. The meaning of this institution of nature (for that it really is) lies in the fact that we need experience with the soul of the other sex. In the case of normal people there comes the time when two hearts find each other. Let's hope that the right ones become engaged.

This colourful part of our non-academic college life—for love is not yet a university faculty—has entered the walls of our universities for almost half a century. I can neither deny that the more monastic spirit of the olden days was spreading a greater seriousness over our academic studies, nor can I deny that the moving in of the other sex has been beneficial in many ways. For the mind of a true woman assimilates the subject matter in a different way than a man's mind does, and if the women students do not have any other virtue they are models of industry. Of course it is regrettable, if not objectionable, that some young ladies are attending the universities because they see in it a promising basis for an engagement. I would not mention that here if it did not happen too often. Be that as it may: if it cannot be helped that in conformity with nature this amorous play becomes the custom, let it be played in the noblest manner. And by that I do not mean chivalry. Today it has faded to mere comradeship. The vital point is the following: much unhappiness comes from the fact that both sides, that means both sexes, have not yet developed the safe feeling for that which is true love and that which is just enticement, af-

fection or momentary attraction. There is a difference between mere sympathy and the great love, which is pure and strong enough to carry a true marriage and from which originates all the deep and great changes which will develop through a marriage bond. From that love also comes the ability to endure life together.

Student marriages are today more frequent than after the first war. The motives are manifold. An earlier marriage is better than free love. In addition: one is longing to settle down and be provided for one's whole life. No fault can be found in that. Often a common profession is in sight and one is hoping through double earnings to secure the economic basis. All that *can* be all right. But the situation becomes serious when in entering such a relationship the strong self-examination is lacking: if one is acting in full responsibility before oneself and the future children. We must not slide, according to Lindsay's former receipt, into the form of experimental marriages. That, I believe, I do not need to explain any further. For he who does not feel why this is a wrong way could not be taught through many words. The university graduates in particular should act against this casual inclination towards divorces which gradually is undermining the life of our nation. The strong and faithful marriage is the basis of all morality. No virtue of the mind can compensate for a demoralized sexuality or a marriage that has lost its real meaning.

(C) The third problem, that I have chosen does belong still more closely to the realm of public responsibility which can reasonably be expected of a University graduate. It has become the fate of the German people in every walk of life to be politically ungifted, uninterested and uneducated. If they tried to exert influence in the wide sphere of politics they did it without being fully conscious of what they were doing. With the other nations, however, the impression remained that we could not be trusted because we were unpredictable. When our unquestionable military ability came to light we obtained the reputation that war was a special pleasure for us.

Everyone who feels responsible for the good name of our nation should finally feel the pressure of urgency to correct this disproportion between the respect we demand from other nations and our own political naiveté. The deadly wound which the last war left on the body of our nation does make it really impossible for anybody to remain non-politically minded. If formerly it was incomprehensible thoughtlessness it is today almost high treason. The other nations do not trust that we are

able to put ourselves straight alone. Nine years ago they came with their programme of re-education—re-education of the Germans. I must admit it made me blush with shame. It is a crime to start a war carelessly, it is fate to lose it. But to need foreign education after being advised by such guilt and fate would be disgraceful.

Let us therefore give proof that we have learned by guilt and fate to guide ourselves! What follows from that for the future? The students going to college are not the ones to decide about the course of real politics. They should, however, prepare themselves during the period of their own maturing for the future cooperation which a democratic state is permitting and demanding. Surely they are not wrong who count it as political virtue to be decent men and finally decent fathers. Yet it seems to me that this is too little for a man with university training. At least he should take early the trouble to form an opinion on politics not only on internal but also on external affairs. Ranke's words about the priority of external affairs should not be forgotten.

People say now that the present universities do not offer enough in this field. Yet they are offering considerably more than, let's say, thirty years ago. The university cannot become a public relations officer for students, to save them the trouble of reading newspaper independently and critically. Forgive me, if in this respect I get a bit impatient. It seems to me a subordinate idea, that we cannot learn what is not taken up in a lecture. That would be immature. I also do not believe that at present we are lacking the means of an object lesson in politics. The students of today have more opportunity to widen their horizon through travelling and going abroad than any academic generation had before. And those who are not interested in the burning question of the fate of our brothers in the East Zone, I can only call deplorable sluggards. Least of all it is impossible to say yes to Europe and to forget that half of our own people still are excluded from the European culture and of the rights of humanity which are of European origin. I would say: "We understand each other and I can spare my words" if in doing so I would not touch on something very gloomy and persistent which we have to put out of our universities, namely the attitude: "I am only concerned with my subject and with nothing else." Have we already put that out? I fear that is not the case. Yet that seems to me as if somebody who is riding a horse would say: "The main thing is to stay in the saddle." Yet the horse under him has run away, never to meet again.

III

All politics is a shaping of the future based on insight into reality—and as we hope—on moral responsibilities. Finally let me dream a little about the question whether there are not more possibilities of influencing the future for the university graduates who are mentally active!

In doing so I start from the philosophical and historical thesis that the West has produced a type of man which is a special case and not at all *the* man as he always was according to his primary nature and should be in all future. Herder already knew that every plus has as its opposite a minus. In other words: Every partial progress has to be paid for by a loss on other sides. The rational man of our industrial-technical age is in his manner a maximum product of our cultural achievements. Yet only in his way. Many valuable human qualities he has not been able to develop; they got lost. Let's hope that those are mistaken who maintain that modern man is a dead end from which no road is leading out. This fear has been increased to some extent by the fact that Toynbee's application proves to be true. We are in the period of repercussion of "the foreign parts of the world" whose population has taken over much of our culture and so far we are behaving very stupidly in dealing with this repulsion. Since modern man is far away from representing ideal humanity but rather has become very dry and spiritless, it will neither do that we turn back the clock nor that we educate ourselves universally as we are asked again and again by well intended but unrealistic people! Perhaps we will be able to do a certain remoulding or new forming of our own spiritual style of life and I cannot help to think that just the German university graduates have the vocation and obligation to make some creative discoveries in the direction of this new form of man. For where are we going? This question is mostly answered by two slogans: We are not steering at all but we are sliding more and more into the "Massenmenschentum"—mass society and into a managerial world. The answer to this question: What do we understand under "Massenmenschentum," is taken for granted although it has—in spite of Ortega Y Gasset—not been studied sufficiently

Let's call the 'Massenmensch' the camp follower who has no center of his own, most of all no personal conscience and has no longer any will of his own. He is following the *lois d'imitation*, the importance of which Gabriel Tarde has already explained 64 years ago. He is the adaptable subject of all totalitarian systems. Whether the university graduate is proof against

the danger from this side, I will not examine. All studies which become mere routine must lead into such shallowness. Yet, who is the other modern type, the manager? A definition is also here still missing. If I translate the word into Latin then the procurator is the man who is taking care of everything and is procuring anything. In other words he is the keen-eyed, energetic organizer. Organization on a larger scale is today a necessity, for every work of civilization goes into enormous dimensions and is demanding many auxiliary means. Nobody will deprive the manager of his esteem. He is neither onesided nor ignorant of the ways of the world. He must be a keen observer of human nature and must have the knowledge of an expert. He must be versed in law and at times must be a politician. Yet, it often gives the impression that he is treating life according to the model of a machine. And while he is steering this special machine he himself is fitted in a still larger machinery which is driving him forward pitilessly. Yet this type of man, in all his greatness of mind, is out of touch with the sources of life which alone make one creative: this ability of viewing the original Divine Idea from where man has to renew himself again and again if he shall not grow weak under the demand of the day and the pressure of work. I take comfort from the fact that the danger of our cultural situation is in present Germany better recognized than anywhere else. What has been done for instance by the "Federal Association of German Industry" for social understanding, for science and the fine arts is admirable. I wish now that the universities which are mainly preparing for other fields of culture should not fall short in understanding the demand of the hour.

The university student should also make a serious contribution to the forming of the new man. From the beginning he should form his life in such a manner that he keeps his own center, from which he exists and makes his own decisions instead of being driven along by the manifold demands of our time. To say it in short: the salvation of freedom. Yet the question is, what do we understand by that and how it is done.

According to Socrates all freedom starts with self recollection and self criticism. That requires time. And we must take it knowing that nothing is more important for a man who wants to build his life on moral grounds. For that I demanded temporary solitude, for the same reason also a life with friendship. For a friend is interpreting his friend's inner visions which are still half covered and which are arising. Yet, there must also be room for imagination. It alone makes it possible to perceive as a whole the interlaced parts of our civilization and to bring it to

must also be able occasionally to leave behind the dust of our books. We must be striving for perspective. He who lets himself be overwhelmed will not advance because work becomes his master and not he master of his work. The latter, however, belongs to freedom.

I believe that he who decides to enter a fraternity is expecting help in this direction: in friendship, in joy and a wish to give wings to his imagination. Every fraternity whatever it is called should become a training for greater responsibility; finally a society in which one is widening one's cultural horizon. And that is just what matters. If existential thinking should mean to withdraw to the formalism of one's inner self it is leading into the worst and least productive subjectivism. Where, however, from the inner center of a responsible person a deeper vision is developing, there we may see one day that a nobler mankind is beginning who will lift us out of this tittle-tattle of despair and mere nothingness and the approaching decline. For all that is foreign to youth and often nothing but affectation. Let us hold it with Fichte who in his magnificent lectures about "The Nature of the Scholar" of 1806 expected from the student the following manifesto: "This thought: "I, this sent, this expressly commissioned individual as I may now call myself, am actually here, have entered into existence for this cause and no other that the eternal counsel of God in this universe may through me be seen of men in another, hitherto unknown light,—may be made clearly manifest, and shine forth with inextinguishable lustre over the world."

"The external counsel of God in this universe through me." These words presuppose that we have roots in the metaphysical world. The time has passed in which Nietzsche believed he had to warn us against the thought of another world, a world to come. You know very well what it means if one says of a thing: "There is nothing behind it." If this world should have some value, something *must* be behind it and that is what we rightly call "the real thing." Only the encounter with that which is lying "beyond" us or still better "above" us can put us in possession of ourselves." In conclusion we do not study in order to learn something but to become somebody. He who does not develop into a person with conscience, foresight and love will also remain blind as a scholar. Yet we need the clearest vision of our own nature in order to take part faithfully in suffering for and in actively contributing to Germany's future. *For we are not through yet.* We need this inner eye which is of divine origin to see the Divine Idea in reflection and as much as is in our power and as far as we are able to work it into the dead matter