

Afterglow

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eim Guysaeus Laertiades hos pasi doloisin
anthropoisi mello kai moi kleos ouranos hikei.

the 1934 situation thoroughly secularized, as a mere spectrum of talents and faculties. But impossible to convey any notion of the death of the institution German university. They laughed when I reported that 100,000 Protestants at least would be willing to die for their faith. These amusing children thought that I was facetious because I did not speak of millions ready to die. The noisy laughter that greeted my reply to their question: how many do you think might become martyrs of the faith, proved that I had fallen among deaf and dumb oxen who chewed the news from Germany not as their news but like any cabbage of news, for the one stomach in which curiosity's hunger is satisfied. And they reacted with charity for the individual deprived of his livelihood not with concern for the heart and hearth from which they themselves had received the fire so long.

Jonathan Edwards and Francke, that is in 1758 the faith of New England was rekindled from Halle.

Wesleyans went to Halle, Vernon and Ipsen went.

My faith was still rejected by a young AMERICAN WHO HAD STUDIED IN Heidelberg and Marburg and resented my thinking not too much of the Dibeliuses and Bultmanns with their historicism. Any criticism in the CF against his own as he called them hidebound congregation was more than welcome, but that I searched for the center of our troubles in the uncritical and naive attitude to their analytical activities of our Liberal minds, that made me flee my presence like a devil's. He at first was enthusiastic of coming to our house with his young German wife. Then, he read the proofs of the Christian Future and he became hostile even to the point of declining any social intercourse although nothing else had come between us except that we had been hospitable and made gifts to them. This reaction of course I had from all the men who went to Europe for their intellectual religion. Since nearly all qualified American scholars have done just this, been to the Sorbonne, or to Oxford, or to Leipzig or Halle or Marburg etc.,

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I found them more hostile than any really American bred scholar. The stay in Europe, with men like Charles Taylor, George Thomas, John Mecklin, meant their intellectual making. The topic of their lives was thrown into their lap while over the great pond. To keep it in this lap, was the pre-occupation of the rest of their lives. My postnietzschean attack that this mind of 1870 or 1890 in our German Universities was the spirit of decay and death, was anathema to these men, for simple reasons of self-defense.

The second group was equally bitter and even more desperate in their expression of hatred. They were those expatriates from Europe who had hardly started on an academic career in the old country. They were perhaps M. D. or Ph. Ds in process of entering upon a teaching career in Vienna or Munich when the Nazis came. Or they were barely equipped for doing some research or had flirted from afar with the great hope of any German male to become one day a Privatdozent and a social fixture connected with the illustrious "Lehrkoerper" of one of the German romantic universities.

For these peoples, the only fence and protection against being helpless beggars on the sidewalks of New York, was some respect still existing in the United States for the learned traditions of Europe. I know of a case where such a Ph. D. at first completely relied on the lustre to his academic degree as received over there. As he came to live in the States, he more and more catered to the American scientific tradition, became a Deweyite, and instrumentalist, positions he loathed as unscientific in Germany. And after the first years had gone by, he felt free to feel himself an American our sang without any admixture of the Germanic mental taint which had been his protective coloring and the best bet and boast at the beginning.

This type of European intellectual and the previously described American who falls in love with Oxford or the Sorbonne, together form the bulk of the public which decide opinion on the campus. Both are hostile to any assumption that the German University had come to the end of its wits and that the same institution was great for four hundred years and dead after 1900. Such a vital verdict, which admits two things at once, are inaccessible to the practical minds of these people who are insecure for their own academic reputation. They must hold either that the European universities are still great or that they never have been great. Both groups have not the courage to say that a death has occurred which changes things, judgments, and persons.