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Place

Torget 11 Nov. 73

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Dear Sir!

Many thanks for your kind sending me a pamphlet,
 a photograph and an interesting and amiable letter. I read
 your pamphlet with great pleasure and I think you showed
 whatever could be said for your argument in an excellent
 way. But if you permit me to say my own opinion
 in this question, I am avowedly a philosopher
 to generalize any proposition. Therefore I think, that
 the rights of the University belong to the same class
 as the rights of nobility in Germany or as the privileges
 of the aristocratic proprietors here in Russia. Now the
 abolition of these privileges in Germany and the liberation
 of the slaves in Russia had been accompanied by a great
 rumour and indignation from the side of the aristocracy and
 it is argued evidently, that their most correctly founded
 and doubtless acknowledged rights were broken and that
 the state would go to ruin by uncertainty of law and right.
 Notwithstanding things went better and what belongs to

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The question of right I think, that every part of the state
is always bound to submit to the general interests of
the whole state. The whole, represented by the parliament,
ought to have always in a free state the absolute con-
sistency, so as to be allowed to change ^{or to abolish} any institution
any privilege and the like. So I think, that if your
parliament will change the original condition of your
privileges, there can be no question of right, but only
of utility. And what belongs utility I am as a German

professor for absolute liberty. We think in our country
that truth and faith are not well promoted by privileges
but by love and faithful arguments and by the experience,
God gives to any body to see, where is the best way
of morality and constant truth, in the church or out of

It. I think that those who abandon the church as soon
as the privilege cease, were not at least desirable members
of the community and the church can be glad to loose those
wolves out of the doors of the herd, because when they

the same words of mine I wrote in no beginning of the

are recognized they cannot hurt. It is the same with my
prose, the philosophy; I should not like to force any body
to belief to my tenets. In Germany there are now a great
crowd of people, belonging to materialism and atheism and
bestiality. I do not wonder. But I don't think, that our liberty
is the cause of these deplorable comparisons, but I rather ex-
pect, that liberty gave them only the possibility of showing
themselves in their true form. It is not better, to see them
in their own and hideous figure, than to be obliged to see
with them in your house veiled and directed in false and
ambitious clothes? You know, I am for, the old term
Katholik. Freedom produces a kind of catharsis by purging
out all the unclean elements. The best, that are always
few, will recognize themselves therefore better and their
spiritual power will become not less but stronger, ^{perhaps}
it is no more mixed with the false attributes of ^{power}.

If you could read German I would have sent
you some books of mine. I wrote in the beginning of the

History of the notion of person
year a book entitled: „*Quisquis est Personae*“
by Emil Barthel, Halle 2/3, wherein I show, how the
interesting term *Personae*, that is used for the return of
Christ in the Nov. Test., occurs at first in Plato and how
the Platonic definition is wonderfully according to the use
of the great *Pater ecclesiae*, from the martyr Justinus
to St. Athanasius. — A month ago I published a book

on the „*Immortality of the soul*“ in the *Lib. offic. Juncker*
& *Wundtler* in Leipzig. I try to prove by only philoso-
phical arguments, that our soul is substantially independ-
ent from the body and therefore personally immortal.

If you would perhaps have interest enough to write
a translation into the English, Mr. Juncker & Wundtler
will be glad to send you an exemplar.

I retain in best memory the agreeable impression
of your acquaintance and I do not forget the gracious,
most really and intelligent expression in the face of your lady.

With the best wishes and kind regards

G. Veitwaller

Professor at the University of Wurzburg
Public preacher of Rothenburg.