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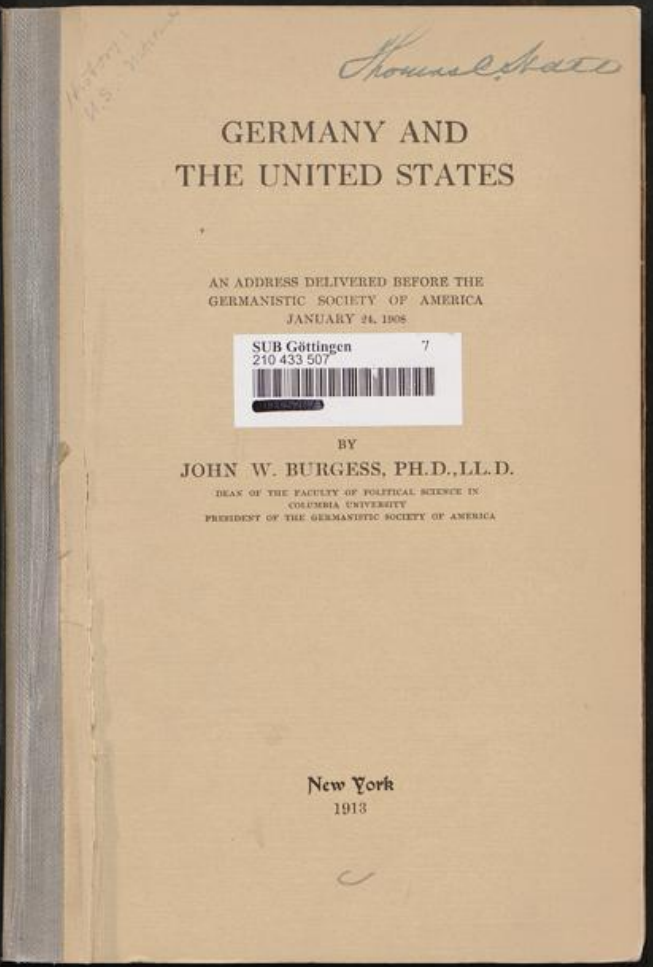
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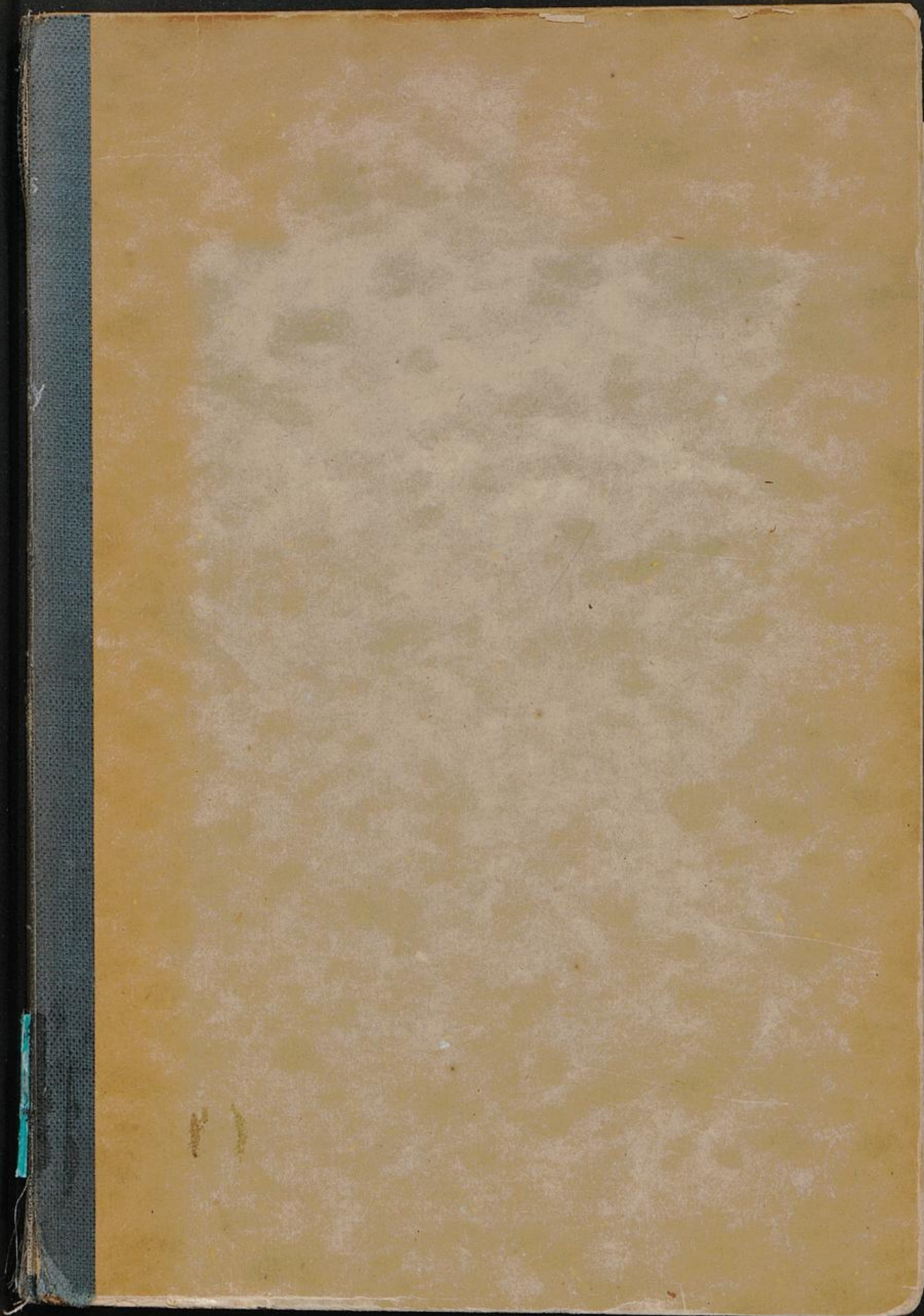
## **Germany and the United States**

**Burgess, John William**

**New York, 1913**

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# GERMANY AND THE UNITED STATES

AN ADDRESS DELIVERED BEFORE THE  
GERMANISTIC SOCIETY OF AMERICA  
JANUARY 24, 1908

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BY  
JOHN W. BURGESS, PH.D., LL.D.

DEAN OF THE FACULTY OF POLITICAL SCIENCE IN  
COLUMBIA UNIVERSITY  
PRESIDENT OF THE GERMANISTIC SOCIETY OF AMERICA

New York  
1913

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Publications of the Germanistic Society of America

I

GERMANY AND THE UNITED  
STATES



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## GERMANY AND THE UNITED STATES

LADIES AND GENTLEMEN:

Before I begin the discussion of my subject, I wish to utter a word of warning, it is this: that in all the ideas and propositions which I shall advance, I am speaking solely for myself and out of my own convictions. On account of my late position and relations as first Roosevelt Professor in the University of Berlin, through which I was brought into a certain contact with President Roosevelt, on the one side, and His Majesty, the German Emperor, on the other, the notion may arise in some minds, that I, in some way, reflect the views of these high personages. I need hardly say that I entertain the highest respect, and feel the warmest friendship, for both the President and the Emperor. I regard them as the two greatest men and statesmen among the rulers of the world, and I sincerely hope that what I shall say upon this all-important subject may meet with their approval; but I bear no commission from either of them and neither of them is, in the slightest degree, responsible for my views and utterances. These are the legitimate offspring of my own experiences and observations both here and in Germany. These experiences have extended through many years and these observations have been made under favorable, sometimes unusually favorable, conditions, and therefore I feel emboldened to ask for them, on your part, an impartial consideration.

My really conscious life began in this country with the outbreak of the Civil War, and in my youth I witnessed the struggle of the Nation to maintain itself against the forces of sectionalism and particularism, while my first experiences in German life connect themselves with the same problem there, which was solved for Germany by the conflict of 1866 with Austria, and that of 1870-71 with France, and with the same result as by the Civil War for us. From that day to this I have watched these two great kindred Nations grow and develop apace, spending a part of almost every year in each and seeking to bring myself into sympathy with the inner and guiding spirit of both. My student life was passed in an American college and in three German universities. My friendships are about equally distributed through the two countries, and what education I possess is the joint contribution of the two. It is these things which give me my warrant to speak and these alone.

I will state to you at the very outset the proposition which I shall endeavor to prove in this discussion, so that there may be no doubt whatsoever in respect to my meaning or purpose. It is this, namely, that the true interests of these United States of America and the world situation of today require a thorough understanding, close friendship and intimate relations between Germany and the United States, and that the firm maintenance of such relations is the key to the international security of our country, the peace of the world and the advancement of civilization.

I will examine this proposition from two points of view, viz.: the ethnical and the political. I claim, in the first place, that in ethnical, moral and intellectual qualities, the Germans stand nearer to the genuine Americans than

do the people of any other European Nation, even of the English Nation. The one thing which obscures this ethnical harmony is the difference of language. I admit that this is a serious obstacle to ethnical harmony, but it is by no means fatal. It is entirely conceivable that two or more peoples of different tongues may arrive at the same ideals of right and wrong, law and policy, while two or more peoples of the same tongue may arrive at different ideals. Now, the very fact of American resistance to British rule and the winning of American independence is sound proof of this statement from the one side, and the unbroken friendship between Prussia and the United States and then Germany and the United States is equally sound upon the other side.

There are today as many citizens of the United States who are of German descent as there are who are of English descent and the actually German-born citizens of the United States far outnumber the English-born. Let it be remarked that I say English-born, not British-born. I mean by this to exclude the Irish from this calculation. I do not regard the Irish race as representative of the English ideals, and politically it is an unfriendly race to the English. The citizens of the United States of German descent are among our most intelligent, moral, prosperous, progressive and loyal citizens. Their influence upon the development of our national life is fully as strong and beneficial as that of any other body of our people, and while they are entirely loyal to the United States politically, they still preserve, in greater or less degree, the admirable intellectual and moral qualities of their great race in the Fatherland. Furthermore, it must be remembered that almost the entire control of the higher education in the United States is in the hands of men who have received a large part of their own training at the great German universities, who speak the German language, have studied the German literature, science and philosophy, have made deep and lasting friend-

ships in Germany and do their work largely in accordance with the German methods. This is an influence which is continually expanding and developing and bringing German and American ideals into closer and closer harmony.

But I did not refer to these facts when I advanced the proposition that the German Nation stands closer, ethnically, than any other European Nation, to the American people. I was thinking, rather, of the intellectual and moral sympathy of the Americans of English descent with the Germans. I am, myself, of English descent, and I have often wondered why, from the first day of my first arrival as a youth in Germany, I have always felt fully as much at home among the Germans as among the English, and I have recently so explained it to myself, viz.: that the Englishman is a German with a Norman-French veneering; that the conditions and experiences of American life tend to remove this veneering and to bring the German element in the English character again to the front.

The Englishman regards everything chiefly from the point of view of his individual rights. This is a point of view which has played, and still plays, a very important part in the development of our civilization. A high order of human existence, without a clearly conceived and well established system of individual rights, is an impossibility. Nevertheless, when the principle of individual rights is made the primal foundation upon which the structure of civilization shall stand, it leads inevitably to the development of the spirit of selfishness and class hatred. The Frenchman regards everything chiefly from the standpoint of his liberty. This is also a point of view which has contributed much to the world's civilization, so much that it has often had the effect of blinding the judgment to the fact that when it is made the all-controlling principle in the development of a nation's life it leads to license and

anarchy. The German is more thorough, much more thorough in his philosophy of civilization. He regards everything primarily from the point of view of his duty: not what he can demand as his rights from others; not wherein he is independent of his fellowman; but how is he obligated to his fellowman, to his family, his home, his country and the world. And that is the deep and broad foundation upon which all true civilization, all true progress and all true liberty must rest. And it is here, right here, that I find the strongest spiritual bond between Germanism and real Americanism. The all-controlling sense of duty is also the principle of genuine Puritanism. It was this which brought the early settlers of New England across the then almost unknown ocean and enabled them to brave successfully the perils and hardships of the New World. It was this which sustained them in spreading the reign of civilized man over the Continent from ocean to ocean, and prompted them to the building of churches and schools and universities and all the institutions of culture and true progress; and it was this which nerved their arms to strike down the great wrong of slavery at the cost of untold sacrifice of blood and treasure. And it is this which today inspires the nation in its mighty struggle with the forces of selfishness and cupidity and will bring the victory in the end. This same sense of duty is the invincible force which lies at the very foundation of the Prussian State and, through it, of the present German Empire. It was this which upheld the Teutonic Order in carrying Christian civilization into the Baltic lands and planting there the original Prussian Kingdom, the bulwark of defense for Middle Europe against the barbaric hordes of the northeast. It was this which maintained the courage and nerved the arm of the Great Frederick, when he stood practically alone against combined Europe and prevented the restoration of the sway of Mediaevalism in the developing modern

world. It was this, likewise, which enabled the Prussian King and the Prussian people, half a century later, to break the Napoleonic tyranny in Germany and open the way for the unity of the Nation. It was this which sustained Prussia in the struggles of 1866 and 1871, and crowned her great plan for the accomplishment of this unity with brilliant and lasting success. And it is this which inspires the German people today to bear the great burden of sustaining, through the universal military service of her sons, the peace and security of Europe.

There is nothing so generally misunderstood in these United States as the character and purpose of Germany's military organization. I can appreciate that misunderstanding, for I once shared it myself. Perhaps I can best remove it for others by relating how it was corrected in my own case. It was more than thirty-five years ago that I was a student at the University of Berlin and pursued my work in Prussian history under the direction of the renowned Prussian Historiographer, Professor Gustav Droysen. Among the hearers of the Professor's lectures at the time was one of his own sons, with whom I became somewhat nearly acquainted. One day young Droysen came into the lecture room clad in military uniform. This signified that he had entered on the discharge of his military duty. A few days later I went to his father's residence to attend a session of the Seminar in Prussian history, and I expressed to the Professor my regret that his son should be interrupted in his university studies to do military service. The Professor lifted his glasses from his eyes to his forehead and said to me, "My young friend, you do not understand this matter. If you were a German I would not take that trouble to explain it to you, but as you are a foreigner, I will. Our universal military service," said he, "is the best possible thing for our young men them-

selves and for the entire country and for all Europe. In the first place it is a school of physical culture. It adds, on the average, ten years to the life of our men and twenty-five per cent to their efficiency in any line of work which they afterward pursue. Instead of a loss in physical force, it produces a very considerable gain. In the second place, it is a school of intellectual culture. Every company is a class which is instructed in many of the most important and practical subjects of knowledge by its officers. The lower officers are instructed by the higher, and the whole system of such instruction culminates in the Military Academy at Berlin, where the highest officers study not only the military system of Germany and of other countries, but also all the conditions and resources of every nature of all countries. In the third place," said he, "our universal military service is a school of morals. During the two or three years of their service our young men are restrained from all dissipation and are forced to introduce strict order and discipline into their lives and their work. In the fourth place," said he, "it is a school of manners. It requires of the young men politeness in their intercourse with one another and respect for their superiors. The rudest peasant is transformed by it into something like a gentleman. And in the fifth place, it is a school of patriotism and National development. It lifts our young men in early life out of the ruts of selfishness and gives them an ideal in life to struggle for, and to inspire them to higher action,—the good of their country,—and it brings our young men from the different parts of the country together in the same regiments, divisions and corps, whereby they come to know each other personally and form a net-work of friendships reaching over the entire country, which removes local prejudices and hostilities, promotes national good feeling and cements the nation morally and politically. Finally," said he, "the present German army and military system is an engine of

peace rather than an engine of war. It originated in the effort of the people to beat back the Napoleonic invasion and to protect themselves against the repetition of the sufferings which that entailed. Its historic purpose is, therefore, entirely defensive and peaceful, and I predict that it will maintain the peace of Europe for many decades to come." This, to me, most interesting conversation took place, as I have indicated, thirty-five years ago, and the prediction which the great Historian then uttered has been fully verified. In these three and a half decades the German Empire and its great military power have done more to maintain the peace and security of Europe than all the other forces in European politics put together.

We Americans must learn to disassociate the ideas of peace and disarmament, at least under certain conditions. Under the conditions which prevail in Europe today, German disarmament would mean war, speedy and terrible, instead of peace. And we must learn to view the German military system as a duty rather than as a burden, a duty whose faithful discharge, though from a narrow point of view appearing burdensome, brings with it compensations, both material and spiritual, which far overbalance the hardships and exertions which it costs. There are few important duties whose discharge does not appear at times, both to him who fulfills them and to him who looks on, as a hardship and a burden. I very often feel it burdensome to teach the students of Columbia University constitutional law and I doubt not that they more frequently find it burdensome to attend my instruction, but I know that it has been and is, on the whole, a great advantage to me to have done so and if it has not been an advantage to them, it has at least been a wholesome discipline. But all levity aside, and in deepest seriousness, I do not believe that there is any practice or

institution which keeps the sense of duty to home, country and fellowmen so alive and active as a period in early manhood of military service, and this is especially true when the soldier serves without compensation, as is the German practice. The whole matter is then fully and continuously seen in the light of a great duty, as the "Wehrpflicht" of every man. Its influence in the forming of the entire character of the man is lasting and highly beneficial. No one who has lived so long and constantly as I have in Germany and has watched so closely the German life and character, in its essence and in its development, can fail to discover that the great directing principle in it is the clear and all-controlling sense of duty, what the philosophers term the ethical sense, and that the German military system is at the same time one of the highest expressions and one of the chief producing forces of this sense.

I have dwelt upon this point at such length because it is quite common for Americans to regard the militarism of Germany, as they term it, as the great point of contradiction between German and American civilization, while, in fact, it corresponds, in deepest principle, with our own genuine Puritanism. The great traits of character which it has helped powerfully in producing correspond with those which genuine Puritanism has begotten;—the same conscientiousness, the same sense of justice, the same ideals of right, the same idealism modified by sound practicality, the same spirit of self-control, the same mutual good will and the same youthful vigor and hopeful spirit of enterprise. Some months ago I said something in this strain in a lecture in the University at Bonn and the criticism of a certain American newspaper of standing upon it was, that different nations may have the same characteristics and yet be enemies. My answer to that is that it depends upon what these traits are. If they are narrowmindedness, selfishness

and obstinacy, they will very likely lead to strife. If, on the other hand, they are liberality in views, generosity, love of justice and devotion to duty, they will always make for peace and friendship. It is in such traits that I find the likeness between the Germans and the genuine Americans, and I contend that they point to a closer and closer friendship between these two great Nations.

When, now, in the second place, we advance from these considerations of moral harmony to the contemplation of the political structure of the two countries and their political relations to each other and to the world, we find ourselves upon lines of progress which are ever converging and pointing to an ever closer political harmony in purpose and action. Germany and the United States furnish the two great examples of Federal government for the world. They are not, in all their details, exactly the same, but in essential principle they are, and their effect in the development of political ideas and forms is as nearly identical as is practically possible. The Federal system has, for its fundamental principle the distribution of governmental powers, according to their nature, between the local and general organs of government, and the recognition of the substantial independence of the local and general spheres of action. This principle involves the larger and larger participation of the governed in the affairs of government and excites constant inquiry and thought in the adjustment of these spheres to each other. It is the system of government which furnishes the objective occasions for the thoroughgoing analysis and criticism necessary to the construction of a sound political science and an enlightened political practice. It is also the system in which the civil liberty of the individual is most clearly defined and most securely protected, because, in the effort to distribute the powers of government between the local and general

organs, the sovereign distributing hand back of both sets of governmental organs must be found, recognized and organized, and this is the power alone which can truly formulate and defend the civil liberty of the individual against the encroachments of government. This Federal system, therefore, produces a political civilization which is not only unique but which is of a far higher order than any other form can create. It produces, finally, a nationality which is developed from below upward and from within outward and which is not artificially imposed, a self-conscious nationality, whose cultural effects differ most widely from those developed by other systems.

Now, this great fundamental political harmony in internal structure between these two great countries must inevitably lead to a mutual understanding between them in regard to the fundamental principles of sovereignty, government and liberty. It has already in very considerable measure done so. If you will only examine carefully the German and American literatures of Political Science you will find them, both in concept and treatment, in far closer agreement than those of any other countries. The significance of this fact is very great and its results wide reaching. It means harmony in political and legal ideas and ideals. It means intellectual and moral friendship, which must tend to produce political and economic friendship.

But this is not all. It is not the half. There is a still higher point of view from which we may survey the relations of these two leading powers of the two hemispheres to each other. That point of view is the present situation of the world and the tendencies which that situation reveals. The political world today is in ferment, chiefly because the three great modern powers in continental Eu-

rope, America and Asia have attained the status of national consolidation and have entered upon the period of world politics. These three great powers are Germany, the United States and Japan. These three great states represent above all others the civilization of the future and they are bound to transmit that civilization to the rest of the world. It is not simply the policy of their governments or rulers which is here involved. It is the expansive power of three great, progressive, modern peoples who feel their power and their duty, not only to develop themselves, but to help the world.

Allow me to sketch briefly and in round terms the situation of the world. The land area of the world, so far as at present known, measures about fifty-two and one-half millions of square miles, inhabited by about seventeen hundred millions of people. Of this area and population Asia contains some seventeen and a half millions of square miles, inhabited by about one thousand millions of people; Europe some three million eight hundred thousand square miles, inhabited by something over four hundred millions of people; Africa some twelve millions of square miles, inhabited by about one hundred and fifty millions of people; Australasia about three million six hundred thousand square miles, inhabited by about six millions of people; North America some seven million eight hundred thousand square miles, inhabited by about one hundred and ten millions of people; Central America and the West Indies some two hundred and seventy thousand square miles, occupied by some ten millions of people, and South America some seven and a half millions of square miles, occupied by about forty millions of people. Moreover it must be stated that the southern half of Asia contains about nine hundred millions of the one thousand millions of Asia's inhabitants, and that the southern half of

North America contains more than one hundred millions of the one hundred and ten millions inhabiting the North American continent. The relatively unoccupied portions of the earth as now known to us are thus the northern half of North America, and the northern half of Asia, Australasia, South America and Africa. In other words, the southern half of Asia, Europe and the southern half of North America, containing about one-third of the land area of the world are inhabited by about fifteen hundred millions of the seventeen hundred millions of the people of the world. Naturally the great drama of the world's civilization has been played here. And, inasmuch as North America is from the point of view of civilization a new Europe, we may narrow still further our field of view. That is, we may say that the two great factors in the civilization of the world have been the southern Asiatic and the European. Whether Europe was only a new Asia as to the source of its population and civilization we do not exactly know. The old school of ethnologists hold the affirmative of this question, but there is a modern school which denies it. However that may be, we may hold without fear of successful contradiction that while Asia has produced all the great religions of the world, Europe has produced the great states, especially the modern states. The Asiatic states have been naturally and necessarily theocracies, since the Asiatic genius is so predominantly religious. This theocratic state-form is a necessary first step in the development of the state, but it is a low order of political civilization and, if not overcome by progress to a higher order, it brings stagnation and decay. This has been the fate of Asia, while Europe has advanced from stage to stage in political organization until it has not only brought itself to a high state of political civilization, but stands forth as the bearer of the same to all the world.

This latter great mission has been accomplished almost exclusively by the establishment of colonies, dependencies and protectorates. Today Europe holds nearly the half of Asia, the whole of Australasia, five-sixths of Africa and the half of North America under these several forms of political subordination. Two of the large states of Asia, viz.: Japan and China, have escaped, as yet, for the most part, this fate; Japan entirely, for the reason that the Japanese with their great talent for imitation have caught up the system of European political civilization and made Japan the hope of Asia in this respect. China on the other hand, with its vast territory of four millions of square miles and five hundred millions of people, remains substantially immobile. Will it open itself to the entrance of European principles in political civilization like Japan and work out thereby its own redemption? If not, will it fall under the sway of Japan? Or under that of the several European powers that are closing around it? One or the other of these three fates it and the other smaller independent states of Asia must suffer. For Africa and Australasia, on the other hand, there is absolutely no hope except in the domination of Europe. While as to South America, the great state body of the southern half of North America protects it against further colonization from Europe and further development under foreign guidance.

But let us approach one step nearer to our exact subject by viewing the part which each of the European states and the great North American state is playing in the work of carrying the European political civilization into the dark places of the earth. Down to the present, England has been, since the age of the discoveries, the most successful colonial power. Today the British flag flies over very nearly a quarter of the globe, and about a quarter of the world's inhabitants owe loyalty to it. In Asia the power

of England extends over two millions of square miles of territory, inhabited by three hundred and fifty millions of people; in Australasia, over three millions of square miles of territory, inhabited by some five millions of people; in Africa over three millions of square miles of territory, inhabited by some fifty millions of people; in North America, over nearly four millions of square miles of territory, occupied by nearly eight millions of inhabitants; in Central America, over some eight thousand square miles of territory, occupied by about fifty thousand people; and in South America over something more than one hundred thousand square miles of territory, inhabited by about three hundred thousand people; while all over the world are scattered the small islands and harbors and stations over which the British Empire holds sway. Next to England as a colonial power stands France with her great African dependencies measuring three million eight hundred thousand square miles of territory, inhabited by about forty millions of people, and her Asiatic dependencies measuring some two hundred and sixty thousand square miles of territory, inhabited by about twenty millions of people, and with her foothold in both Australasia and South America. Next in order I shall mention Russia with her great Asiatic possessions and dependencies stretching over some six millions of square miles of territory, inhabited by some thirty millions of people. Then Germany, which holds about a million of square miles of African territory, inhabited by some fifteen millions of people, one Asiatic port, Kiauchau, with two hundred square miles of territory, inhabited by some eighteen or twenty thousand people, and a few islands in the Pacific, altogether not measuring one hundred thousand square miles of territory and with a population of not over five hundred thousand persons. Then comes the Kingdom of the Netherlands whose colonial possessions measure about

eight hundred thousand square miles of territory, inhabited by some forty millions of people, the chief part of which are Asiatic. Then Belgium with her African dependencies nearly nine hundred thousand square miles in extent and inhabited by some twenty millions of souls. Then Turkey with her African possessions and dependencies some nine hundred thousand square miles in extent and inhabited by some eight to ten millions of people. Then Italy holding sway over some two hundred thousand square miles of African territory, inhabited by about a million souls. Then Spain with the remnant of her once vast colonial dominion, which now measures only about two hundred and fifty thousand square miles of territory, occupied by about three hundred thousand people. It lies chiefly in Africa. And lastly the United States of America holding sway over the Asiatic Philippines, which measure some one hundred and ten thousand square miles territorially and are inhabited by nearly ten millions of souls, the Hawaiian Islands in the Pacific Ocean, some seven thousand square miles in extent, inhabited by about two hundred thousand souls, the island of Porto Rico in the Atlantic and the Panama Canal Zone in Central America, and thereto a quasi-protectorate over Cuba.

Let us now go behind these statistics of Colonial Empire and examine the character and aims and aspirations of the powers wielding the same, as this will bring us still a step nearer to the solution of the proposition before us, viz.: "Germany and the United States from the point of view of the world situation." Ethnologically we may for our purpose roughly divide the four hundred millions of Europe's inhabitants into three parts. First in numerical strength, physical vigor, intellectual capacity, moral soundness and tireless enterprise stands the great Teutonic race, numbering about one hundred and fifty millions of souls, in its two divisions, the English and continental branches, about

forty millions in the former and about one hundred and ten millions in the latter, and increasing annually about one and a half millions of souls by excess of births over deaths. Again and again has it rejuvenated Europe, since the fall of the Roman Empire, by pouring its fresh blood and vigorous life-force into the decaying Roman world, reorganizing the disintegrating Roman provinces, and by amalgamation with the Roman races, saving them from demoralization and decay, at the same time that it has maintained itself pure and hardy in the home from which its branches have spread out. It has built England, Germany, Sweden, Norway, Denmark, the Netherlands, Austria, Switzerland and the United States. It organized the Visigothic state in Spain, which finally drove the Arab power out of the peninsula. It organized the Frankish state in Gaul which saved all Europe from dissolution. It organized the Lombardian power in Italy, which lives today in the reign of the house of Savoy. It has driven back the flood of Slavonic invasion which, in the Middle Ages, threatened to deluge Central Europe and has planted the Hohenzollern outposts of East Prussia and Roumania as a permanent dam against its further advance. It has been for fifteen hundred years and is still the great state builder of the world and today one-third of the inhabitants of the world recognize its sway.

Second in numerical strength is the great Slavonic race numbering also nearly one hundred and fifty millions of souls. Sometimes it is spoken of as the race of the future, but so far as I can see there is not the slightest indication that it will ever take the political sceptre of the world from the Teutonic peoples. As a race, it has as yet shown very little political genius and has always required the autocracy to prevent it from falling into anarchy. The world can not look to it for political civilization.

And third are the Romanic peoples in the three branches of French, Spanish-Portuguese and Italian, numbering altogether about one hundred millions of souls, to whom belonged in the distant past the political leadership of the world, but who now have yielded the sceptre to the Teutonic states, and manifest, comparatively at least, both physical and mental exhaustion. The most powerful among them, France, is hardly able, in spite of the utterly insignificant emigration even to her own colonies, to hold her own in point of population, while the Teutonic peoples increase at the rate of one and a half millions of souls annually. At the time of the Franco-Prussian war in 1871 the populations of France and Germany were substantially equal, somewhere near forty millions of souls in each. Today the population of France is about the same, while that of Germany is sixty millions of souls. It is entirely evident that the future of the world politically does not belong to the Romanic race.

If we reflect a moment upon all these facts, we are bound to come to the conclusion that the present and future civilization of the world, politically, lies in the hands of the three great Teutonic states of the world, Germany, England and the United States, and that the welfare of the world requires that these three shall move and work in harmony with each other. I do not believe that the welfare and progress of the world can be substantially and permanently promoted in any other way. All the international congresses and conferences which can be assembled will remain practically barren and worthless unless these three great Teutonic states stand together and override by their united power the petty opposition which petty states will always make to the larger interests of the world.

Now, how can this harmony of purpose and action between these three great states be attained and maintained? I hold that the first and most important step in this direction is close friendship between the United States and Germany, and I beg you to kindly allow me to outline briefly the course of reasoning which has led me to this conclusion. No one will dispute the proposition, I think, that the great world mission of the United States lies in the Pacific Ocean, in Asia. Europe stands for herself and has fairly grasped Africa and will in time develop the "dark Continent." There remain the broad expanses and teeming millions of Central Asia which are to be touched and rejuvenated by modern civilization. Now, how shall this be accomplished? One conceivable way is that this vast territory and population shall fall under the sway of Japan, which now regards itself as "the light of Asia." That the Japanese entertain this ambition can hardly be doubted. Neither can it be gainsaid that this is a perfectly natural ambition on their part. They have themselves made such remarkable progress in the last half century that the impulse upon their part to participate in the work of extending the civilization of the modern world is no cause of surprise to any student of history and politics. I have the highest respect for their aims and the highest appreciation of their abilities. But with all that, I nevertheless do not think that it would be for the best interests of the United States or of Asia or of the world for China and Central Asia to receive their awakening under the sway of Japan. I think that those interests require that the doors of these great regions should be kept wide open to the commerce of the United States and the European states both in the material and spiritual sense, and that the peoples of China and all Central Asia should come to their own awakening under these peaceful but powerful, if slowly moulding, influences from the genuine and original homes of modern civili-

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zation. And I think that the great duty to maintain and enforce this policy rests upon the United States above all other powers. It seems to me that this is the great significance of our possession of the Philippines. They furnish us with the base of operations in the discharge of our great duty to the civilization of Asia. Viewed from this standpoint, our surrender of these possessions would be a crime against the civilization of the world. I do not think this can ever happen, for we are not here dealing with a mere matter of selfish policy, but with a divine impulse, impelling a great civilized people to bear that civilization with all its blessings into the less fortunate parts of the world.

But in the discharge of this great duty we may possibly run against difficulties in the Atlantic. We know that England is allied with Japan. Exactly how far England is bound to support the policies of Japan or would do so is not, and can hardly be, at present, fully known. But in casting the horoscope of the future we must always take into the account such possibilities as are already in sight, and we know well enough that there are already above the horizon line points of possible dispute with Japan in which she may be sustained by her English ally. It is certainly conceivable that England, from her great vantage ground in India, and to free herself from the encroachments of Russia, may agree to divide Asia with Japan. England may, at almost any time, have a government which may entertain this gigantic plan, and that Japan would welcome it is also, it seems to me, something more than possible, to say the least. Such a solution of the Asiatic question as this would, however, as it seems to me, be hostile to the interests of the United States, to those of Asia herself, and to those of the world at large. And against the possibility of it it is our duty to guard ourselves and to warn the world.

Moreover, we must not shut our eyes to the fact that another now rapidly developing Nation divides with us the North American Continent and has already become so strong and solid and self-conscious that it can no longer be ignored. It is true that it is also substantially a Teutonic Nation and that the ethnical harmonies exist between us and it which should make for peace and friendship. For a long time we thought that these together with its geographical position would finally bring it into union with us, but within the last twenty-five years that prospect has faded, as the consciousness, upon the part of its population, of independent power and national consolidation has developed and grown clear. It has now become practically a very respectable power with well organized government and with, in many respects, most admirable institutions. In twenty-five years more it will have twenty-five millions of inhabitants, and will be, in many respects, no mean competitor of the United States. And behind this power stands mighty England again, with her great fleet on the Atlantic ready and able at any moment to sustain the interests of her offspring. In a word, we, the people of these United States, have got to come out of the old fancy that we are the whole North American Continent, except a few Mexicans, Indians and half breeds in the southwest corner of it, and face the fact that we must come into something more like the condition of Europe than we have before experienced. I trust that we shall always be able to live in peace and friendship with our growing northern competitor. I have great respect for her and nothing but good will towards her, but I would be a poor student of history and politics if I did not recognize the possibility of friction with her, and through her, with the great Empire of which she is a part.

Now, the relation of the United States to the other great Teutonic Power, regarded from the point of view of the world situation, is quite different. There does not appear to be any likelihood or even possibility anywhere of any conflict of interests arising between them in this great work of carrying modern civilization throughout the world. Germany's greatest mission is in rejuvenating continental Europe, and protecting Europe against the anarchic tendencies of the Slavonic races and the decaying tendencies of the Romanic races. This has been, as I have before said, the prime mission of the Teutons for the last fifteen hundred years. Ethnically, Germany is not the whole Teutonic world in continental Europe but it is the greatest political representative of the continental Teutons, and is the great impelling force in the spread of Germanism into the south and southeast of Europe. Silently, but irresistibly, this great ethnic force penetrates in all directions and as silently and irresistibly transforms the lands and peoples which it touches into its own likeness. It is the great ever-overflowing reservoir of ethnical power, sending its fructifying streams in all directions, especially towards the east and south, and as the old races decay and die out, substituting for them populations of Teutonic blood and civilization. Then in the second place, Germany's colonial interests lie, as we have seen, in Africa, where she holds sway over a territory four times the size of her European Empire and which will absorb the attention and the colonial activity of the home government for a century to come. In this mission, again, no points of conflicting interests between Germany and the United States are possible, since the United States assumes to play no rôle in Africa. And when, in the third place, we come to the Asiatic world, we find that the interests of Germany and the United States are in entire harmony, viz.: to redeem China and Central Asia, neither through the sway of Japan nor England nor Russia

over them nor by a division of them among the three, but by holding the doors of commerce and intercourse there-with wide open to all Nations and giving the natives a fair chance to work out their own civilization under these great transforming influences.

That the United States must, in the future, play the chief rôle in the Pacific, seems to me entirely manifest and necessary. Our geographical situation and our duty to the world require it. I was one of those who, in 1898, doubted whether we had advanced the solution of our domestic questions far enough to enter upon the discharge of a world duty in civilization, but I have never doubted that we, as all other great national states, have such a duty, and, at the proper time, must undertake its fulfillment. As I read the world's history, the steps in the development of every true state are first, the establishment of government; second, the realization of a domain of individual liberty; third, the welding of the nation; and fourth, and last, the world rôle of world civilizing power. No great state can, with honor, or even with safety, draw back from the discharge of this last great duty when it is fairly prepared to enter upon its performance. Whether in 1898 we were ready or not to begin this great work, we have, nevertheless, begun it, and it is now too late to flinch from it. We can not, in honor, either sell, transfer or abandon our Asiatic possessions. We must hold them and impart to them the great principles of modern civilization and then give them their national independence when they become capable of appreciating and maintaining it, or else make them integral parts of our American Empire. To this work we are now fully committed, whatever may be its cost, and we can no more escape it than we can escape the voice of duty which commands it, or the great providential order of the world which requires it.

But this mission of the United States in the Pacific, diverting the chief strength of the Nation in that direction, makes it, if not absolutely necessary, at least most highly desirable, that we should have a truly reliable and powerful friend in the Atlantic. Is there any doubt in the mind of any one reflecting upon these statistics of the world's situation who that friend, in first instance, must be? I say in first instance, because, as I see it, close friendship with the great German Empire will stifle at the outset any hostile or unfriendly tendencies on the part of any other Atlantic Power, which tendencies might otherwise be provoked by the situation and the relations which I have already described, and will tend to make the friendship of the other Atlantic Powers for us secure by demonstrating to them the futility of any other attitude.

As I have already said, I hold that the peace and progress of the world depend more largely upon the friendship and harmonious action of Germany, England and the United States than all else together. But you will say that they are friendly now. Yes, that is true in a very large sense, and, thank God, there is less friction between them apparent now than there was three years ago, but there are possibilities which should be guarded against, and the clear appreciation of these possibilities direct us to the conclusion that peace and harmony between these three great civilized states of the world will be maintained more surely when the world understands that the relations between the German Empire and the United States are so fixed and cordial that an attempt to inflict injury upon the one will be felt as an offence by the other. I am not telling you anything that you do not already know when I refer to the fact that during the last decade there have been in the press of both England and Germany many indications of hostile feeling. It appears to me that most of it is attributable to commercial rivalry. Germany has grown rapidly to be a great

naval and commercial Power. Her competition with England on the sea has virtually broken England's great maritime monopoly. Many Englishmen regard this as an offence which must be expiated. I do not think that the present British government shares this feeling, but I cannot help fearing that there may be a British government which might. I think that the existing friendliness between Germany and the United States has already had a beneficial effect upon the relations between England and Germany. I think there was a time, a few years ago, when, but for this consideration, England would have been more strongly tempted than she was to assume a hostile attitude towards Germany. Now, it would certainly be contrary to the best interests of the United States for the commercial rivalry between England and Germany to be checked and for England to regain her monopoly of the seas, and it might even threaten our peace. It is best for us, it is best for the world, it is best for England herself, that this competition should continue and should come to be regarded by all parties as both legitimate and beneficial. England is still a much greater maritime power than Germany and is not threatened in any of her just interests by German competition. On the other hand, the present overbalancing naval power of England is a possible threat to the just interests not only of Germany, but of the United States and of all other countries. Whether it shall ever become an actual danger or not depends upon England's disposition, and I repeat, that the existence of cordial relations between Germany and the United States will be no small consideration in determining this disposition.

As I see it, Germany is today as necessary to the United States as the United States are to Germany. The day when we could snap our fingers at "abroad" and live in proud and self-protected isolation has passed away. We

have entered upon the era of world politics in our development and we must adjust our policy to meet the new situation. To my mind, our course is as plain as a turnpike road, as Mr. Lincoln used to say, and it is made entirely easy for us by the very friendly feeling of the Germans for us.

First of all, their great Emperor, the wisest, most intelligent, most warm hearted, most conscientious and most able and resourceful ruler of Europe is our most cordial friend. Every American who has had the honor and good fortune to come into contact with His Majesty brings away exactly the same impression of him and of his exceedingly friendly feeling for us as a Nation. He allows no opportunity to pass without manifesting it and no man can look into those great honest eyes and doubt for one moment his sincerity. And then there is the Imperial Chancellor, next to his Imperial Master, the cleverest statesman in Europe, who never tires of expressing his appreciation and regard for us in the cordial, we might say exquisite, way, which distinguishes him so markedly. The government which he, under the superior oversight of His Majesty, directs, is from top to bottom, permeated and ensouled with the same friendly feeling for America and for the Americans, as they term the United States and our people. And finally, the German people as a whole and in every class feel their spiritual kinship with the Americans, and universally express the profoundest wish to act in harmony with us in the solution of the great problems of civilization. During my recent long residence in Germany, I had most exceptional opportunities to learn the feeling of all classes of the people towards us, and I met nowhere anything but the most sincere regard and good will for us and the most pronounced desire to come into the closest possible international relations with us.

The great, warm right hand of a powerful and ever increasingly powerful people is extended to us in all sincerity, and, to my mind, we shall greatly mistake our own interests and the interests of the world if we do not grasp it in the same spirit of cordiality in which it is offered. It means no lack of friendship for any other power, great or small, that we do so. On the other hand, it will confirm or compel the friendship of all other powers, and thereby maintain the peace of the world, the progress of civilization and the welfare of mankind.

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Publications of the Germanistic Society of America

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THE ACTIVITIES  
OF THE  
GERMANISTIC SOCIETY OF AMERICA

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GERMANISTIC SOCIETY  
OF AMERICA

1910

New York  
1911

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Published January, 1911

## GERMANISTIC SOCIETY OF AMERICA

THE Sixth Annual Meeting of the Germanistic Society of America was held at the New York Academy of Medicine on Monday, November 28, 1910, at 4 P.M.

The President, Mr. Edward D. Adams, presented the following report of the Board of Directors:

### SECRETARY'S REPORT

DURING the past year the organization of the lectures under the auspices of the Germanistic Society of America has been perfected. Every year the Society, through its Corresponding Secretary, makes arrangements for more or less extended lecture tours in various American cities of our German visitors. The Germanistic Society of America has taken the initiative in an attempt to coördinate all work of this kind, and preparations for an agreement with the Germanistic societies of Chicago and St. Louis have been made — which societies were founded on the model of the New York society — with a view of laying out in a more systematic way the work of each German visitor. The negotiations in regard to this matter are still in progress, and a final result may be expected during the coming year.

During the past year Professor Max Friedländer of the

University of Berlin was invited by the Society to visit America, and he delivered the following lectures:

1909

October	19.	German Folk-Song	Germanistic Society
"	21.	Weber	Germanistic Society
December	8.	Beethoven	Germanistic Society
"	10.	Beethoven	Germanistic Society

Besides the above, he lectured at the following places:

October	17.	Germania, Brooklyn
"	22.	College of the City of New York
"	23.	Providence, R. I.
"	25.	Yale University
"	27.	Boston, Mass.
"	30.	Cornell University
November	1.	University of Rochester
"	3.	Buffalo, N. Y.
"	5.	Cleveland, O.
"	8.	Germanistic Society, Chicago
"	9.	Northwestern University
"	11.	Milwaukee, Wis.
"	12-16.	University of Wisconsin
"	17.	Minneapolis, Minn.
"	19-22.	Washington University, St. Louis
"	23.	Cincinnati, O.
"	28.	Columbus, O.
"	29.	Pittsburgh, Pa.
December	1-4.	Johns Hopkins University
"	7.	Mount Holyoke College

In the spring of 1910, Professor Rudolf Lehmann of the Royal Academy of Posen visited New York, following the invitation of the Society, and lectured as follows:

1910

March	18.	Friedrich Nietzsche	Germanistic Society
April	7.	Naturalismus und Idealstil	Germanistic Society
April	2.	Verein Deutscher Lehrer, New York	
"	5.	University of Pennsylvania, Philadelphia, Pa.	

- April 7. Columbia University, New York  
 " 8. Vassar College, Poughkeepsie, N. Y.  
 " 11. University of Chicago, Chicago, Ill.  
 " 14-15. Cleveland, O.  
 " 16-17. St. Louis, Mo.  
 " 21-22. Milwaukee, Wis.  
 " 26-28. University of Cincinnati, Cincinnati, O.  
 " 30. Pittsburgh, Pa.  
 May 9. Columbia University

In addition to these, single lectures were delivered as follows:

Carl Runge, Professor of Mathematics in the University of Göttingen, Kaiser Wilhelm Professor at Columbia University—

January 21, 1910. Aviation

Professor Eduard Meyer, Professor of Ancient History in the University of Berlin, and Exchange Professor at Harvard University—

February 2, 1910. The Civilization and Monuments of the Builders of the Pyramids

Professor Edwin C. Roedder, Assistant Professor of German Philology, University of Wisconsin—

February 11, 1910. Schiller's *Demetrius*

Dr. Albert Südekum, Member of the German Parliament—

October 18, 1910. Die Entwicklung des Städtischen Leben in Deutschland

Johann Giesbert, Member of the German Parliament and of the Prussian Diet—

October 25, 1910. Die Gesetzgebung für Arbeiterschutz in Deutschland

For the present season, Freiherr von Wolzogen has been invited by the Society, and has commenced a course of lectures which promises to be highly successful.

During the season of 1909-10, a special course was arranged by the Germanistic Society on the Music of Germany. This course was given in coöperation with the Department of Extension Teaching of Columbia University, and included lectures by—

Mr. Daniel Gregory Mason, on Bach

Mr. William Henry Hall, on German Oratorio Composers: Bach, Handel, Mendelssohn, Brahms

Dr. John C. Griggs, on German Song-Writers: Schumann, Schubert, and others

Mr. Thomas Whitney Surette, on Beethoven; and a Song Recital by the German Liederkrantz, Arthur Claassen, Conductor

It will thus be seen that the influence of the Society has extended in many new directions, and that the lecture courses arranged by us contributed largely to the diffusion of knowledge of Germany in the United States.

For the first time it has been possible in the year under review to take up the second aspect of the work of the Society as contemplated by its Constitution, and to do something to contribute to a better understanding and appreciation of America in Germany. The Corresponding Secretary of the Society, Professor Rudolf Tombo, Jr., during a leave of absence from Columbia University for the first half of the present academic year, has delivered, under the auspices of the Society, a series of lectures on the intellectual life of America at many places in Germany to private societies, at a number of universities, and at the court of Saxony. A lecture on American universities and student life, illustrated by lantern-slides especially made for the purpose and provided by this Society, in particular has been received with extraordinary interest.

and has attracted widespread attention in the German press to the conditions of the higher education in America as they actually exist and to the activities of the Germanistic Society.

The academic work supported by the Society has been conducted on the same lines as in former years. Funds have been appropriated to Columbia University for the maintenance of instruction on the history of German civilization. The work has been supported by the Society for a period of five years, and the Society believes that this instruction should gradually be made independent of the support of the Society, and steps have been taken to effect this result. The importance of bringing our influence to bear upon the establishment of thorough university instruction on the history and development of German civilization is fully recognized, and our endeavors should continue to be directed toward the encouragement of work of this kind.

The Society has also directed its attention toward the improvement of library facilities in New York City, so far as matters pertaining to the history and geography of Germany are concerned; and with the assistance of the Government of Germany and Prussia an important collection of books and maps relating to the geography of Germany has been brought together. These have been temporarily installed in the Library of Columbia University, and are at the disposal of any one who desires to use them.

The development of the Society made a number of modifications of the constitution and by-laws necessary, which were accepted after careful consideration in a meeting of the Society held on October 5, 1910. The statutes in their new form will be found appended to this report.

Respectfully submitted,

FRANZ BOAS,

*Secretary.*

## TREASURER'S REPORT

November 10, 1910

November 12, 1909  
 In Bank . . . . . \$1,938.87

### RECEIPTS:

Dues of members, 153 @ \$25 . . . . .	\$3,825.00	
Interest on bonds . . . . .	320.00	
Interest on Bank Account to June 30, 1910 . . . . .	46.64	
		4,191.64
		\$6,130.51

### DISBURSEMENTS:

Hire of Lecture Rooms, etc. . . . .	\$550.00	
Paid to Lecturers . . . . .	1,216.00	
Printing . . . . .	552.90	
Salaries, Sundries, etc. . . . .	1,117.70	
Columbia University for maintenance of chair on "Deutsche Kulturgeschichte" . . . . .	1,200.00	
Bank Balance November 10, 1910 . . . . .	1,493.91	
		\$6,130.51

### CAPITAL ACCOUNT

November 10.  
 In Bank . . . . . \$1,493.91  
 In Safe Deposit:  
     \$500 Baltimore & Ohio First Mortgage 4% Bond  
         @ 98¾ . . . . . 493.75  
     *Brought forward,* . . . . . \$1,987.66

<i>Carried forward,</i>	. . . . .	\$1,987.66
\$2,000 Pennsylvania Consol. Mortgage 4% Bond		
@ 103 . . . . .		2,060.00
\$500 Union Pacific First Mortgage 4% Bond @ 101.		505.00
\$5,000 Central Pacific First Refunding Mortgage		
4% Bond @ 97 . . . . .		4,850.00
		<hr/>
		\$9,402.66

November 10, 1910.

(Signed)      EMIL L. BOAS,  
*Treasurer.*

(Signed)      EDWARD D. ADAMS,  
*President.*

*Auditing Committee.*

HUGO REISINGER  
FERDINAND W. LAFRENTZ



## CONSTITUTION

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### ARTICLE I

This Corporation shall be styled the Germanistic Society of America.

### ARTICLE II

The object of the Society is to promote the knowledge and study of German civilization in America and of American civilization in Germany, by supporting university instruction on these subjects, by arranging public lectures, by publishing and distributing documents, by social intercourse, and by other means adapted to the ends for which the Society is established.

### ARTICLE III

The affairs, funds, and the real and personal property of the Society shall be in general charge of a board of directors, all of whom shall be chosen from among the members of the Society, excepting honorary members.

### ARTICLE IV

#### MEMBERS

*Section 1.* The Society shall consist of members, life members, patrons, and honorary members. The name and residence of a candidate for membership shall be presented in writing to the Board of Directors, and a majority vote of the directors present at any board meeting shall admit the candidate.

*Sec. 2.* The contribution of two hundred and fifty dollars at

one time shall entitle the person giving the same to be a Life Member.

*Sec. 3.* The contribution of one thousand dollars at one time shall entitle the person giving the same to be a Patron.

*Sec. 4.* Life members and patrons shall be free from the payment of any annual dues, but shall have all the rights possessed by members of the Society.

*Sec. 5.* Persons who have rendered eminent services in furthering the aims and objects of the Society may be elected to honorary membership, and shall be exempt from the payment of dues.

## ARTICLE V

### BOARD OF DIRECTORS AND OFFICERS

*Section 1.* The officers of the Society shall be a president, three vice-presidents, a recording secretary, a corresponding secretary, a treasurer, and eight directors. Collectively they shall constitute the Board of Directors.

*Sec. 2.* The Board of Directors shall transact all business of the Society not otherwise provided for, and shall have power to fill vacancies in its own membership or in any offices until the next annual election.

*Sec. 3.* The directors and officers of the Society shall be chosen by and from among its members, life members, and patrons. The terms of office of the president, recording secretary, corresponding secretary, and treasurer shall be one year, that of the vice-presidents shall be three years and that of the directors shall be four years.

*Sec. 4.* The directors shall present at the annual meeting of the Society a report, verified by the president and treasurer, showing the whole amount of real and personal property owned by it, where located, and where and how invested, the amount and nature of the property acquired during the year immediately preceding the date of the report and the manner of the acquisition, the amount applied, appropriated, or expended during the year immediately preceding such date, and the purposes, objects, or persons to or for which such applications, appropriations, or expenditures have been made; and the names and places of residence of the persons who have been admitted to membership in the corporation during such year; which report shall be filed with the records of the

Society and an abstract thereof entered in the minutes of the proceedings of the annual meeting.

*Sec. 5.* The President shall preside at all meetings of the Society and of the Board of Directors. The President shall appoint all standing Committees and shall discharge such functions as usually belong to the office of the President. In his absence, one of the Vice-Presidents, according to seniority, shall discharge the duties of the President.

The Recording Secretary shall keep the minutes of meetings of the Society and of its Board of Directors and shall have the custody of the seal of the Society.

The Corresponding Secretary shall give notice of all meetings and attend to all communications as may be required by the Board. He shall receive a salary the amount of which shall be determined by the Board of Directors.

The Treasurer shall receive and disburse all moneys of the Society and keep the same in a depository approved by the Board. He shall be the custodian of all documents and papers of the Society, excepting the minutes of meetings thereof and of directors' meetings. He shall keep separate accounts of any moneys received by him for special purposes and is to sign all checks and orders for the payment of money. He shall present to the Board of Directors, previous to the annual meeting of the Society, a report of the receipts and expenditures during the previous business year.

## ARTICLE VI

### MEETINGS

*Section 1.* The annual meeting shall be held on the last Monday of November of each year. At this meeting the reports of the directors and officers shall be presented, and officers and directors for the ensuing year shall be elected.

*Sec. 2.* Other meetings shall be held at such time and place as the Board of Directors or the President may determine.

*Sec. 3.* The Board of Directors shall call a meeting upon the written request of twenty members of the Society.

*Sec. 4.* Notices for special and other meetings shall be sent by mail, at least three days prior to the time of holding the meeting, and a notice so sent shall be considered sufficient notification.

## ARTICLE VII

### QUORUM

Nine members present at the annual or any other meeting of the Society shall constitute a quorum for the transaction of business. At any meeting of the Board of Directors, five present shall constitute a quorum, and at any meeting of a committee a majority of such committee present shall constitute a quorum.

## ARTICLE VIII

### AMENDMENTS

The Constitution and By-Laws may be repealed, amended, or added to at the annual meeting of the Society without notice or at any special meeting of the Society upon serving thirty days' notice by mail, specifying the object or objects of the proposed matter to be repealed, amended, or added to. A two-thirds vote of the members voting shall be necessary to adoption. Proof of service of the notice shall be filed with the Treasurer at or before the meeting.

## BY-LAWS

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### ARTICLE I

#### BUSINESS YEAR

The business year of the Society shall commence on October 1st and end on September 30th.

### ARTICLE II

#### DUES

*Section 1.* The annual dues of members shall be twenty-five dollars, and shall be payable on the first day of December for the current business year.

*Sec. 2.* Members whose dues are in arrears for more than one year shall be dropped from the roll, unless the Board of Directors shall otherwise determine.

### ARTICLE III

#### ELECTIONS

*Section 1.* At each annual meeting there shall be elected by ballot a president, one vice-president, a recording secretary, a corresponding secretary, a treasurer, and two directors, and as many additional officers and directors as may be required by the Constitution, to serve until their successors are chosen.

At the first annual election to be held after the adoption of this by-law, the directors to be elected may be classified in as many classes with different terms of office as may be required, so that the term of office of all the directors of one class only shall expire each year.

*Sec. 2.* When the President has been elected to succeed himself, he shall not be eligible for the presidency for the year succeeding his reëlection.

*Sec. 3.* The Board of Directors shall serve as a nominating committee at the elections of the Society, but any other or additional nominations may be made by any member of the Society.

### ARTICLE IV

#### COMMITTEES

*Section 1.* The Board of Directors may appoint such standing and special committees as it deems necessary.

*Sec. 2.* The Board of Directors shall appoint, in advance of the annual meeting, an Auditing Committee, consisting of three persons, none of whom is an officer, to audit the accounts of the Treasurer and to report at the annual meeting.

*Sec. 3.* The Board of Directors may also from among their number elect an Executive Committee of not less than five, of which the President and the Recording Secretary shall be members, and such Executive Committee shall have all the powers of the Board of Directors whenever the latter shall not be in session, to do any and all things in relation to the affairs of the Society not

otherwise specifically provided for in the By-laws or Constitution.  
A majority of its members shall constitute a quorum.

ARTICLE V

The seal of the Society shall have the inscription:

“GERMANISTIC SOCIETY OF AMERICA.

Incorporated 1908, N. Y.”

## OFFICERS

1905

*Vice-Presidents*

CARL SCHURZ  
EDWARD D. ADAMS  
W. H. CARPENTER

*Treasurer*

EMIL L. BOAS

*Directors*

HERMAN C. KUDLICH  
LEONARD WEBER  
EVERETT P. WHEELER

*Secretary*

FRANZ BOAS

1906

*President*

NICHOLAS MURRAY BUTLER

*Vice-Presidents*

KARL BUENZ  
W. H. CARPENTER  
EDWARD D. ADAMS

*Treasurer*

EMIL L. BOAS

*Directors*

A. B. HEPBURN  
HERMAN C. KUDLICH  
LEONARD WEBER

*Secretary*

FRANZ BOAS

1907

*President*

NICHOLAS MURRAY BUTLER

*Vice-Presidents*

EDWARD D. ADAMS  
KARL BUENZ  
W. H. CARPENTER

*Directors*

LEONARD WEBER  
A. B. HEPBURN  
HERMAN C. KUDLICH

*Treasurer*

EMIL L. BOAS

*Recording Secretary*

FRANZ BOAS

*Corresponding Secretary*

RUDOLF TOMBO, JR.

1908

*President*

JOHN W. BURGESS

*Vice-Presidents*

A. VON BRIESEN  
EDWARD D. ADAMS  
W. H. CARPENTER

*Directors*

ARCHER M. HUNTINGTON  
NICHOLAS MURRAY BUTLER  
LEONARD WEBER  
A. B. HEPBURN

*Treasurer*

EMIL L. BOAS

*Recording Secretary*

FRANZ BOAS

*Corresponding Secretary*

RUDOLF TOMBO, JR.

1909

*President*

JOHN W. BURGESS

*Vice-Presidents*

W. H. CARPENTER  
A. VON BRIESEN  
EDWARD D. ADAMS

*Directors*

HUGO REISINGER  
ARCHER M. HUNTINGTON  
NICHOLAS MURRAY BUTLER  
LEONARD WEBER

*Treasurer*

EMIL L. BOAS

*Recording Secretary*

FRANZ BOAS

*Corresponding Secretary*

RUDOLF TOMBO, JR.

1910

*President*

EDWARD D. ADAMS

*Vice-Presidents*

ANTONIO KNAUTH  
W. H. CARPENTER  
A. VON BRIESEN

*Directors*

LEONARD WEBER  
HUGO REISINGER  
ARCHER M. HUNTINGTON  
NICHOLAS MURRAY BUTLER

*Treasurer*

EMIL L. BOAS

*Recording Secretary*

FRANZ BOAS

*Corresponding Secretary*

RUDOLF TOMBO, JR.

1911

*President*

EDWARD D. ADAMS

*Honorary Vice-Presidents*

ANDREW D. WHITE

SETH LOW

*Vice-Presidents*

ARTHUR VON BRIESEN

W. H. CARPENTER

ANTONIO KNAUTH

*Treasurer*

EMIL L. BOAS

*Recording Secretary*

FRANZ BOAS

*Corresponding Secretary*

RUDOLF TOMBO, JR.

*Directors*

JOHN W. BURGESS

NICHOLAS MURRAY BUTLER

JOHN FIRMAN COAR

ARCHER M. HUNTINGTON

HUGO REISINGER

LEONARD WEBER

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PUBLICATIONS OF  
**The Germanistic Society  
of America**

**I *Germany and the United States.***

An address delivered before the Germanistic Society of America, January 24, 1908, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, President of the Germanistic Society of America, New York, 1908.

**II *The German Emperor and the German Government.***

An address delivered before the Germanistic Society of America, January 5, 1909, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, First Roosevelt Professor in the University of Berlin, President of the Germanistic Society of America, New York, 1909.

**III *Das Geheimnis der Gestalt.***

Vortrag gehalten vor der Germanistischen Gesellschaft von Amerika, 2. Dezember, 1908, von Carl Hauptmann. New York, 1909.

**IV *The Activities of the Germanistic Society of America, 1904—1910.***

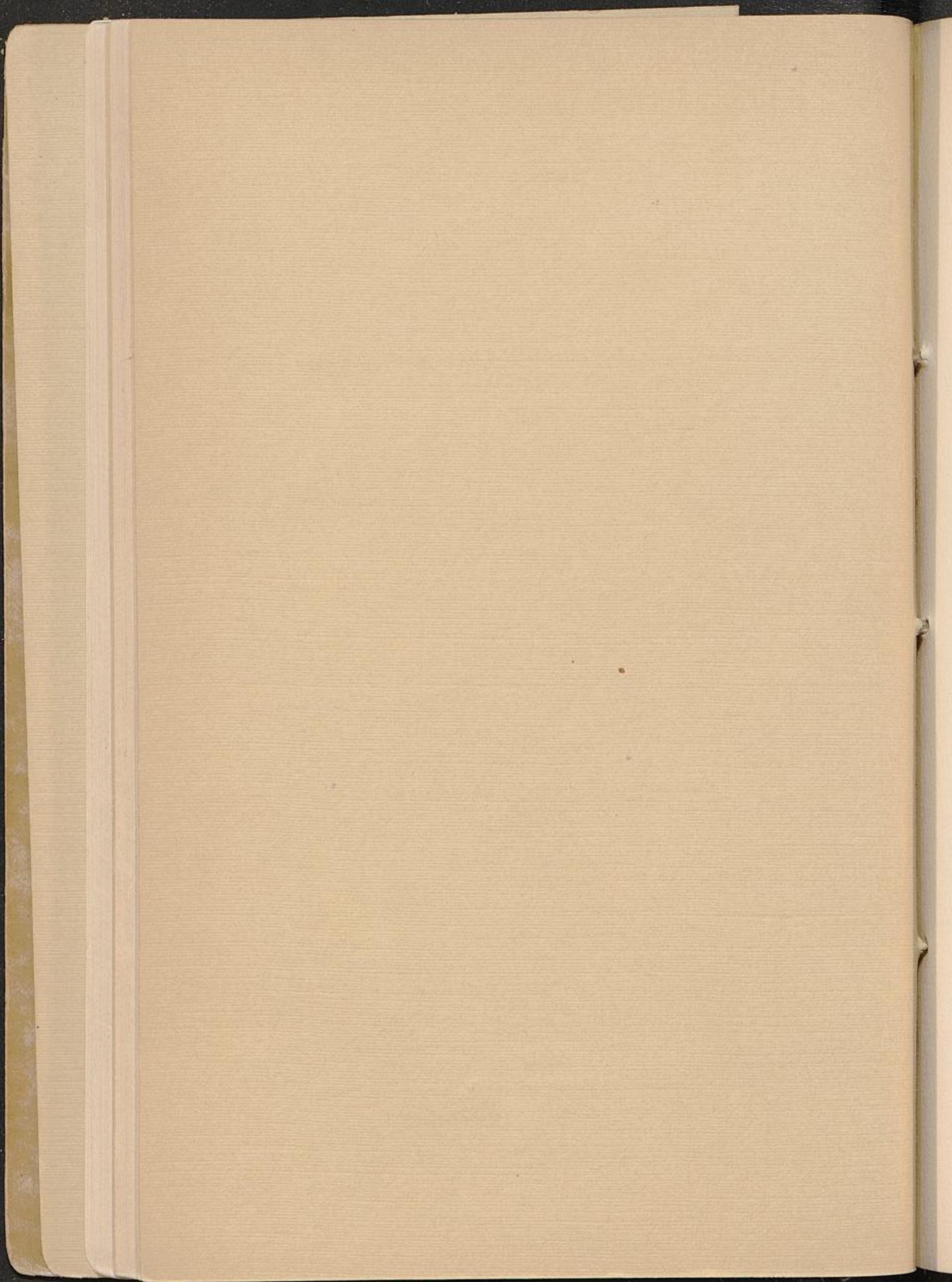
New York, 1910.

**V *The Activities of the Germanistic Society of America, 1910.***

New York, 1910.

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Copies of the above publications will be furnished upon application to the Corresponding Secretary of the Germanistic Society of America, Columbia University, New York.



Publications of the Germanistic Society of America

III

DAS GEHEIMNIS DER GESTALT



# DAS GEHEIMNIS DER GESTALT

VORTRAG GEHALTEN VOR DER GERMANISTISCHEN  
GESELLSCHAFT VON AMERIKA

2. DEZEMBER, 1908

VON  
CARL HAUPTMANN

New York

1909

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Ich will mich selber finden  
Im flüchtigen Erdengang,  
Was andres nie ergründen,  
Ich will mich selber künden  
In meinem Seelenklang . . .

Im eignen Quellgrund graben,  
Dass frische Wasser sprühn,  
Mich selber will ich laben,  
Aus meinen eigenen Waben  
Den süßen Honig ziehn . . .

Kann ich mich selber geben  
In dieser flüchtigen Welt,  
Einsetzen Blut und Leben—  
Dann hab' ich hingegeben  
Mein einziges Lösegeld.

*Meine Damen und Herren!*

Das Werk des Künstlers muss für sich selbst sprechen.  
Die Macht, mit der sich das künstlerische Erlebnis, das persönlichste Schauensgut des Dichters, in Sinn und Seele des Hörers eindrückt, dem Hörer gleichsam die vom Dichter gelebten Tiefen des menschlichen Lebens als Geschenk aufschliessend, kann nicht anders, als aus dem Werke selbst unmittelbar erfahren werden.

Sie werden mir die Ehre geben, Vorlesungen aus meinen Dichtungen zuzuhören. Für mein Künstlertum habe ich vor Ihnen keinen andern Fürsprech.

Aber Ihr Wunsch richtete sich auch auf eine allgemeinere Aussprache über mein Lebensgeschäft. Sie luden

mich ein, mich auch mittelbar über Sinn und Wesen der Dichtkunst vor Ihnen zu äussern.

Meine Damen und Herren! Reisende bestürmten einmal einen alten, nordischen Bärenjäger, ihnen Geschichten von seinen Jagden zu erzählen. Aber der sagte: "Wir Männer, wir fahren eines schönen Tages hinaus mit unsern Hunden, und erblicken wir einen Bären, so währt es nicht lange, bis sein Fleisch in unserm Fleischtopf liegt. Mehr habe ich nicht zu sagen." Und er sagte dann auch: "Wenn die Gedanken Bären umkreisen, so soll man hinaus fahren und sie fällen. Aber davon faseln . . . nein!"

Mit der Dichtkunst ist es nicht anders, wie mit der Jagdkunst. Auch die Dichtkunst ist ein ernster Beruf, ein wirkliches Schicksal. Und viel Reden, dort, wo es zu tun gilt, ist auch nicht nach meinem Geschmack.

Ausserdem kann man es leben und tun, und weiss doch verzweifelt wenig von Glück und Erfolg zu sagen, die das Werk und dessen Wirkung fügen.

Aber schliesslich hat der Künstler, der sein Schicksal lebt, seine besinnlichen Stunden, in denen er vom Werke ruht, das Getane und die Erfahrungen seiner Arbeitsweise ansieht . . . und wohl auch sein Tun an das grössere Leben der Menschheit gern einmal auf seine Weise deutend anknüpft.

So will ich in diesem anspruchslosen Sinne doch zu Ihnen von der Dichtkunst sprechen. Aber ganz nur als schaffender, arbeitender Mensch will ich sprechen. Durchaus gar nicht im Namen irgend welcher Allgemeingültigkeit. Ganz nur in meinem Namen. Und will versuchen, Ihnen ganz schlicht einige Fragen der dichterischen Betriebsamkeit auf meine Weise anschaulich zu beleuchten.

Nun also für heute:

## DAS GEHEIMNIS DER GESTALT

Ich weiss nicht, wann ein dichtender Mensch zum ersten Male auf der Erde lebte?

Aber das braucht uns wenig zu kümmern.

Die Natur der Träume scheint mir begründet in allem Fleisch. Ich kann nicht zweifeln, dass selbst die Kühe in ihrem dunklen, spinnwebigen Winterstalle, wenn sie angekettet und gefangen stehen, von ihren freien Spielen im Lichte, von ihren Sommerweiden träumen.

Aber es ist ein anderes, zu träumen . . . ein anderes, Träume zu gestalten.

Ich weiss auch nicht, ob je Tiere den Versuch machten, Träume zu gestalten?

Nur möchte ich nicht zweifeln, dass, wenn die Lerche über die wogenden Ährenfelder empor steigt, sie an der Leiter ihrer drängenden Töne sich in tausend Seligkeiten emporhebt, die aus ihrem vergangenen Leben neu aufwachen und ihre Stunde erfüllen.

Aber das nur einstweilen nebenbei.

Worauf es mir hier zunächst allein ankommt, ist die Tatsache des Träumens selber.

Wir träumen alle. Sie träumen. Und ich träume. Die Welt um uns ist eine Welt eherner, festgefügtter Erscheinungen. Wir sind in die strengen Mächte zwangvoll eingefügt. Aber wir haben in uns auch eine wunderbare Quelle, eine heilsame Macht gegen diese festen Fügungen, gegen diese Welt, wie sie nur von aussen und ohne Rücksicht auf uns ist. Wir träumen.

Und da denke ich nicht so sehr an das Träumen, wie es der Schlaf bringt.

Natürlich hat ein jeder von uns Träume im Schlaf. Wir haben sie von Kindheit an. Und Sie wissen, man träumt gar wunderbare Dinge im Schlaf. Man sieht niegesehene Landschaften in hellster Vision, Gärten und Paradiese. Unbekannte Menschen verwandeln sich vor unsern Blicken in Tiere oder in Steine. Verkettungen von menschlichen Schicksalen spielen vorüber, die jeder vernünftigen Möglichkeit Hohn sprechen. Ich habe nie des Himmelsraumes Grenzenlosigkeit gewaltiger empfunden, als im Traume, nie das Gefühl der Freiheit kühner gefühlt, als während ich im Traume ohne Schwere in hohem Fluge leibhaftig und sicher die Welt durchschwebte. Von der unmittelbarsten, klaren Erinnerung bis zu ungewissen Traumschemen, die nur noch in Fetzen vorbei gaukeln . . . bis zu blasester Ahnung von etwas, das in unserm Erlebnis irgendwann einmal umtrieb, sind derartige Träume allgemeinstes Ereignis.

Aber Träume im Schlaf haben bei uns ihre Würde ziemlich verloren.

Die Zeiten, wo König Pharaos seine Traumdeuter berief, wo Joseph zum ersten Minister des Landes erhoben wurde, weil er die Träume seines Königs sinnvoll vordeuten konnte, sind vorüber.

Das nächtliche Traumleben gilt uns etwa . . . ein ungewisses Spielen über die Saiten der Seele, wie der Nachtwind zufällig und ohne Ziel—so scheint es—über die Saiten einer Harfe greift, die im dunklen Saale noch am Fenster lehnt, während die Festlichter längst erloschen sind. Ungewohntes an Tönen drängt sich zueinander . . . ohne mehr Bedeutung, als dass rätselhafte Akkorde kaum gehört verhallen. Träume der Nacht gelten uns als Schäume.

Und nicht anders ist es auch mit gewissen Träumen im wachen Leben.

Menschen, die an eine gewisse Gewohnheitsarbeit angeschmiedet sind, deren Hände sich nach alter Übung ewig betätigen müssen, ohne dass mehr als nur ein flüchtiger Blick des Auges dann und wann ordnend in ihr Spiel eingreift, erleben oft einen Ablauf innerer Gesichte, die dem Traumleben im Schlafe durchaus verwandt sind. Was geht nicht einer liebenden Mutter, die Strümpfe strickend am Tische sitzt, an innerem Erleben flüchtig wie Nebelschemen alles bunt durcheinander vorüber, so leibhaftig manchmal, dass sie eigene, halblaut gemurmelte Worte in den Reigen ihrer Träume hineinmischt.

Das alles sind, wie wir es nennen, Träume der Phantasie. Aber die Phantasie ist ein Launenkind. Sie zerbricht das haltbare Leben, die gegründete Erfahrung. Sie tändelt in unerwecklichem Behagen mit den Träumen, setzt zusammen ohne Ziel, verwirft ohne tiefere Bestimmung. Sie fängt am goldenen Angelhaken die goldenen Fische, ungeachtet des bitteren Hungers und der Notdurft des armen Fischers, der vergeblich auf den Ruck der Angelschnur wartet, der einen wirklichen Fang verheisst. Sie müht sich Stunden aus Sand Häuser und Burgen zu bauen. Die Dinge und Gestalten und Werte unserer Welt rinnen ihr durch die Finger, wie die Sandkörner dem Kinde, sind ihr flüchtig und nichtig. Sie gewinnt keinen Halt. . . .

Ich denke an ein anderes Träumen.

Von den Fenstern meines Hauses in Mittelschreiberhau, dem schönen, einsamen Tal im Riesengebirge, sehe ich immer bedächtig und langsam einen alten, kleinen, gebeugten Häusler seine Landarbeit tun. Durch alle Zeiten des Jahres. Ich sage Ihnen, dieser einfältige Mensch, wenn er mühsam Schritt um Schritt seine Kühe mit dem Lenkseil reisst und die Frühlingsfurche entlang treibt, träumt. Keine grossen Illusionen. Keine verschwenderischen Paradiese. Kein kühnes Hinausgehen über Enge

und Notdurft. Nur ganz gebunden in das graue Bindwerk seines kleinen Gemäuers und in die schmalen Grenzen seiner Wiese und seines Ackers. Vielleicht träumt er von einem neuen Dach, wodurch er das bemooste und verwahrloste Dach seiner Hütte gern ersetzen möchte. Vielleicht von einer reicheren Ernte auf einem Stück steinigem Lande, das er gern urbar machen möchte. Kleine Träume. Aber Träume von einem Eingreifen in das Wirkliche, von einem Bessertun und Besserwerden, von einem Hineingehen aus der Mühe der Saat und Tat in die Freude der Ernte. Wohl dann auch in Feierstunden einmal ein flüchtiges Traumbild vom Hineingehen aus der Mühe des Lebens in eine ferne, bessere Zeit.

In wievielen Märchen spielen nicht solche Träume ihre Rolle? Wieviel arme Schuster oder geplagte Korbmacher sind nicht ins Feenland ausgezogen, um dort ein für alle Mal die Erfüllung solcher Träume zu finden!

Oder soll ich Ihnen gleich gewaltigere Beispiele derartigen Träumens nennen?

Sie kennen *Moses*. Sie wissen, dass ihm in der Einsamkeit der Wüste im Feuerbusche die Vision oder das Lockbild einer Befreiung und Neuordnung seines Volkes in dem alten Lande der Urväter auftauchte.

In der wirklichen Welt war nicht dieses Lockbildes gleichen. Ein Traum war es, der ihm heimlich im Blute und in seinem inneren Auge stand, der mit ihm ging als heisse Leidenschaft und sicherer Massstab. Nicht weniger ein Traum, weil er angesponnen war an das Erlebnis der Leiden seines Volkes, genährt war von der tiefsten Kenntnis und Anschauung wirklicher Zustände, am Wirklichen erwachsen war, um dem Wirklichen das Siegel der Macht der menschlichen Persönlichkeit aufzuprägen.

Brauche ich Sie an *Washington*, an *Lincoln* zu erinnern? Oder an *Bismarck*?

Das macht den gewaltigen, politischen Menschen, dass er

einen umfassenden, politischen Traum mit sich trägt. Ein lockendes Bild am Horizonte von einer möglichen, höheren, realen Erscheinung seines Volkes. Ein Bild, von dem aus er sein und seiner Helfer und Volksgenossen Tun lebendig durchdringen kann, sodass aus diesem Lockbilde sich die höhere, reinere Gestaltung des volklichen Gemeinschaftslebens wirklich organisiere.

Oder kennen Sie *Kridtlarsuark*, den Eskimoführer und Zauberer, von dem Knud Rasmussen erzählt, und der, von einem Traume eines neuen Landes und neuer Menschen geführt, seine kleine Horde Eskimos in jahrelanger, zerrütender Wanderung vorwärts leitete? Wer begreift es? Die Hälfte der kleinen Horde kam um, verhungerte, erfror. Glauben und Hoffen schwankten in den Bitternissen verhärmten Entsagung auf und nieder. Aber für *Kridtlarsuark* war kein Halten.

“Kennt Ihr die Sehnsucht nach neuen Landen? Kennt Ihr die Sehnsucht darnach, neue Menschen zu sehen?” Aus der Gegend von Baffinsland waren sie aufgebrochen. Übers Meer ging es. Durch Eiswüsten ging es. Jahre. Der *Traum* war der Führer. Er führte die ärmlichen Reste der kleinen Horde endlich in den Kap-York-Distrikt, wo sie unter Jubelrufen die neuen Menschen sahen.

Meine Damen und Herren! Ich erinnere mich eben, dass ich im Lande Amerika bin, von dem schon *Goethe* das Wort sagte:

Amerika, Du hast es besser  
Als unser Continent, das alte,  
Hast keine verfallenen Schlösser  
Und keine Basalte!

Ich weiss sehr wohl, ich bin in dem Lande, wo man Wirklichkeiten kennt . . . und anerkennt.

Es wird Sie also Wunder nehmen, dass ich von Träumen so umständlich rede!

Ja . . . es ist nicht bloß das Träumen, wovon ich rede. Der kleine Häusler wird in Folge seines Traumes einmal auf seine Hütte ein besseres, haltbareres Dach machen. Er wird den Boden entsteinen. Er wird Stück um Stück seines steinigen Landes mehr in fruchtbare Erde verwandeln. *Moses* führte und führte in tausend Mühsalen durch eine ganze Lebenszeit, *bis* sein Volk das Vaterland erblickte und fähig geworden war, es mit Kraft zu ergreifen. *Kridtlarsuark* sah endlich das neue Land und die neuen Menschen *wirklich*. Die Ahnung von einer Höhergestaltung der Lebenslage ging immer vor einem jeden her. Der Traum griff fortwährend richtend in eines jeden Tun. Der Traum hatte ein ganz klares Ziel. Er war nicht eher zu Ende geträumt, als bis das Werk getan war, als bis vor den Augen der andern sichtbar die Ahnung zum Wirklichen wurde. Mit einem Worte, ich will nicht bloß von Träumen sprechen, sondern von solchen Träumen, die mit dem Drange geträumt werden, sie wirklich zu machen. Ich will von dem Ereignis sprechen, wodurch Träume für viele sichtbar und sinnfällig im Wirklichen werden. Wodurch die ungewissen und schwankenden Dinge der Träume leibhaftige, lebendige Gestalt gewinnen. Ich will von der Einbildungskraft sprechen, von der einzigen und alleinigen Macht, die in der menschlichen Kultur *Gestalt* gibt.

Ich gestehe Ihnen, es ist nicht ganz einfach, Ihnen das Wesen der *Gestalt* nahe zu bringen.

Die Gestalt ist zunächst eben kein Traum, sondern sie ist wirklich. Sie ist kein totes Ding. Sie ist immer Leben. Sie steht im sichtbaren Lebenskreise. Ist mit den Sinnen fassbar. Ist immer gegenständlich für viele.

Unergründlich mannigfaltig ist dieses Ereignis der Gestalt.

Betrachten Sie z. B. eine schöne, rote Orange. Auf welchen heimlichen Wegen mag Erde und Wasser, Luft und

Licht zusammenströmen und durcheinander spielen, um diese wunderbare, leuchtende, duftende Gestalt aufzubauen? Und lebte wohl ein Traum im harten Stamme und grünen Blatte, der diesem Werke der Schönheit ahnend vorschwebte?

Gestalt ist die Pflanze und die Frucht. Als Lichtgestalt schwebt die Flamme im Raume. Als Tongestalt erfüllt eine *Beethovensche* Symphonie die Wölbung eines Saales. Als Gestalt aus Fleisch und Bein wandelt der lebendige Mensch dahin. Nicht nur im Raum angesehen für einen Augenblick. Durch die ganze Lebenszeit vom ersten Schrei bis zum letzten Atemzuge ausgebreitet und dargestellt in der Einheit und Ganzheit seiner Wirkungen.

Oder die lebendige Gestalt von *Moses* Traume z. B. liegt hingebreitet nur erst für ein Auge aus der Vogelperspektive als das lange, mühevollle Erziehungswerk und Wanderungswerk eines ganzen Volkes, liegt hingebreitet in seinen letzten Etappen als ein Werk zielsicherer Völkerkämpfe und abgeschlossen in diesem Augenblicke, als das sichtbare Land der Urväter vor *Moses* Augen aus den Morgennebeln auftauchte. Die Gestalt von *Moses* Traume liegt also in dieser durch mehr als vierzig Jahre mit einem ganzen Volke gelebten Wirklichkeit.

Oder soll ich Ihnen statt jener lebendigen, politischen Gestalt, die erst einem *Erkenner* als Einheit fühlbar werden kann, oder statt einer Orange, die Ihren Augen und Sinnen unmittelbar wohl tut, einen Vers hersagen, dessen *Gestalt* Ihr Ohr und Ihre Seele entzückt?

Bemerken Sie zunächst:

Die Gestalt hat immer ihre Grenzen in Raum und Zeit. Ihren Anfang und ihr Ende. Sie hat ein Ziel. Sie wächst. Ihr Wesen ist Einheit, Ganzheit, in sich geschlossene, tätige Ordnung.

Aber wir müssen versuchen, das Geheimnis der Gestalt noch tiefer aufzufassen.

Sehen Sie z. B. die Zelle in der Brustdrüse eines Weibes an. Das Blut umkreist sie. Das Blut führt wie ein Strom tausenderlei Stoffe und Kräfte mit sich. Aber die Drüsenzelle achtet das wenig. Sie wählt mit feinstem Sinn aus jenem wallenden Strome ganz Besonderes. Sie will Milch bereiten. Sie wählt in der feinstabgestuften Combination. Sie braut einen Wundertrank.

Wer sagt uns das Gesetz solcher feinen Wahlanziehung? Wer sagt uns, aus welchem Spiel der inneren Lebenseinheit und Lebensarbeit ein solcher Lebenstrank gewonnen wird?

Wir stehen hier wieder vor dem Geheimnis der Gestalt. Achten Sie genau: Die Gestalt hat sich dem allgemeinen Gesetz entwunden. Sie trägt ihr eigenes Gesetz in sich. Sie wählt aus ihrer Umgebung, aus dem Schwall der um sie kreisenden Wirkungen aus. Sie wählt nach ihrem eigenen Gesetz. Weil sie nach ihrem eigenen Gesetz schaffen muss. Was sie in unsere Wirklichkeit als Werk hinein trägt, wird ihresgleichen, gewinnt ihre Prägung.

Nehmen Sie das Beispiel der Orange. Die Orange trägt die Kerne in sich. Legen Sie diese Kerne in den Boden hinein. Aus den Kernen werden neue Bäume mit neuen Früchten. Was tut der Kern? Er wählt aus seiner Wirklichkeit. Das Gesetz dieser Wahl ist in seinen Wirkungen deutlich. Er saugt an und saugt an und wächst zu einem Besonderen. Ein Orangenbaum geht daraus hervor. Die Stoffe, die Erde waren, die Kräfte, die Licht und Wärme waren, werden in die lebendige Gestalt des Orangenbaumes durch das geheime Walten der im Kern eingeschlossenen Gestalt umgewandelt.

Gestalt ist die Macht, die Honig saugt aus Felsen und Öl aus Kieselgestein.

Die lebendige Gestalt ist also immer Tätigkeit. Sie ist immer Aneignung nach dem besonderen Gesetze ihrer Wahl aus der wirklichen Welt. Sie ist immer Umbildung

des Angeeigneten zu der besonderen Gestalt, die sie selbst darstellt.

Es ist immer dieses wunderbare Ereignis, dass ein ganz kleines Ding in dieser wirklichen Welt ist, das in die wirkliche Welt eingreift, um dort nach Massgabe oder nach dem Bilde seiner eigenen, tätigen Einheit wieder Einheiten zu schaffen.

Meine Damen und Herren! Vielleicht fühlen Sie jetzt, worauf ich hinaus will. Der Charakter der Gestalt ist universell. Die Gestalt geht in mannigfaltigsten Besonderheiten als der grosse Gestaltgeber der Dinge durch die ganze Natur. Aber er ist auch in uns Menschen in besondere Erscheinung getreten. Die höchste Erscheinung, in der wir das Leben der Gestalt kennen, sind wir selbst, ist die menschliche Persönlichkeit.

Auch die menschliche Persönlichkeit hat ihre Grenzen in Raum und Zeit. Ihren Anfang und ihr Ende. Sie wächst. Ihr Wesen und ihr Ziel ist Einheit, Ganzheit, in sich ruhende Ordnung.

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Ja nun . . . Warum ich Ihnen das wohl erzähle, wo wir doch von den Träumen der Einbildungskraft sprachen?

Sie werden es bald deutlich verstehen.

Ich würde nicht wagen, zu sagen, ob der Orangenbaum oder der Orangenkern Visionen seines Tuns und Schaffens hat? Ich würde auch nicht wagen, zu sagen, ob ein Buchenbaum ärmlicher träumt, weil der kleine Buchecker als seine

Frucht sich mit der Schönheit der Orange nicht messen kann?

Vielleicht ist das sogar wahr. Vielleicht gehen Träume durch alle Welt.

Vielleicht leben Träume überall dort, wo tätige Einheit und Ganzheit im Vielen, wo die Gestalt leibhaftig ist, oder als Wirkung im Umkreis ausgeht.

Aber ich kann mit aller Bestimmtheit sagen, dass Träume, Visionen, innere Gesichte jedem Werke des Menschen voraus gehen.

Genau genommen muss auch dem Schuster, der einen bequemen oder gesünderen Schuh hervor bringt, oder einen Schuh von edlerem Ansehn, die höhere Möglichkeit davon als Traum vorgeschwebt haben, der in der Wirklichkeit noch nicht seinesgleichen hatte. Genau genommen gehen Träume höherer Möglichkeiten allen menschlichen Werken voran, die die Schranken unserer irdischen Natur vermindern, unser körperliches Dasein freier machen, unser menschliches Tun erleichtern oder beflügeln.

Natürlich war es ein alter Menschheitstraum, die Schranken des Raumes in etwas zu vernichten oder zu überwinden, den Ihr *Edison* mit so titanischem Erfolge träumte. Oder ein alter Menschheitstraum auch, die Gesetze der Schwere zu überwinden, sodass unser Körper mit gleicher Leichtigkeit nach unserm Belieben im Raume sich heben und senken, auf und absteigen, oder in welchen Bahnen der Luft immer willkürlich sich hinbewegen könne, den Graf *Zeppelin* seiner Lösung nahe führte. Sie wissen, er ist mit seinem Fahrzeug, gross wie ein Ozeandampfer, im sichtbaren Luftkreise vor tausenden wirklicher Beschauer dreimal um den Turm des Strassburger Münsters herum geflogen, so sicher steuernd, wie ein Führer in dem grossen Wasser.

Aber, meine Damen und Herren! Durch das Telephon bewegt sich mit gleicher Leichtigkeit das gemeine oder das

erhabene Wort. In der Gondel des Grafen *Zeppelin* fahren die Schafe mit den Böcken. Der gesündere oder elegantere Schuh hat nur von wegen der irdischen Bedürftigkeit zu tun mit dem Werte des Menschen. So bewunderungswürdig jene Werke sind, so sind sie doch nur Verbesserungen der äusseren Lage, sind sie doch nur Werke einer niederen oder höhern Notdurft. Die Träume, die ihnen voran gehen, haben mit dem Werte des einzelnen Menschen nichts zu schaffen. Sie geben nur die Möglichkeiten eines höheren Drum-herum, höherer irdischer Bequemlichkeiten.

Aber es gibt auch Werke, die an die höheren Möglichkeiten der menschlichen Persönlichkeit selber rühren, die die menschliche Persönlichkeit selber von Bluts wegen erhöhen. Und diesen Werken gehen auch Träume voraus. Es sind die Träume, die wir im eigentlichen Sinne Träume nennen. Es sind die höchsten, heimlichen Ausgeburten der menschlichen Gestalt. Es sind die Träume, die in der Persönlichkeit als Wahrheit und Schönheit und Güte auftauchen.

Meine Damen und Herren! Natürlich können wir ohne kluge Berechnung, ohne mathematische Wissenschaft, ohne die physikalischen Erkenntnisse nicht leben. Natürlich muss auch das mathematisch-physikalische Genie Träume haben. Das quantitative und räumlich körperliche Massverfahren ist eine unerlässliche Voraussetzung für unser fortschreitend besseres Zurechtfinden in unsrer, leibgeistigen Welt. Es sind staunenerregende Erfolge, die wir den mathematisch-physikalischen Methoden verdanken.

Aber vergessen Sie nicht! Als in der Renaissancezeit die grossen Entdecker unsrer Wirklichkeit kamen, haben sie bescheiden beginnen müssen. Sie machten ihre Experimente zuerst an den einfachen . . . an den toten Dingen.

Auf dieser Bahn, die das Genie eröffnet hatte, ist der

entdeckende Mensch machtvoll vorwärts gekommen. Das lehrt das Bild unserer zeitgenössischen, industriellen Cultur. Dampf, Elektrizität und Eisen arbeiten und lärmern um uns. Scharfes Berechnen und erfolgreiches Combinieren der mechanischen Erfahrungen, kluges Summieren der Kräfte und quantitatives Auftürmen beherrschen uns. Wir leben inmitten einer Welt aus physikalischen Wundern.

Aber das darf uns doch nicht täuschen. An den toten Dingen ist es begonnen. An den toten Dingen haben wir immer reichere Erfahrungen gewonnen. Die Gesetze der toten Dinge haben wir immer tiefer entschleiert. Mit allen unsern Methoden und Einblicken in die Gesetze der toten Dinge, mit aller unsrer Macht und Herrschaft über die toten Dinge stehen wir noch immer ausserhalb des eigentlichen Heiligtums, stehen wir noch immer nur im Vorhofe des Geheimnisses, im Vorhofe des eigentlichen Ereignisses. Und das ist die höchste Erscheinungsweise, in der die Gestalt unter uns Menschen leibhaftig wird. Es ist noch immer das wunderbare Ereignis der tätigen, in sich geschlossenen Ganzheit und Einheit im Teil, der Persönlichkeit einer ganzen Welt gegenüber.

Wir sind trotz aller Vervollkommnungen unserer äusseren Lebenslage noch immer Naturwesen. Wir leben von Bluts wegen noch immer auf der steinigen Erde ein Leben der Notdurft. Der Mensch ist aus dem Paradiese ausgetrieben. Er hat einst mit Spaten und Hacke beginnen müssen. Und genug Mühsale, Kämpfe und Verbrechen bezeichnen trotz des gewaltigen äusseren Comforts bis heute und noch weiter fort den Weg, den die Menschheit wandelt.

So besteht noch immer, wie am ersten Tage, das alte Verlangen, wie ausserhalb der Notdurft, ausserhalb der äusseren Verrichtungen, die sein Leben erhalten, ausserhalb von essen und trinken und schlafen, von Eisenbahn-

oder Luftschiff-fahren, von hin- und herhasten und hin- und herbestellen, von telephonieren und correspondieren, der Mensch auf eine menschenwürdige Art seine *persönliche Zeit* ausfülle. Jetzt wo wir die Zeit für die Stillung der Notdurft durch unsern Comfort immer mehr kürzen, jetzt besteht das alte Verlangen noch mehr wie je.

Wahrheit und Schönheit und Güte! . . . Zunächst nur Worte für unsere Sehnsuchten. Aber wir träumen alle. Wir haben diese Sehnsuchten alle.

Der Mensch muss Erfüllungen und Deutungen haben. Der Mensch braucht glänzende Hypothesen und Visionen über sich, braucht Gesichte über seinen Ursprung und sein Ende. Er braucht Aussichten auf reichere Möglichkeiten. Er braucht Verheissungen.

Ohne das bleibt irgendwo eine tiefe Leere in seiner subjektiven Zeit, eine klaffende Lücke in den inneren Verrichtungen, eine Armut, ein Grau-in-Grau.

Eine Menschheit, die mit dem Verstande und mit dem Comfort allein fortkommen will, ohne Mysterium, entbehrt jenes erhabenen Asyls in ihrer Zeit, darein die Vereinsamung, die Beengtheit und Bangigkeit des Einzelnen sich rette.

Deshalb sind neben den mächtigen Erfindern und den kühnen Entdeckern, neben den grossen Praktikern dieser Welt, immer auch Menschen ausgezogen, um dem tiefen Mysterium unseres Lebens Schritt um Schritt Aufhellungen . . . und das meinen wir, wenn wir Wahrheit sagen . . . abzurufen. Brauche ich Sie dabei an die glorreiche Reihe von Denkern erinnern, die gerade das deutsche Volk hervorgebracht? Deshalb sind immer auch Menschen ausgezogen, die aus den ungewissen Traumreichen die Bildungen zur Beglückung und Verheissung und Tröstung leibhaftig machten . . . die wir Schönheit nennen. Es wären hier viele dem Gemüte wohlklingende Namen derer, die in der Kunst das Höchste taten, zu erinnern. Deshalb

sind auch Menschen ausgezogen, die gegen die Selbstsuchtsämter des Verstandes nicht nur den Schauensreichtum, die auch die Güte der einzelnen Seele im Gleichnis aufrichteten. Brauche ich Sie, um nicht an das höchste Beispiel zu rühren, an den lächelnden, stillen, heiligen *Franciscus von Assisi* erinnern, den demütigen Heiligen, der sich vor seinen Brüdern und Dienern ein freudig dienender Knecht empfand?

Meine Damen und Herren! . . . Träume . . . Träume . . . Träume.

Ja, Träume! Denn unsere letzten Sehnsuchten, Wahrheit, Schönheit und Güte wachten erst an unsern Träumen auf. Aber auch das Glück des Einzelnen, wie das Glück der Menge, auch die Stillung dieser Sehnsuchten in unsern flüchtigen Erdenstunden kommt immer nur erst wieder heimlich auf dem Traumwagen gefahren.

Denn jetzt wollen wir uns auch das noch bestimmter klar machen:

Es ist gar nicht der Traum an sich, der des Traumes letzte Bedeutung ausmacht. Die Sehnsucht macht seine Bedeutung aus, die an der Vision auftaucht, oder die neue Frohheit, die sich daran gebiert, der innere Lebensgenuss und Lebensgeschmack, den der Traum im Blute neu ahnungsvoll erweckte. Das ist das Arom der heimlichen Blüte Traum, das geheimnisvolle Erzeugnis, das die besondere, urgeborene Gestalt aus ihrer Wirklichkeit saugte. Und diese höhere Glücksahnung ist es, daran wieder die Sehnsucht nach deren Gestaltung in der wirklichen Welt geboren wird.

Aber was noch wichtiger ist, und worauf ich Sie jetzt bitte, sich ganz klar zu besinnen:

Allein die urgeborene Gestalt des Menschen ist es, die je und je diese Träume gebiert. Allein die menschliche Persönlichkeit ist es, in der das Wunder, Wahrheit oder Schönheit, oder Güte in Einheit zusammenschiesst. Die

menschliche Persönlichkeit ist allein die Glückbringerin, ist die geheimnisvolle Bildnerin, die Ahnungen und Verheissungen braut, wie die Vanillenstaude Blüte und Arom. Nach ihrem innersten, feinsten Lebensgeschmack, nach dem geheimsten Muster ihrer Einheit, das in ihr wuchs und wurde, ist ihr Traum und sein Glück gesichtet. Sie allein ist die Bringerin des Geschenkes, das ausserhalb aller Notdurft unsere subjektive Zeit verklärend ausfüllen, unsere Langeweile in Kurzweil, unsere Beengtheit in freie Tätigkeit, unsere Lebensängste in heiteres Lebensgefühl verwandeln kann.

Meine Damen und Herren! Sie kennen die träumerische Weise von *Eduard Mörike: Um Mitternacht*.

Ich will sie Ihnen hersagen:

Gelassen stieg die Nacht ans Land,  
Lehnt träumend an der Berge Wand,  
Ihr Auge sieht die goldne Wage nun  
Der Zeit in gleichen Schalen stille ruhn;  
    Und kecker rauschen die Quellen hervor,  
    Sie singen der Mutter, der Nacht, ins Ohr  
        Vom Tage,  
    Vom heute gewordenen Tage.

Das uralte alte Schlummerlied,  
Sie achtet's nicht, sie ist es müd';  
Ihr klingt des Himmels Bläue süsser noch,  
Der flücht'gen Stunden gleichgeschwungnes Joch.  
    Doch immer behalten die Quellen das Wort,  
    Es singen die Wasser im Schlafe noch fort  
        Vom Tage,  
    Vom heute gewordenen Tage.

Steigt das nicht auf, wie ein seltener, einsamer Blumenkelch auf einem frischen Acker? Leuchtet und duftet und singt das nicht in Ihrem Gemüte? Ist das nicht auch

Farbe und Ton und Einheit und Leben, wie eine glühende Orange, so rund und so duftig? Dort aus den Erdteilchen gewoben die lockende Pracht. Hier aus den Wortbildern der Wirklichkeit das neue, eigene Gefüge, ein *Gesang* der Seele, der das reine, rätselreiche Gefühl der Nacht als süsse Lockung emporträgt.

Wir stehen auch hier vor dem Wunder der Gestalt.

So ist es mit Blüte und Duft der Rose. Aus Felsen hat die besondere Gestalt des Dornbusches sein Wunder gesogen.

Der Dichter bringt auch wohl mächtigere Gestalten, als nur ein kleines Lied, wenn er ganze Schicksale von Menschen oder von Zeiten gestaltet, oder wenn er das ewige Rätsel der Sphinx im Gange der Tragödie aufzulösen sich vermisst. Aber aus der Luft, die *viele* atmen, aus der Wirklichkeit, die *viele* leben, greift er seinen *besonderen* Traum, macht er *sein* Schauen und Gefühl in leibhaftigen Gestalten sichtbar, um daran *seinen* Reichtum und *seine* Sehnsuchten andern zu schenken.

Aber, meine Damen und Herren! Noch eins! Über die Natur seiner Träume, solange sie eben nur Träume sind, dürfen wir uns doch nicht täuschen.

Alle blos inneren Gesichte auch im lebendigsten Geiste, bei schärfstem Anschauen, sind immer ein Unbestimmtes, immer Chimären, immer Dinge, die sich all zu leicht verfärben, sich unter der Hand verwandeln und all zu leicht auch sich verflüchtigen.

Um eben eine Macht in der Menschenwelt zu werden, müssen die Träume festgefügt werden, vor den Blicken der andern aufgebaut werden, müssen sie ihre Probe in der Wirklichkeit bestehen, müssen sie vor aller Augen *Gestalt gewinnen*.

Deshalb ist es auch immer eine Selbsttäuschung, wenn jemand sagt: "Ach Gott, ich habe die schönsten Bilder in mir. Ich brauchte sie blos zu malen. Ich höre die schön-

sten Symphonien in mir. Ich brauchte sie blos zu setzen. Ich kenne die wunderbarsten Lebensschicksale und Charaktere. Ich brauchte sie nur nieder zu schreiben."

In keinem Menschen liegen die schönsten Bilder, die reichsten Symphonien, die bewegendsten Dichtungen fertig oder auch nur angenähert jener Vollkommenheit, die sie in der leibhaftigen Verwirklichung, in der lebendigen Gestalt annehmen.

Träume sind immer ungewisse Phantasmagorien. Im einfachsten Menschen, wie im besten Gestalter. Auch die Gestalten des Dichters schweben ursprünglich in zerfließenden Conturen im Nebellande. Auch die Weisen des Tonsetzers klingen ursprünglich wie verhallende Musik.

Perlmutter ist in jeder Muschel. Ahnungen leben in jedem Blute.

Aber das eben ist das Kennzeichen der besonderen Persönlichkeit, die in der menschlichen Cultur eine Macht wird, eine Persönlichkeit, wie wir sie heute allein noch Persönlichkeit nennen. Sie *muss* aus ihrer Natur heraus das Zerrissene zu Einheit und Ganzheit nach ihrem eigenen Bilde erheben. Sie muss die in ihr urgeborenen Träume von einer möglichen Welt zum Massstab setzen. Sie muss in unsere Wirklichkeit hinein *gestalten*. Das heisst, nach den Forderungen und Sehnsuchten ihres Lebensgeschmackes aufbauen vor aller Blicken. Aus welchem Material immer! Aus Menschen einige Völker. Aus Steinen Wölbungen und Dome. Aus Worten Dichtungen. Aus Tönen Symphonien. Organisch aufbauen. Wirkliche lockende Einheiten gebären. Sie muss sich zum Muster setzen. Gestalt geht von ihr aus in die wirkliche Welt. Tätige Einheit wird um sie. Höhere Einheit wird um sie, in dem Masse, als sie tiefere Verlockungen und Beglückungen in ihren Träumen gebar.

Das eben ist das Kennzeichen, dass die Visionen, die Ahnungen und Träume, die heranschweben im Unge-

wissen, so drängend in solchem Blute werden können, dass sie das Leben, dass sie die Taten dieses Lebens Zug um Zug als dessen Sinn und Seele beherrschen. Dass in diesem Blute kein Genügen besteht, sich mit solchen ungewissen, fließenden Dingen abspesen zu lassen, dass ein Hunger aufwächst, was in der persönlichsten Einsamkeit von ferne ahnungsreich sich als Traum zeigte, zu einem wirklichen, sinnlich fassbaren, bestimmten, in ganzer Macht klaren Wesen zu erheben.

Ohne solchen Hunger zur Tat, ohne solche Leidenschaft zur Wirklichkeit, ohne solche Begierde, das im eigensten Leben Geahnte und Erhörte sichtbar und greifbar zu machen, ohne diesen hinreissenden Willen, die Offenbarungen aus der heimlichen Stille der Seele vor das leibhaftige Auge und Ohr wirklich hinzustellen, sinken auch die Träume der Einbildungskraft zu blassen Hirngespinsten und Schemen herab. Es ist kein anderer grundsätzlicher Unterschied zwischen Träumen der Phantasie und Träumen der Einbildungskraft. Blosser Träume sind immer Schäume.

Leute, die sich damit begnügen in sich hinein zu blicken, die genug haben an den zerfließenden Conturen der Nebelfrauen, die die goldenen Fische nur im Traume fangen, die achtlos und gleichgültig sind, ob sich ihre Visionen und Sehnsuchten im sichtbaren Umkreise verwirklichen, nennt man Träumer.

Vergessen Sie nicht, dass unter die Träumer die Künstler nicht gehören.

Auch der Künstler arbeitet in die Wirklichkeit hinein.

Auch der Künstler ist ein Tatmensch.

Und das ist sein Wesen, dass seine Träume im Werke Gestalt gewinnen.

Aber freilich . . . und das ist es, was ich Ihnen zum Schluss noch sagen will:

Die Werke des Künstlers gewinnen Gestalt . . . wie

ein Regenbogen leibhaftig wird, der wohl am hellen Himmel wie eine Brücke scheint. Aber wir können nur mit dem Blicke, nicht mit wirklichen Schritten hinauf. Oder Gestalt auch, wie die Sterne in der Nacht. Die Werke des Künstlers sind nur so als schöner Schein wirklich in die Luft geschrieben.

Deshalb sind sie auch so überflüssig, wie der Regenbogen und wie die Sterne.

Aber von allen Notwendigkeiten des Lebens gebührt doch dem Überflüssigen der höchste Rang.

Ich glaube, *Voltaire* hat das ausgesprochen.

Ausserdem wissen Sie ja auch, dass Gott selber den überflüssigen Regenbogen setzte . . . zum Zeichen des Friedens. Und dass er, wie er Sonne und Mond gebildet hatte, dazu auch die Sterne gab zum goldenen Überfluss.

Mit den Künsten ist es nicht anders, wie mit dem Regenbogen und mit den Sternen.

Auch die Künste sind vom göttlichen Überfluss.

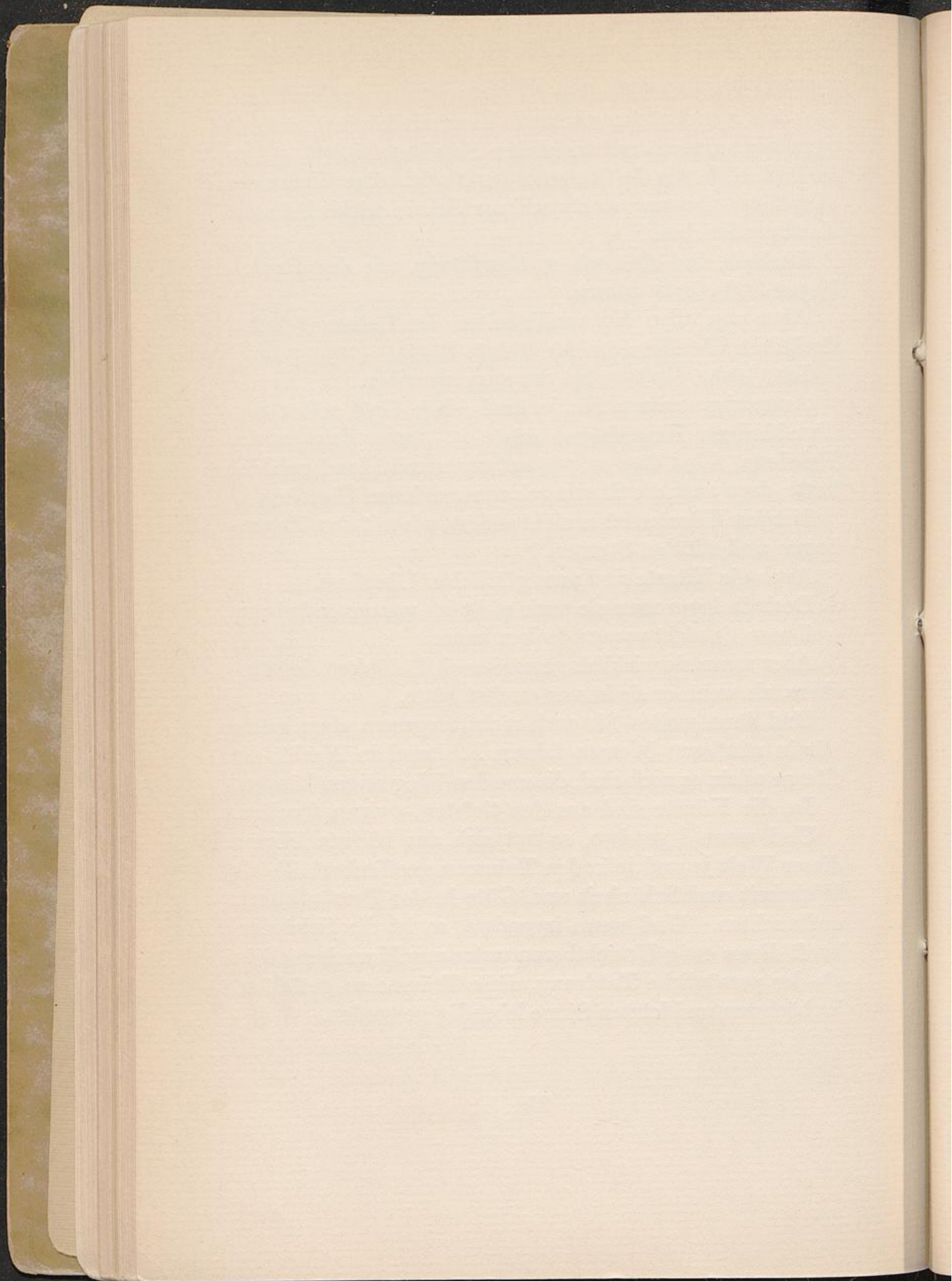
Deshalb kann man sie auch nicht im voraus entbehren, weil man sie nicht voraus denken kann.

Aber wenn sie wirklich geworden sind, dünken sie manchem, als wenn er sie immer ersehnt hätte.

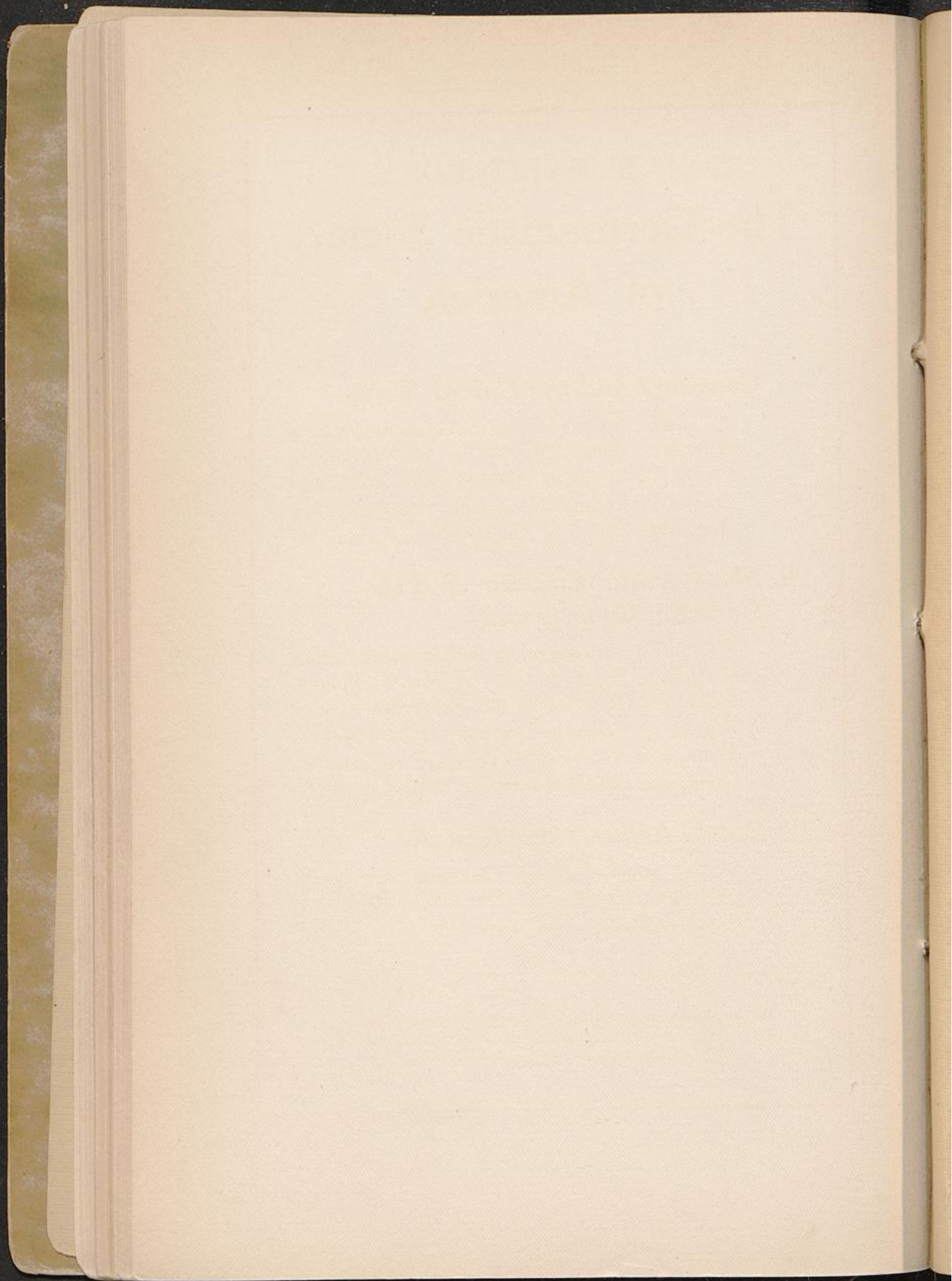
Und dann wollen Sie auch nicht vergessen, dass, wenn wir in uferlosen Meeren fahren . . . und in Nacht, die Sterne allein es noch sind, die uns den Weg zeigen können.

Ja, die Künste sind aus den tiefsten, ewigen Quellen.

Und wenn irgendwo, so hat sich das höchste Wesen dieser Welt je und je in den Träumen geoffenbart, die als Wahrheit und Schönheit und Güte in der Persönlichkeit auftauchen. Und wenn irgendwo, so ist die Schöpferkraft dieses ewig Unsichtbaren unter uns Menschen allein als der persönliche Tatdrang, diese Träume zu gestalten, im höchsten und letzten Sinne lebendig geworden.







PUBLICATIONS OF  
**The Germanistic Society  
of America**

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**I *Germany and the United States.***

An address delivered before the Germanistic Society of America, January 24, 1908, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, President of the Germanistic Society of America. New York, 1908.

**II *The German Emperor and the German Government.***

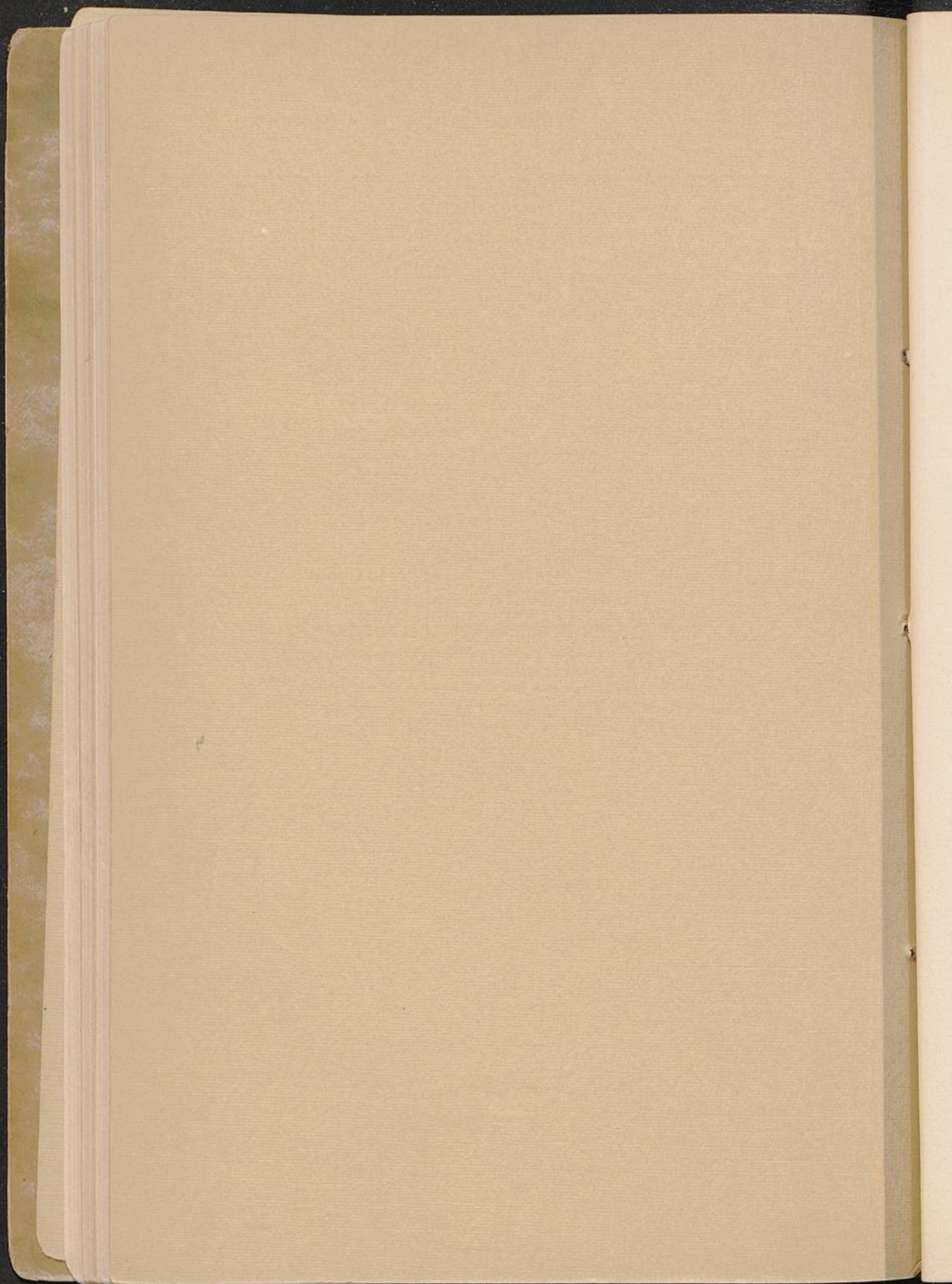
An address delivered before the Germanistic Society of America, January 5, 1909, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, First Roosevelt Professor in the University of Berlin, President of the Germanistic Society of America. New York, 1909.

**III *Das Geheimnis der Gestalt.***

Vortrag gehalten vor der Germanistischen Gesellschaft von Amerika, 2. Dezember, 1908, von Carl Hauptmann. New York, 1909.

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Copies of the above publications will be furnished upon application to the Corresponding Secretary of the Germanistic Society of America, Columbia University, New York.



Publications of the Germanistic Society of America

II

THE GERMAN EMPEROR  
AND  
THE GERMAN GOVERNMENT

THE GREAT BRITISH  
MUSEUM OF NATURAL HISTORY  
LONDON

THE GERMAN EMPEROR  
AND  
THE GERMAN GOVERNMENT

AN ADDRESS DELIVERED BEFORE THE  
GERMANISTIC SOCIETY OF AMERICA  
JANUARY 5, 1909

BY  
JOHN W. BURGESS, PH.D., LL.D.

DEAN OF THE FACULTY OF POLITICAL SCIENCE IN  
COLUMBIA UNIVERSITY  
FIRST ROOSEVELT PROFESSOR IN THE UNIVERSITY AT BERLIN  
PRESIDENT OF THE GERMANISTIC SOCIETY OF AMERICA

New York  
1909

THE GREAT EASTERN

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THE GERMAN EMPEROR  
AND  
THE GERMAN GOVERNMENT

SINCE my return from Germany in the autumn of 1907, at the close of my term as Roosevelt Professor at the University in Berlin, I have been constantly importuned by newspapers and magazines and numberless societies and associations as well as individuals to say or write something about the German Emperor. Down to this time I have steadily refused to accede to any such propositions or requests, but now that the American public seems in some danger of being misled into what I consider a false view of this admirable man, I have concluded that it is my duty to say a few words out of my own experience, which has been a long and full experience, both as regards the German Emperor and the German people. It is now nearly forty years since I began to know Germany and her people. As a young student of history, jurisprudence and political science in the Universities at Göttingen, Leipzig and Berlin, in the period of the formation of the present German Empire, I had the best of opportunities to study and observe the imperial institutions in the making and the spirit of the intellectual leaders of the nation in its development. Hardly a period of two years has elapsed between then and now without my having passed several months in

Germany, renewing old acquaintanceships and making new, until now my personal connections there are as broad and numerous as here. And finally I spent one year working among them as one of them, occupying an educational office under the Prussian Ministry of Education and giving instruction in the Prussian Universities at Berlin and Bonn and in the Saxon University at Leipzig. Moreover, it is now nearly four years since I had the great honor, pleasure and advantage of making the personal acquaintance of His Majesty, the Emperor. I have had, not one interview with His Majesty, but a number of interviews; and being for a year virtually one of his own educational officials and going to him on a mission of friendship and culture, I have reason to believe that his conversations with me have been as free and frank and confidential as with any foreigner whom he has ever honored with his invitations. I say these things in order to show that, while I have no warrant from His Majesty or from anybody else to advance the opinions which will constitute the substance of this paper, I have the warrant of a little first-hand knowledge. I know there are those who will say, "He knows too much, he is too friendly and therefore he is prejudiced." It may be that there is a tinge of truth in this claim. But there is also a prejudice which arises from ignorance and is of a far more harmful character. Ignorance and prejudice are twins like the fear and folly-twin, of which the philosopher-poet truly said:

"The one closes our eyes;  
The other peoples the dark inane  
With spectral lies."

When I read long and labored editorials in the best journals on the German situation by men who do not even know the Emperor's correct title, who do not even know that he is not the Emperor of Germany but the President

of the United States of Germany and in this capacity entitled German Emperor, or if they do know this, do not understand the political and legal differences and distinctions between an Emperor of Germany and a German Emperor, I cannot help feeling that that harmful and hateful prejudice born of ignorance may have vitiated the entire view of such writers, and that they are but blind leaders of the blind. There is one more prefatory word which I wish to speak, namely: that nothing which I shall say is to be taken in the light of a criticism either of the German Emperor or the German people. I have too much respect and regard for both him and them to meddle with the more domestic side of their relations to each other. My long life and experience among the Germans and with all classes of them in their own national home has taught me that they are a strong-minded, highly educated, warm-hearted, just, generous, peace-loving, industrious and enterprising people, and that their great Emperor is the chief among them in the possession of all these admirable qualities and virtues. It has never been my fortune to come into contact with a man of keener intellect, wider information, warmer heart, larger ideals, sincerer courtesy, truer deference for the opinions of others, greater desire to do good and be helpful in all directions and to everybody and stronger loyalty to friends, country and the interests of general civilization than His Majesty, the German Emperor. Simple and temperate in his personal habits, a devoted husband and father, a true friend and benefactor, a devout believer, a great statesman and philanthropist, a genuine idealist with a rare resourcefulness, an indefatigable worker for the weal of his country and the peace and civilization of the world—in a sentence a man, a Christian and a gentleman in the highest sense of these words—such is the picture of the Emperor as I know him both from afar and at rather close range.

Moreover, I think I know the Emperor's leading ideas in regard to the general principles of world policy. He stands for peace and friendship between all the countries of the world and thinks that there are special reasons, ethnical, political and cultural, why such relations should obtain between Germany, England and the United States. He thinks not of territorial aggrandizement for Germany, but of trade, commerce and intercourse, under the freest possible conditions between all nations, the commerce both of mind and of matter. You all know that he is the originator of what is called the Gelehrten-Austausch, the exchange of educators, which has for its purpose the bringing of the men of learning of one country into other countries to diffuse a better understanding between all countries and, by a comparison of fundamental ideas, to arrive at a world-philosophy and a world-morality, upon which the world's peace and the world's civilization may finally and firmly rest. I have had the very great good fortune to be able to observe the great interest and zeal and comprehensiveness of view with which His Majesty has pursued this idea. When President Butler and I first went to him, in the summer of 1905, to say to him that Columbia University was prepared to meet his suggestion of the preceding January, his pleasure was manifest and unconcealed; but he said, and this may interest people on both sides of the sea: "This belongs to the sphere of Althoff's work and responsibilities. We must have Althoff here with us before we can do anything." He then immediately called the chief of his Civil Cabinet, von Lucanus, to him, and directed him to telegraph for Althoff to come at once to Wilhelmshöhe. Two days later Althoff came, and the negotiations from the side of His Majesty's government were carried on entirely through him.

But I am sure the query will arise in the minds of my

readers why with such a perfect man and considerate ruler, on the one side, and with such a just and magnanimous people, on the other, should there have arisen such an agitation as has recently prevailed in Germany over the publication, in an English journal, of some remarks of His Majesty upon certain events which happened some eight years ago, and which remarks were evidently intended to demonstrate the friendly feeling of His Majesty towards the English government and the English people. I am obliged to confess that I myself was, at first, greatly at a loss to understand it, especially after the Chancellor had explained that the Foreign Office was responsible for the appearance of these remarks in the public press. But as the agitation developed it became finally manifest that a certain political party, and possibly more than one, had conceived the idea that the opportunity for forcing by popular pressure a change in the constitutional law of Germany was at hand, a change which they could not hope to effect by the regular process of constitutional amendment, namely: the change from what they termed "personal government" to what is known in political science as parliamentary government. I know that some of the leaders of these parties maintain that such a change does not involve an amendment of the constitution, that the constitution as it now stands provides that the official acts of the Emperor must be countersigned by the Chancellor, who thereby assumes the responsibility therefor, and that the budget must be voted by the legislative bodies, and that therefore the legislative bodies have only to refuse to vote the budget until the Emperor and the Chancellor acknowledge the political responsibility of the Chancellor to the legislature and the thing would be done, without constitutional amendment. Perhaps it would, but in my opinion, as a political scientist and constitutional lawyer, it would have been done by legislative usurpation. The constitu-

tion of the United States of America also provides that Congress shall raise the revenues and make the appropriations, but it would sound very strangely to an American lawyer if it should be contended that, in case Congress should refuse to do these things until the President and his Cabinet should acknowledge the political responsibility of the members of the Cabinet for the official acts of the President to Congress, Congress would not be attempting to force a constitutional change by usurpation. It is true that the German constitution declares the Chancellor responsible for the official acts of the Emperor, but it does not declare to whom he is responsible. There are three alternatives, therefore, either of which may be arrived at by interpretation. He may be responsible to the Emperor, responsible to the courts, or responsible to the legislature. The commentators and the practice for nearly forty years have fully decided that it is not the last. It may be the second, but in that case it would be only a criminal responsibility, such as the President and civil officers of the United States are placed under, leaving his political responsibility to the Emperor alone. This is the situation as Prince Bismarck, the chief author of the constitution, understood it, and the substitution of the political responsibility of the Chancellor to the legislature for it can be lawfully effected only by a constitutional amendment. This is something which the Emperor alone cannot make and cannot lawfully assent to, except through the members of the Federal Council representing the Prussian State, whom he as King of Prussia, in accordance with the constitution of Prussia, appoints and instructs.

But let us return a little from this digression in order to explain the meaning of the appearance also of more conservative elements in the fomenting of the recent agitation, elements which made themselves heard much more respect-

fully and guardedly. They certainly were not moved by the hope of securing out of the turmoil the introduction of the parliamentary system of government. But almost without exception they were guided by the men who have been protesting against the centralizing tendencies of recent years, the states rights men, the modern particularists. Consciously or unconsciously to themselves, I am fully persuaded that their particularism was the secret force which caused them to exaggerate the supposed effects of His Majesty's remarks on the diplomacy and government of the Empire. Through this sentiment they were actually betrayed into a position in which they appeared to the outside world to be acting in harmony with the advocates of parliamentary government, for the purpose of curbing what these latter termed "personal government." It became quickly manifest, however, that this apparent harmony was only momentary and that the nation as a whole is making no demand for parliamentary government, but that, on the contrary, the large majority of the people, and that majority containing the best elements of the people, would most probably oppose its introduction. Being anxious that my own fellow countrymen should understand this situation correctly, I am going to examine into this question of parliamentary government for Germany with some degree of minuteness.

In the first place, let me say a word about this great bugbear called "personal government." In a certain sense all government is personal, that is, it is carried on through the activity of certain persons or a certain person. From this point of view the only question with which we have to deal is, who is the best person to be entrusted with authority in a given sphere? The government of the United States is a strongly personal government from this point of view, and the President of the United States is vested with a power of personal discretion in conducting the administration not

exceeded, on the whole, by that of any King or Emperor in Europe. I suppose, however, that what most writers intend by the term "personal government" is arbitrary government, that is, government by some one person or group of persons without any constitutional limitations or in defiance thereof, provided such exist. If such be its intended meaning then it has no more application to the German Emperor than to our President. Germany has a written constitution, framed and adopted by the German princes and the German people, which defines the powers of the government and the liberties of the States of the Union and of the people; and if the German Emperor has in any of his governmental acts overstepped the powers vested in him by the constitution, I have no knowledge of it, nor have I seen that he has been charged with it by anybody. Talk is not government, certainly talk about something that happened six to eight years ago is not government. But some say it was an indiscretion, "a blazing indiscretion," and some people seem to think that this is a violation of the constitution, and an exhibition of autocracy. Well, we in this republican country have long held up to reproach the mystery which guards the King, and now when a King and Emperor, who is, in every sense of the word, a man, steps forward out of that mystery and expresses his ideas about the situation of the world or even about ancient history, we call it indiscretion. Perhaps it is, but there is another fault equally as grave, namely: inconsistency. Discretion in speech is usually a desirable quality, not always. I do not rate it among the virtues of the first class. Moreover there is a petty discretion and a "grand" discretion and what often appears to most men as indiscretion is really "grand" discretion. My memory goes back now a long way. I remember when for years the man who did more than any other in our history, perhaps more than all others taken together, to call the attention of the nation to

the giant wrong of slavery was for years and decades fairly cursed for his indiscretions of speech, even by the men who agreed with him in regard to the desirability of the end which he sought. And now he is universally revered for his prescience and goodness. I remember that when Abraham Lincoln resolved to put that famous Freeport question to Douglas in regard to the power of the people of a United States Territory to exclude slavery during the Territorial period, all of his friends, most of whom were considered men of intellect and judgment, declared to him that it would be the height of indiscretion, and now we all know that it was the thing, above all others, which defeated Douglas for the presidency and made Lincoln President. And who will now venture to claim that the ordinary discretion of speech in high places would have roused the moral sense of this nation to its present resolution to put an end to unlawful and dishonest practices in all business great and small. If I understand the present situation of this world the greatest dangers to the peace of the world spring from two sources, namely: the suspected purpose of England to isolate Germany and cripple its commerce, and the suspected future purpose of Japan to control China and middle Asia and close their doors to free commerce with other nations. The German nation within the German Empire numbers some sixty-five millions of the most intelligent, moral, capable, peace-loving and enterprising people in the world, increasing in number by more than a half million of souls annually through excess of births over deaths, inhabiting a territory of less than two hundred and ten thousand English square miles, sixty thousand square miles less than our single state of Texas, and seeking to provide for these teeming millions, not by any policy of territorial aggrandizement, but by a policy of peaceable trade and commerce with the world, conferring thus benefit as well as receiving it. Any successful

attempt to restrict this sound development, sound both from a national and a world point of view, is bound to result in an explosion which will rock Europe from one end to the other and threaten the welfare of America. Again, China and middle Asia, with a population of six hundred millions of people, have now appeared at the threshold of modern civilization and are about to open their doors to free commerce and intercourse with all civilized nations, for the welfare and advantage of all concerned. Any successful attempt by Japan alone, or by Japan, England and Russia in league, to bar the way of this development would be, not only a mortal affront to China and middle Asia, but a challenge to all other nations, and would inevitably produce a struggle between the Orient and the Occident, in which the powers of the Occident might be themselves divided. No more perilous situation to these United States of America and the civilization of the modern world could be imagined than this. Now if the recent excitement occasioned—I will not say caused—by the words of His Majesty, the Emperor, shall call the earnest attention of all nations to these two greatest of perils to civilization and the peace of the world, then will those words be seen to have been words of the highest discretion and the most far-reaching wisdom. Before men can rightly distinguish the discreet from the indiscreet, either in speech or action, men must cease to be foolish, narrow-minded and short-sighted themselves, and I greatly fear from many recent evidences that the world is still in the condition, in that respect, which Carlyle so cynically described some fifty years ago. I have lived long enough to know that the words and deeds of the frank, spontaneous, impulsive man, especially when they flow out of a full intellect and a fixed purpose for good, are far more likely to be discreet, in a large sense and in the long run, than those of all the Talleyrands whom the world has ever produced.

But let us go back now to the question of parliamentary government for Germany. And first of all, what is parliamentary government? One would think from the ordinary newspaper comments on this question that the phrase and the thing designated by it were synonymous with constitutional government. As a matter of fact, however, from the point of view of the American idea of constitutional government, namely: limited government, parliamentary government is the least constitutional and the most arbitrary form of government known to modern times. Parliamentary government means ultimately the almighty unlimited legislature. More than that, it means the almighty unlimited lower house of the legislature. More ultimately still, it means the almighty unlimited rule of the majority party in the lower house of the legislature; and at the very last stage in the development, it means the almighty unlimited rule of the leader of that majority, restrained at best only by a sort of gentlemen's agreement, which can very easily become a rogue's agreement. And it makes little difference whether you have a written constitution back of such a legislature or not. It has the ultimate interpretation of that constitution and it can construe away any paper limitations which such a constitution may contain, and will do it. Whether there shall be any individual liberty under it depends entirely upon the disposition of the legislature, and whether there shall be any local self-government under it depends on the same thing.

We don't want that kind of government in this country. We won't have it. Let us examine briefly what our attitude has been towards it. There was a time when this kind of government was proposed here, namely: in the Convention of 1787, which framed our present constitution, at its first sitting. It is well known that the resolutions proposed by Governor Edmund Randolph of Virginia

formed the basis of the discussions in the Convention. These resolutions proposed the creation of a government composed of a legislature, the lower house of which should be chosen by the voters, the upper house of which should be chosen by the lower, a legislature which should elect the executive, create the courts by statute, and which should have the power to veto all the acts of the legislatures of the States of the Union. Following the principles of these resolutions Mr. Charles Pinckney of South Carolina presented the first draft of a constitution, and the parliamentary system was before the Convention. For nearly four months the Convention, in committee of the whole and in regular sittings, discussed these propositions, and when it finally voted the constitution as it now stands, there was not a shred left of them, except the election of the lower house of the legislature, that is, of the Congress, by the voters. On the other hand, the Convention voted to create a Senate, an upper house of the legislature, whose members should be chosen by the legislatures of the States of the Union, an executive, who should be chosen by electors appointed in each State of the Union as the legislature thereof should direct, and a judiciary whose members should be appointed by the President and Senate, with tenure of good behavior and with salaries undiminishable during their periods of office. And finally it voted to drop the proposition for a veto power of Congress over the acts of the legislatures of the States of the Union, to give the President a veto power over the acts of Congress, to establish a constitutional domain of individual immunity against all governmental power, and to vest the judiciary with the power to protect the same against encroachment either by the executive or the legislature. Now why did this Convention, beginning with this proposition of parliamentary government, make this radical departure from it and finally vote the exact contradictory? The answer to this query is easy, clear and

satisfactory and can be stated in a single sentence, namely: that in the course of its discussions the Convention became firmly convinced, that with parliamentary government at the center neither the liberty of the individual nor the autonomy of the States of the Union could be preserved, and that parliamentary government, in its final stage of development, is more autocratic than any royal government which could be well conceived.

After the constitution of 1787 was adopted and the new government created by it went into operation, a certain defect in the machinery for the election of the President enabled the Congress to gain gradually a control over the tenure of the President which threatened to result in the development of a quasi-parliamentarism. This became finally clear to the people in the election of 1824, and at the next following opportunity, in the election of 1828, the people under the leadership of General Jackson rose in might against it and restored the independence of the executive over against the legislature so effectively that for forty years it was not again threatened. Finally, after the military despotism of the presidency during the Civil War and the struggle with President Johnson over the problem of Reconstruction, the Congress made a last effort to subordinate the executive power to itself, which effort culminated in the impeachment scandal of 1868, inaugurated by the House of Representatives, rebuked by the Senate and repudiated by the people, and so ended the last attempt to establish parliamentary government in these United States.

And now shall we recommend this cast-off thing for Germany and represent to our own people that Germany does not have a constitutional government unless she accepts it? Is the political situation of Germany and the Germans so different from our own, that what is unfit for

us is the correct and only proper thing for them? Will anybody who knows anything about the present Constitution of the German Empire pretend that this is true? Let us examine the principles of that constitution with a little minuteness and some thought. If I should designate the entire political fabric organized by it as "the United States of Germany," I would give the American mind a much clearer and truer conception of it than the title "German Empire" conveys. It is a federal or dual system of government, resting upon a written constitution, framed by the princes and people of the twenty-five States of the Union, which contains a process for its own amendment fully as easy of application as our own. The constitution provides a central government of enumerated powers, consisting of a legislature, the members of the lower house of which are chosen by the suffrage of all male citizens over twenty-five years of age and those of the upper house by the States of the Union, and of a President of the Union, who must always be the wearer of the Prussian crown, and in his capacity of President of the Union is entitled German Emperor. It reserves all other powers of government not expressly or implicitly vested in the central government to the States of the Union, gives the Emperor no general veto power over legislative acts, but a special veto power over certain enumerated acts, leaves the creation and organization of the judiciary to legislative statutes, and makes the executive politically independent of the legislature in administration. The German political system is thus in principle the counterpart of our own with the two exceptions, that the imperial constitution does not create the judiciary immediately and by its own provisions, but vests the power for this in the imperial legislature, and does provide the hereditary tenure for the executive. Now do these differences make parliamentary government necessary or even desirable for Germany while

it is unfitted to our case? Let us see. No American will venture to claim, I think, that because the German constitution does not by its own provisions create and organize the courts of Justice, Germany should therefore have parliamentary government. On the other hand, the vast majority of Americans will say that the legislature in the German system has already too much power over the judiciary, and that the Germans would improve their constitution greatly by so amending it as to give the courts constitutional independence both against the legislature and the executive and by vesting them with the power to override the legislative interpretation of the constitution, whenever the legislative acts should, in their judgment, trench upon the constitutional immunities of the individual against governmental power. In fact, some publicists contend that the imperial court at Leipzig and the subordinate courts in the States, in spite of their statutory nature, already have this power, on the principle enunciated by the great jurist, Prof. Rudolf von Gneist, in the period of the adoption of the imperial constitution. He claimed that the constitution is law, the supreme law, that the courts must apply the law in every case, and that when there is, in the opinion of the court, a conflict between the law in the constitution and the law in the legislative act, the courts must follow the former and disregard the latter. On the basis of this principle, the imperial court and the subordinate courts may work out by judicial interpretation a sphere of immunity for the individual against governmental power very nearly corresponding to our own.

The difference between the German system of government and our own in fundamental principle is thus really reduced to the one point of the difference in the executive tenure. And the final question of the whole discussion is this, namely: does the hereditary tenure of the Emperor

make necessary or even desirable parliamentary government for Germany while it is unfitted and undesirable for us? I cannot see that the mere tenure of the executive has any significance at all in this question. I can see that the absolute irresponsibility of the Emperor both to the legislature and the courts makes it necessary, in order to maintain constitutional government against his possible arbitrary acts, that all his governmental acts should be countersigned by an agent who does not enjoy his absolute irresponsibility. This is already provided for in the imperial constitution, which declares that all the governmental orders and decrees of the Emperor must be countersigned by the Chancellor, who becomes expressly responsible therefor and impliedly responsible also for the official acts of all the imperial ministers, since they are only his subordinates. As I have already said, the constitution does not expressly declare to whom the Chancellor is responsible and the practice of nearly forty years has decided that it is not to the legislature. It can be, therefore, nothing more than the same kind of responsibility as that provided in our own constitution for the President and those who countersign his governmental orders and other civil officers, namely: a responsibility, enforced only through "impeachment for, and conviction of, treason, bribery or other high crimes and misdemeanors." This is all that is necessary in the way of executive responsibility to carry on constitutional government here, and it is likewise all that is necessary there. There is thus nothing which renders parliamentary government less unfitted for Germany than for these United States, and there is one thing of which I have not yet spoken, which renders it much more unfitted for Germany than for these United States, namely: geographical location. Wedged in between Russia, Austria and France, a powerful independent executive in command of a vast military force is the only thing which has rescued

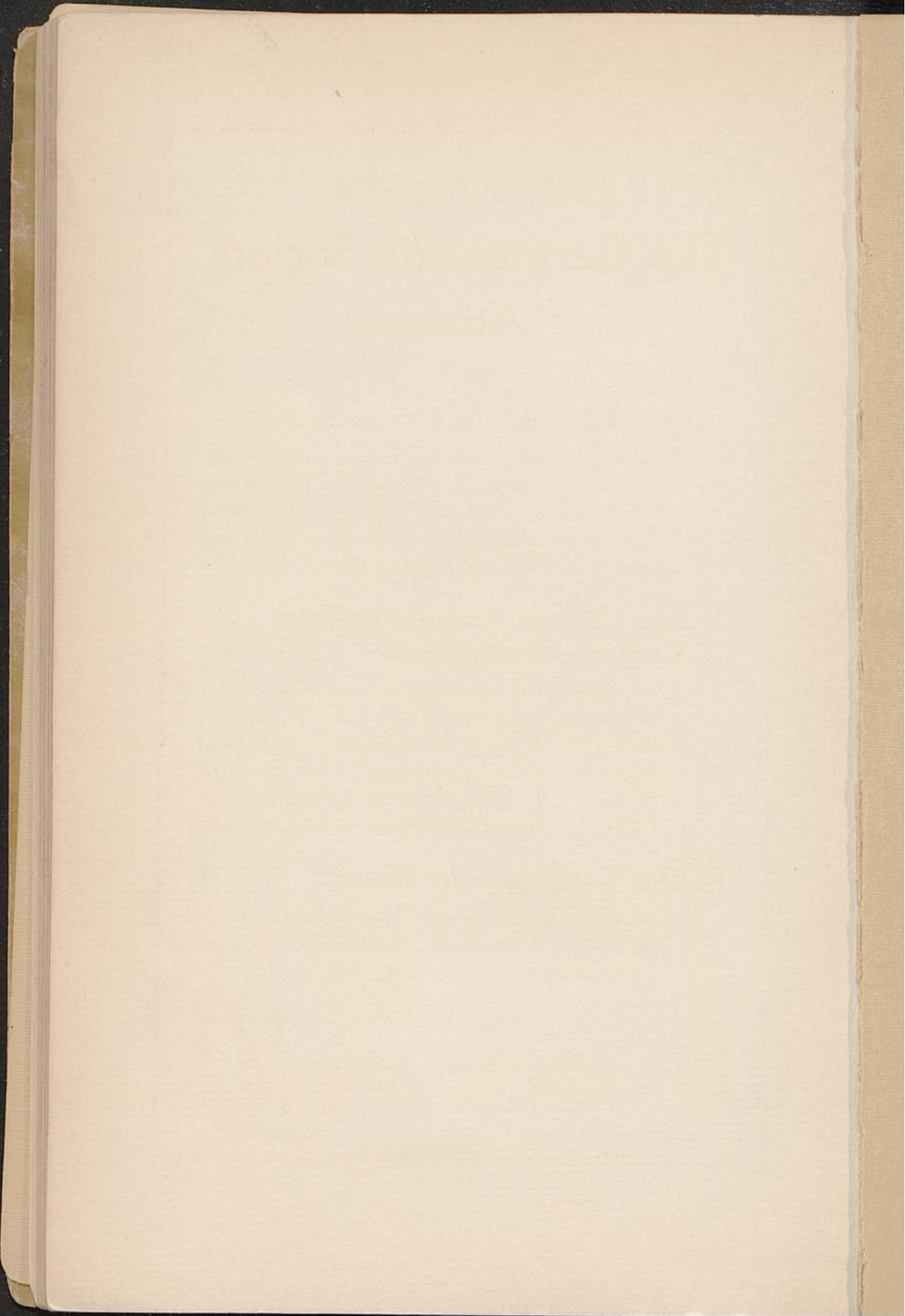
Germany from being the seat of war and the field of booty for Europe, and it is the only thing which can preserve it against these scourges. I do not need to argue this question with anybody who knows anything about the history of Europe from the Middle Ages to the present, and I am going to assume that all my readers do, and not occupy their time further on this point.

No! parliamentary government is even less fitted for the United States of Germany than for the United States of America, and is no more likely to be realized there than here. I am sure that the majority of the Germans do not want it now, and that very few of them would want it, if they understood its full and final meaning, and I am also sure that we Americans, with the like understanding, would not wish to see this calamity imposed upon them, even by themselves. The constitutional development of the United States of Germany lies in another and very different direction, in a direction for which we ourselves have, in respect to the point considered, set the chief example.

I have undertaken this exposition much against my own inclinations, but it has seemed to me to be my duty to do what I could to clear away the apparent misunderstanding in the minds of some of my countrymen, that because the German governmental system is not parliamentary government, it is not constitutional government, and most important of all in order to prevent misrepresentations of this kind from exercising a baleful influence over the judgment of my countrymen in regard to what should be the transcendent purpose of our world-policy and what are the proper and necessary steps and measures for its realization. I cannot in silence see anything obscure the great fact that among all the rulers of the world the German Emperor is our most intelligent and sincere friend, and among all the peoples the German nation, or the truth of the idea that the

peace and civilization of the world depend more upon the friendship and coöperation of Germany, England and the United States than upon anything else or everything else that the wit of mortals can devise.





PUBLICATIONS OF  
**The Germanistic Society  
of America**

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**I *Germany and the United States.***

An address delivered before the Germanistic Society of America, January 24, 1908, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, President of the Germanistic Society of America. New York, 1908.

**II *The German Emperor and the German Government.***

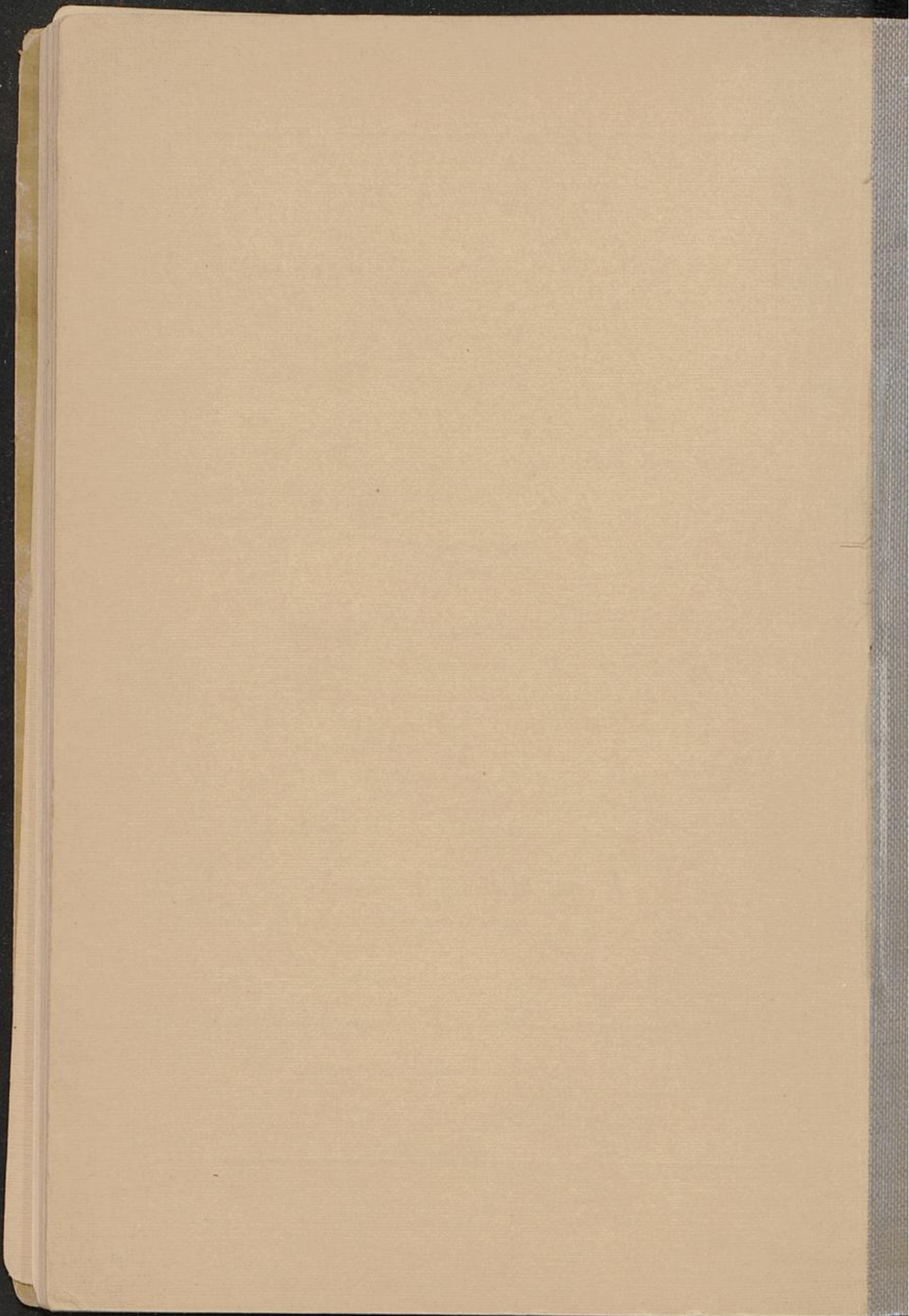
An address delivered before the Germanistic Society of America, January 5, 1909, by John W. Burgess, Ph.D., LL.D., Dean of the Faculty of Political Science in Columbia University, First Roosevelt Professor in the University of Berlin, President of the Germanistic Society of America. New York, 1909.

**III *Das Geheimnis der Gestalt.***

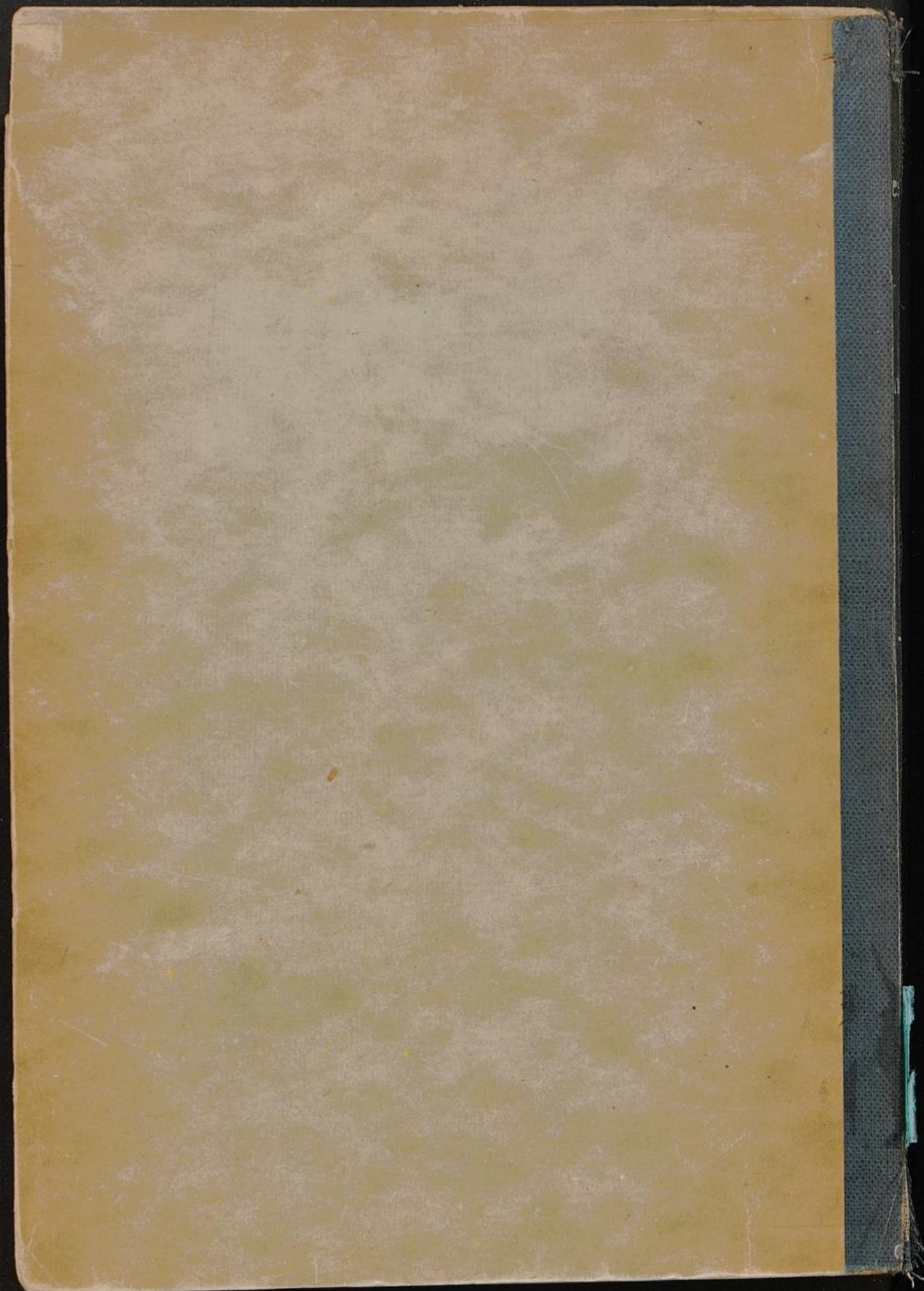
Vortrag gehalten vor der Germanistischen Gesellschaft von Amerika, 2. Dezember, 1908, von Carl Hauptmann. New York, 1909.

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Copies of the above publications will be furnished upon application to the Corresponding Secretary of the Germanistic Society of America, Columbia University, New York.



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