

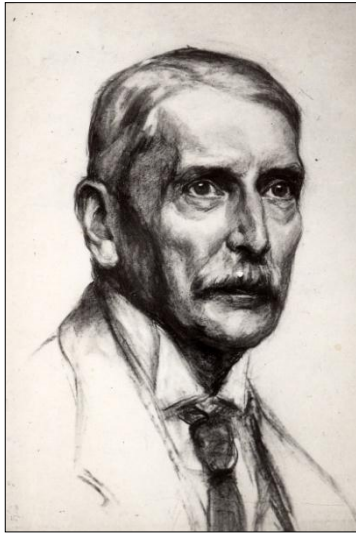
Hans von Arnim

Dr. phil., Dr. phil. h.c., Full Professor of Classical Philology

* in Groß Fredenwalde, Uckermark, 14th Sept, 1859

† in Vienna 25th May, 1931

Hans Friedrich August von Arnim, thus his full name, was the second son of the royal



Hans von Arnim

Prussian Premier-Lieutenant (ret.) and Lord of the estate Groß Fredenwalde as well as Albertinenhof, Friedrich von Arnim and his wife Adelheid von Arnim, née von Arnim from the house Milmersdorf. Groß Fredenwalde, Albertinenhof and Milmersdorf are located in Uckermark north of Berlin.

After the early death of his father his mother cared for the education of her four children, Bernd, Hans, Hubert and Eva. The land continuously in family ownership since 1496, fell to the eldest son. For Hans a career in the diplomatic service was contemplated. That is why he began to study law in Berlin and Heidelberg. Very soon, after a few semesters, he realized that he had not taken the right path. He changed to the university in Greifswald and found his mission in classical philology due to Professor Ulrich von Milamowitz-Moellendorff's lectures.

After his doctorate and his qualification as a university lecturer his career first led him from the university in Halle to the University in Rostock, where he was appointed full professor. In 1900 he followed an offer to the University of Vienna where he became Theodor Gomperz' successor on the chair of Greek philology.

During the First World War he returned to Germany temporarily. 1914 he changed to the newly-founded university of Frankfurt-on-Main. 1916/17 he was appointed Vice-Chancellor of the university. 1921 he returned to the University of Vienna.

1884 Hans von Arnim married

Elisabeth Riese, daughter of the privy medical officer Dr. Julius Riese, director of the Elisabeth Hospital in Berlin, and his wife, Elisabeth Riese, née Beck. The couple had two sons and two daughters.



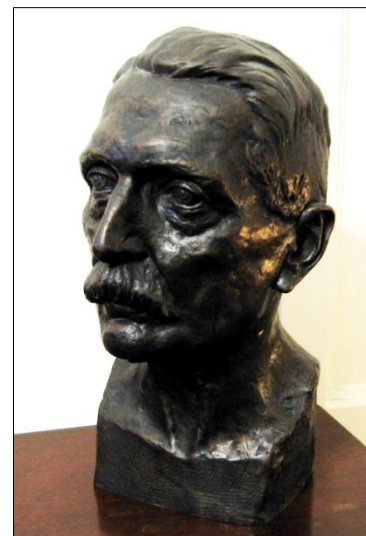
Hans von Arnim and Elisabeth Riese, the engaged couple



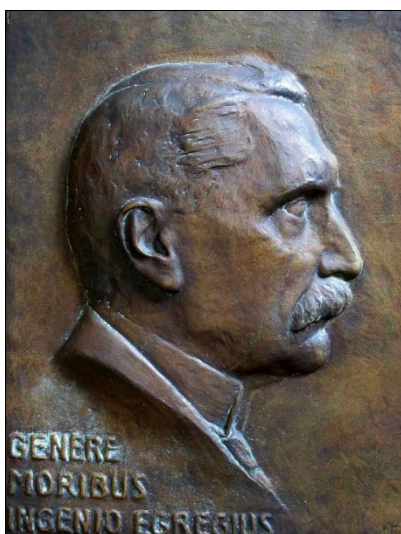
Hans and Elisabeth von Arnim with granddaughter Margit de Eperjesy

Stations in his journey through life:

- 1859, Sept. 14th born in Groß Fredenwalde;
attended the Wilhelm- Gymnasium in Berlin (GB: Grammar school, USA: high school);
- 1877 took his Abitur;
went to Berlin and Heidelberg to study law;
- 1881 went to Greifswald to study classical philosophy and philology;
passed his exam;
became a teacher of old and new languages in Elberfeld;
- 1882 passed his doctorate (PH. D);
- 1884, Sept. 10th marriage to Elisabeth Riese in Berlin;
- 1886 change to the University of Halle;
- 1888 qualification as a university lecturer;
he worked as a lecturer at the University of Halle;
- 1890 he was awarded a literary prize by the University of Göttingen;
- 1892 appointed as an assistant professor at the University of Rostock;
- 1893 appointment as a full professor at the University of Rostock;
- 1900 appointment as full professor at the University of Vienna, chair of Greek philology;
- 1914 offer of a professorship at the University of Frankfurt-on-Main;
Dean of the University;
- 1916/17 he was appointed Vice-Chancellor at the University of Frankfurt-on-Main;
- 1921 return to the University of Vienna;
- 1931, May 25th he died in Vienna.



Hans von Arnim
Copy of a bronze bust by Franz Barwig, the younger. The original is exhibited in the 'Arkadenhof' of the University in Vienna.



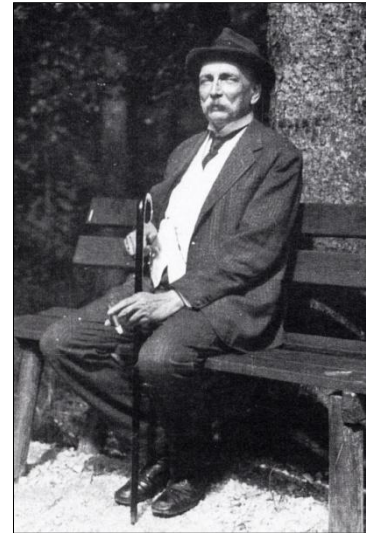
Hans von Arnim
Relief, bronze done by his daughter Ilse Elias

Hans von Arnim occupied himself equally with philosophy and philology. Ground-breaking research on Plato and Aristotle were the centre of his scientific work. “As a researcher von_Arnim, who distinguished himself due to his outstanding language skills and admirable precision of his interpretations as well as the keenness of his thoughts and his compelling evidence, combined philological and philosophic interests with each other.” (1)

Richard von Schaukal writes about Hans von Arnim, “The harbinger of the tragedians, the illustrator of the god-like Plato, the chronicler of Aristotle, of the latter’s predecessors and successors was a master of the word, everything was considered and shaped. The true humanist knows that only form or shape can give continuance.” (2)

His diverse research works, among them not least of all translations of the 12 tragedies of Euripides were the basis that spread the thoughts of the ancient world far and wide.

Hans von Arnim was the first one in the family who did not choose a career in administration, in the diplomatic service or in the military, that was usually the predestined one in the family and he acquired a lot of credit as a humanities scholar all by himself. Already at an early age, as a 16-year-old student, he tried to imagine his future life with an amazing maturity. The beginning of a diary of the year 1875 already shows his striving for clarity, sincerity, and truth, virtues which determined his life.



Hans von Arnim

Here we refer to a speech made by Christa Dempf-Dulckheit, née von Arnim on the occasion of a von Arnim family reunion in 1991.

With regard to an assessment of his scientific work we refer to Egermann, Franz: Arnim, Hans Friedrich von: in: Neue Deutsche Biographie (NDB), vol 1, Duncker und Humblot, Berlin 1953, p. 372

Further biographic information can be found in Wikipedia

A selection of works and papers:

De prologorum Euripideorum arte et interpretatione, (doctoral) thesis, Greifswald 1882;

Philo von Alexandrien, thesis for his habilitation, 1888;

Leben und Werk des Dio von Prusa (= Life and Works of Dio of Prusa), 1889;

Stoicorum veterum fragmenta (=Fragments of the Stoics), vol. 1-3, 1903 -1905, vol. 4, 1924;

Die politischen Theorien des Altertums (= The Political Theories of Ancient Times), 1910;

Platos Jugenddialoge und die Entstehung des Phaidros (= Plato's Dialogues as a Young Man and the Origin of Phaidros), 1914;

Xenophons Memorabilien und Apologie des Sokrates (= Xenophon's Memorabilities and Socrates' Speech for his own Defence), 1923;

Die drei aristotelischen Ethiken (= Aristotle's Three Ethics), 1924;

Zur Entstehungsgeschichte der aristotelischen Politik(= History of the Origin of Aristotle's Politics), 1924;

Arius Didymus' Abriss der peripatetischen Ethik (=Arius Didymus' Outline of the Peripatetic Ethics), 1926;

Das Ethische in Aristoteles' Topik (= The Amount of Ethics in Aristotle's „Topic“), 1927;

Eudemische Ethik und Metaphysik (Eudemic Ethics and Metaphysics), 1928;

Die sprachliche Forschung als Grundlage der Chronologie der platonischen Dialoge und der „Kratylos“ (= Linguistic Research as a Basis for the Chronology of Plato's Dialogues and „Kratylos“), 1929;

Die Entstehung der Gotteslehre des Aristoteles (= The Origin of Aristotle's Theory of God), 1931;

Zwölf Tragödien des Euripides (= Twelve Tragedies by Euripides), 1931.

Additional material, see directory of his works in the catalogue of the „Deutsche Nationalbibliothek“

Annotations

Egermann, Franz: Arnim, Hans Friedrich von. in: Deutsche Biographie (NDB), vol. 1, Duncker und Humblot, Berlin 1952, p. 372

Schaukal, Richard von: quoted by Ilse Elias, Hans von Arnim's daughter, in: Beiträge zur Geschichte des Geschlechts von Arnim, 2nd vol., Kiel 1969, p. 104

Text by Jasper von Arnim

Translated by Thekla von Arnim

A speech on Hans von Arnim

given by Christa Dempf-Dulckeit, née von Arnim, on the occasion of a von Arnim family reunion in October 1991.

Dear cousins,

I regret that I have to confront you with material that does not really coincide at all with the current interests of many of you. Perhaps some of you may think that it is a remote subject in our time: the life and thoughts of a cousin who died 60 years ago, Hans von Arnim. But this little speech was already planned two years ago. Thus you will have to listen to it now.

Moreover, I am not capable of giving you anything like a complete survey of the original academic achievements of our cousin, Hans, who made a world-wide name for himself as a classical scientist of ancient history. Ancient science, especially philology, deals with a very special field of research, which also requires knowledge of the ancient languages, in this case, old Greek.

I do not have this knowledge so I can only attempt to give you a fairly accurate portrait of the personality and basic prerequisites of the results of his research work. It is impossible for me to give you a critical appreciation of his work. Yet it would be a wonderful subject for a doctoral thesis!

The works that are accessible to me are, above all, publications of lectures or speeches which Arnim gave as the Vice-Chancellor (= GB; USA: president) of the university of Frankfurt-on-Main.

For one thing it is about a booklet “Europäische Philosophie des Altertums” (= European Philosophy of Ancient Times), for another, “Die politischen Theorien des Altertums” (= The Political Theories of Ancient Times), and, above all, about his inaugural speech which he made as Vice-Chancellor in Frankfurt-on-Main, “Gerechtigkeit und Nutzen in der griechischen Aufklärungsphilosophie” (= Justice and Utility of the Greek philosophy at the Time of Elucidation).

I also had a look at the original scientific works, as far as they were at my disposal in the Bavarian National Library in Munich, but I can only include them in my speech marginally. The papers and essays mentioned by me are written in such a style that they are of interest to a greater public, too. In the new edition of the family history there is, yet not at all complete, an enumeration of Arnim's research work compiled by his daughter Ilse Elias.



I will add a few titles even if this enumeration may seem a bit confusing or boring at the moment, but it may give you an idea of Arnim's extensive research work:

Sprachliche Forschung zur Chronologie der platonischen Dialoge (= Linguistic Research on The Chronology of Plato's Dialogues);

Platons Jugenddialoge und die Entstehungszeit des Phaidros (= Plato's Dialogues as a Young Man and The Time of Origin of Phaidros);

Zur Entstehungsgeschichte der aristotelischen Politik (About The Genesis of The History of Aristotle's Politics);

Eudemische Ethik und Metaphysik (= Eudemic Ethics and Metaphysics);

Entstehungsgeschichte der aristotelischen Ethik (= Genesis of Aristotle's Theory of Ethics);

Die Entwicklung der aristotelischen Gottesidee (= The Development of Aristotle's Conception of God);

Die aristotelischen Ethiken (= Aristotle's Theorie of Ethics)

In addition there are numerous surveys, above all, on Euripides, e. g. also translations of his tragedies; furthermore, he occupied himself with the Athenian poetry and drama in general, published the fragments of the Stoics and, what is most important, interpretations of poems and many more.

You can see for yourself that it is impossible for me to portray the superabundance of works of a learned man's life fairly adequately with such widely spanned interests. I would like to add that I emphasized this fact a number of times to cousin Adolf-Heinrich (from the house Gerswalde (1916 – 2008)).

Concerning the life of our cousin Hans, detailed information is given in the new edition of the history of the family. Thus I can confine myself to a few short and decisive dates. Apart from this, two obituaries are at my disposal.

One is the report of the Secretary-General of the Vienna Academy of Research in which Arnim was a member, Professor Ludwig Radermacher, the other is the memorial of his friend, Richard Schaukal, a writer whose works are hardly known today. Arnim met him regularly in a kind of friendship-alliance.

I would like to begin with the virtually enthusiastic characterization of his friend so that you can keep in mind during the course of the speech what kind of personality we are talking about. I am quoting Schaukal, sometimes not totally literally:

“Arnim was a man mastered and consecrated by his mind; a competent man. The nobility, which his origin from the “märkische” aristocracy testifies, lay on his forehead. The nobility of blood, which had transfigured itself to nobility of the mind. A born humanist, who surrendered the cause of his life to the service of an ideal.”

Schaukal emphasizes, full of the greatest admiration, that Kant's Prussian imperative was in his blood, that he was a model of reliability and decency, all in all, a personality.

Another quotation which illustrates his role as an academic teacher:

“It was a body of adherents who devoted themselves to the venerated and beloved teacher. Whoever comprehended him once, always remained under his spell.”

Hans was born in Großfredenwalde in 1859 as the second son. He finished the Wilhelm-Gymnasium (= GB: Grammar school, USA: high school) in Berlin and began to study law there as was common at the time; later he went to Heidelberg and was also a member of a Corpse, but neither law nor the command of his Corpse was to satisfy his needs. His destiny was decided in Greifswald, when he came across a lecture by Willamowitz-Möllendorff, the most famous classical philologist of the time.

In the course of this lecture he realized that classical philology was his destiny or mission. He overcame his family's resistance and gained his doctorate (=PH.D) in 1882.

Arnim's thesis deals with the art of Euripides' prologues and their addition. The Latin title reads, “de prologorum euripidaerom arte et interpolatione”. Professor Radermacher from the

Vienna Academy writes about this work, “Arnim’s thesis was a “revolutionary” paradigm. It is a kind of independent and pioneering achievement. Now we no longer only speak of the interpretation of Euripides but of the special features of Euripides’ art. Arnim has, in fact, been the first one to elucidate the nature of a Euripidean prologue”.

It is to be seen that the lion’s paw makes itself conspicuous . A “revolutionary” paradigm! As far as I can judge, it is also a characteristic of Arnim’s which comes to light here. It is important for him to show complete commitment to a truth that he once recognized. This repeats itself later.

Arnim had to start his career as a schoolteacher because he had to earn his own living. He began at the Gymnasium (GB: grammar school, USA: high school) in Elberfeld and later in Bonn. The idea of writing a postdoctoral lecturing qualification seemed to suggest itself. But it did not work out. Only in Halle did he succeed in entering his academic career by writing about the Hellenistic Jew Philon. At the same time this book was also his access to the classical, i.e. Greek philosophy. For him it was apparent that no nation in Europe had left behind anything as significant a legacy like the Greeks. Here and in Christianity lie the roots of our culture.

After all, from what I can gather from the works that stand at my disposal I have to presume that the real impetus for Arnim’s first-class intellectual performances can be found here. He was a person for whom rational thinking had a high standing. Metaphysical and ethical questions are his deepest concern. His last book was an examination into the conception of God in Aristotle’s works.

Once again I would like to refer to Richard Schaukal’s obituary in which he describes how he professed himself to a kind of irrationalism, an ideological creed according to Pascal in a conversation with Arnim. He met with his strict opposition because Arnim considered this largely emotional attitude incompatible with his life’s work: to interpret responsibly a 2000-year-old philosophy of reason.

As reasonable thinking was the highest power of a human being he could not accept the gulf between faith and knowledge that causes many people a lot of trouble even today. He did not want to tolerate this gulf because he was of the opinion a conviction opposed to reason even in religious matters cannot be demanded from us. Radermacher hints at this. He therefore also calls him a child of an enlightened time or age. Everyone should decide for himself whether this his judgment has a positive or a negative connotation.

With his postdoctoral thesis Arnim gained interest – having been introduced to Greek poetry by his teacher Willamowitz in earlier days – in Greek philosophy on his own initiative. In 1892 he was offered a chair at Rostock where he worked as a professor for 9 years and where he began a significant part of his scientific research work which he finished in Vienna later, viz. the collection of the fragments of the Stoics. Above all, the papers in question were rolled fragments that were found in a library of a Philodemos during excavations in Herculaneum. The rolled papers were in a desolate condition so that the texts could only be restored to some extent by unceasing, tireless work and conscientious application of philological methods. Arnim took the trouble to do this. Philological research was thus apart from his commitment to poetry and the history of philosophy his third field of work. “Stoicorum veterum fragmenta” have become a standard work of classical philology.

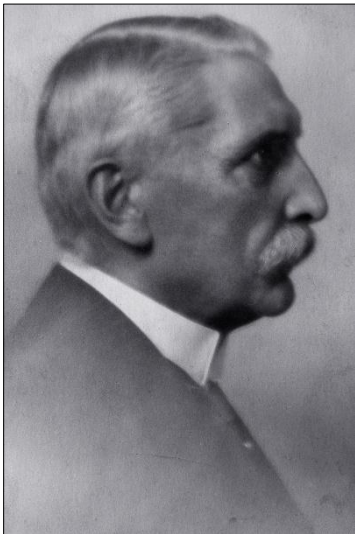
I cannot say anything about the question whether it was only the philological work that stimulated Arnim, work that is only to be coped with by keen acuteness, subtlety, and accuracy, viz. the restoration and completion of old texts, or whether he was especially interested in Stoic philosophy as such that is based on Aristotle’s logic, physics and, above all, ethics. Philon, too, the character of his postdoctoral thesis stands under the influence of the Stoic school and, of course, Plato.

Arnim apparently did not say anything about his life anywhere and neither did he talk about his motivation anywhere. It is a fact that I find very remarkable. Radermacher says in his obituary that restraint and modesty were traits of Arnim's character that also revealed themselves when he associated with his colleagues. He speaks of Arnim's nature that was "withdrawn from the world". It could be mentioned that only in this way a true scholar can develop. Thus everything I can say here about his nature and his traits of character so to speak are interpolated by me, even if not by a philological method.

However, to return to the Stoic fragments once more and thereby to his most extensive works of his first period. Even in their unfinished state, i.e. when they had only been published in parts, this work resulted in his being offered a chair at the University of Vienna. Radermacher says about them:

"His investigations, as a rule, are not based on conjecture which seems reasonable here, but on evidence. In hardly any living philologist's writings does the phrase, "I have proved" appear so often as in those of Arnim's. By that he showed that he was a Plato scholar trying to banish the theory of probabilities from our academic research work."

The collection of Stoic fragments had been finished and Arnim turned, if one wants to say so, to Plato in his second period. His main subject here was the exact sequence and definition of Plato's works. At that time three epochs were distinguished in connection with Schleiermacher, who was the first person to translate Plato's works completely into German: the earlier Platonism, the middle Platonism and the late Platonism. These periods were characterized only by criteria as regards content up to that time. At Arnim's time the entire epoch began to be examined philologically and he added his bit with great success. Plato's dialogues, in the form we know them, are his life's work. They are divided into works of Plato's youth, the works of the period of transition, those of the mature years and those of his old age. Thus it is utmost important to know from which epoch in Plato's life this or that writing comes. To find this out is again more or less a task of philology, even if always in combination with philosophy. Here lay Arnim's field of work at the height of his power.



He was called to Vienna in 1901 where he not only made himself a name as a renowned learned man but also as an academic teacher. The love and the adoration which he enjoyed there from his students have already been expressed by Schaukal. But I would like to quote Radermacher again on that subject,

"He was averse to all pretence and loved everything that was genuine. In this way everything that he presented to us was unsophisticated and genuine in his manner. The secret of this

attraction which his students had for him is essentially founded in this integrity. We know that he opened many a students' eyes, before the torch that he carried sank from his hand. He possessed parts of the spirit that keeps one alive. To administer such values and to pass them on means earthly immortality."

1909 Arnim turned down a renewed call to Rostock. But in 1915 he decided, despite his love for Vienna, to follow the call to Frankfurt-on-the-Main. Frankfurt University was then newly founded. There was a war going on and perhaps he had the feeling of serving his country better – he became Vice-Chancellor of the university later – in this position as he had been excluded from military service due to his great short-sightedness.

In this connection I would now like to deal with a speech in greater detail that he made on the occasion of taking up his Vice-Chancellorship (= USA; GB: Rectorship) in Frankfurt. On October 10th 1916 he spoke on “Gerechtigkeit und Nutzen in der griechischen Aufklärungsphilosophie“ (=Justice and Utility in Greek Philosophy of the Age of Elucidation”).

The speech that was meant for a larger audience, is easy to understand and as we will soon see still of great relevance to the present day. As the title indicates Arnim talks of a possible contrast between justice and utility.

In ancient times there were these two positions, too. On the one hand, the so-called realistic theory of utility, for which the end justifies the means, which means that one can never demand from a state that he subordinate his existence under the law of justice. For a people it is always true that necessity has no law. On the other hand, there was even then an idealistic conception which Arnim describes in detail below. In it justice in foreign and home policy is the precondition for the well-being of all nations. Genuine justice and genuine utility are not opposed to each other. And especially if politics is the art of the possible its limits are set by right and morale because what can be carried out realistically demands the just compromise. Striving for power can, however, burst the limits, the supposed state’s vital necessity, and can drive the state far beyond its natural goal so that he may become a threat to his neighbouring nations whose vital interests it may run counter to and finally lead to war and a policy of conquest. In this way the legitimate instinct of self-preservation can, if it is exaggerated, degenerate to imperialism. Thukydides, a Greek philosopher, already knew the claim of making mankind happy which is always connected with imperialism and reveals this claim as hypocrisy. The pretext of serving man and in reality only to follow one’s own power politics has always been made use of.

The minority problem is also discussed in detail; it is described - depending on what matters are - in one’s own sphere as a means of protection of man, however, in the opposing sphere condemned as illegal. This is a fact which has become topical again today. Under all these circumstances fear circulates in the life of the nations then. Justified or legitimate self-defence degenerates into greed, into the wish of a limitless enlargement of power, which lacks all sense of proportion. Whoever enters the path of imperialism can hardly stop or turn back. What I talked about before is the state political aspect. From the point of view of domestic policy it is just as important to decide between utility and justice clearly. It is the state’s business to protect the weak and the needy against the encroachment by the powerful and the wealthy. Only if the state has the power to do this and makes use of it, the existence of the state and its laws is safeguarded; then peace and concord reign among the citizens instead of making war one against the other. Only then can the individual be made capable of devoting his life to the state, as all encroachments stem from genuine or only feigned self-help.

Arnim underlines that the wise men of ancient Greece recognized that the root of all injustice is fear again and again. Encroachments develop from fear of threats to life and limb, from poverty and hunger, from subjugation and disgrace. If the state is successful in eliminating the citizens’ fear of each other as well as the nation’s fear of each other, he will create an internally just and peaceful community. So far Arnim’s interpretations.

I have the impression that when reading this speech that not only the theories of ancient Greece are reviewed but also Arnim’s own fundamental viewpoints and findings are described.

I will quote the final sentence:

“It is possible to be just for the sake of the idea and to keep a hold on the Socratic-Platonic belief that the truly just action is also always the truly useful one, even if it inflicts sacrifices on us.”

This sentence is the particular reference to Arnim's own opinion. And it explains a side of his character which has obviously moulded him above all. Arnim was a moral character in the deepest sense. Radermacher emphasizes that, too. His constantly renewed study of ethics came from an inner drive and cannot be explained with the interest of a learned man alone. In order to show his intentions I will enumerate some titles. Almost every publication can be found in the minutes of the Academy of Research in Vienna.

Die drei aristotelischen Ethiken, 1924 (= The Three Aristotalian Ethics);

Arius Didymus – Abriss der peripatetischen Ethik, 1926 (= Arius Didymus an Outline of the Ethics of the Peripatetiker);

Das Ethische in Aristoteles' Topik, 1927 (= The Ethical Ideas in Aristotle's "Topics");

Eudemische Ethik und Metaphysik 1928, (= Eudemic Ethics and Metaphysics);

and again

Die aristotelischen Ethiker gegen Werner Jäger zur Abwehr, 1929(= Aristotalian Moral philosophers in Defence against Werner Jäger)

My remarks on Arnim as a moral philosopher in the thorough sense, i.e. not only in the subjective sense, are valid, too, for the book I mentioned earlier on. "Die politischen Theorien des Altertums (= The Political Theories of Ancient Times). It is a sequence of three lectures which deal with pre-Plato philosophers, Plato and Aristotle's theories of state. I can only recommend it to everyone who is interested in this subject matter to read the extremely clear and easily understandable exposition of our cousin. Even at this stage I am again deeply affected by the remarkable timelessness of the problems.

I would only like to hint at some of them: the inability to bring the principle of equality into line with justice and freedom; to recognize that freedom necessarily leads to disparity; furthermore, the exaggeration of a principle degenerates into a form of want/ lack of moderation, which has also played a nasty role in our history. Individual freedom which gets out of hand leads to the breaking up of the citizens into little groups. The education of young people according to a person's personal preference, carelessly or opportunistically administered laws endanger the state. Selection and appointment of politicians only on the basis of their democratic opinion and not any more on the basis of ability and achievement finally lead to incompetence to perform legal acts.

I cannot enlarge on this subject for reasons of time.

Arnim emphasizes that for Aristotle man cannot find his bliss in his individuality alone. Man is a political living being, a *zoon politicon*, i.e. committed to a public at large.

He ends his book with the following sentence:

"Modern political science should not totally forget the venerable legacy of ancient times.

Instead it should endeavour to render an account for itself in how far the political theories of ancient times contain a continuous valuable core under the surface of the historically dependent and evanescent perception of the formulation of problems, in the attempt to solve them and in their ideals that it has postulated."

This sentence also shows that my opinion of Arnim identifying himself with the theories he interpreted is correct. That's why it was not superfluous to explain his nature, to enlarge on the ideas of the ancient world in rather great detail. In dealing with the wise men of classical times he found the medium which allowed him to convey to many people, especially young people, his ideals of truth, freedom and justice.

In the third and last phase of his research work Arnim looked into Aristotle first and foremost. I will deal with it only very shortly.

I have already mentioned how successful his Plato-research work was. This cannot really be said about his works on Aristotle. Apparently they did not meet with the response that he had hoped for. Radermacher says that it had depressed him. The main reason seems to lie, according to my opinion, in his controversy with Werner Jäger. At the time Werner Jäger was regarded as a kind of pope of classical learning and as such he claimed a dogma of infallibility for himself and - as far as I can see - it was granted to him.

The argument between Werner Jäger and Arnim is about two points. First, the genuineness of the so-called great ethic of Aristotle, that Werner Jäger in contrast to Arnim denies and attributes to an unknown late "Peripatetiker". Secondly, the argument is about the metaphysics of Aristotle and the cardinal question when Aristotle drafted his dogma of the motionless motivator, when he introduced the basic idea into his metaphysics and by that made the most important step of his development. It was Arnim's matter of concern to determine this.

According to him this was rather late in Aristotle's life: "after Aristotle believed to have finished and completed his system, so that he could then dare to open up his own new school in contrast to the Academy of Athens."

Werner Jäger sets the time for this much earlier. A violent dispute between the two scholars flares up. Arnim protests indignantly at Jäger's insinuation that he did not render proof of his theory. We know how especially sensitive he was on this point. He calls Jäger's behaviour improper and arrogant. Most probably he was right in defending himself against Jäger's star-like airs and graces. I cannot go into the dispute concerning content in more detail. I mention it, however, because it caused a sensation in the world of learning and because it is a proof that Arnim could defend himself vigorously, if he thought that he was attacked unjustly. By the way, I would like to remark that my late husband, Alois Dempf, who was a professor of philosophy in Vienna for 12 years stood totally on Arnim's side in metaphysical problems. I have come to the end. My speech was insufficient.

Nevertheless I hope to have given you at least a vague impression of a man whose memory the family should treasure. The Arnims have given Prussia outstanding soldiers and civil servants. But the energy for real spiritual achievements, too, from the times of Achim and Bettina have not been neglected up to our day, either. Hans stands in a prominent position. He died on May 25th, 1931, thus rather exactly 60 years ago at the age of 72.

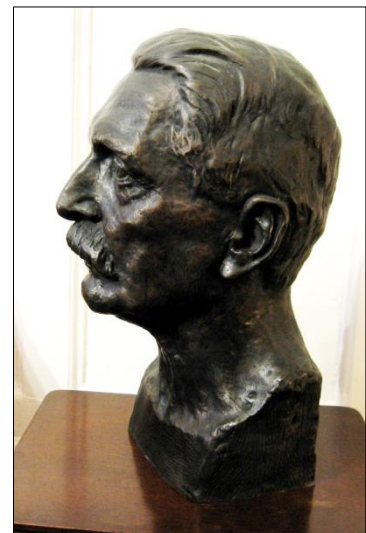
Christa Dempf-Dulckeit, von Arnimscher Familientag 1991

translated by Thekla von Arnim

Hans von Arnim's Diary

started on Dec. 1st, 1875

For a long time I have had the intention of writing a diary in order to be able to take note of all my thoughts and endeavours of my early days. It must be a good feeling when having climbed a higher step in one's development to turn one's mind back to moments of earlier times. Our young days with all their hopes and interests must have something unspeakably moving for us. And how delighted will we be when we see that what we had wished for earlier on, that we then possess, the goals we had already strived for then we now achieved. But there is, of course, a first requirement: genuine simple truth and clarity of thought. This is important as one likes to shroud oneself in a flattering fog and one must be



on the guard of not making the mistake of self-admiration and of confiding to one's diary the advantages, which are not accepted by the people. If one writes in a diary, one should imagine that one steps in front of one's judge. There account is to be rendered about everything important of one's spiritual life. The impressions of the outer /material world as well as those of inner life are to be described without glossing over, without poetic devices. The diary of a person of my age cannot be the mirror of a mature character. I am about to be. And this process of developing I can only describe, not the results. At first I would like to become more conscious of my mistakes in order to fight them with greater security. Then I would like to force myself by means of the duty of my recordings to watch everything around me, to pronounce judgment and to see reason.

put to our disposal by Hans von Arnim's granddaughter Hanna E. Kapit, née Elias, PhD.

translated by Thekla von Arnim