

ARTICLE VII.

PROFESSOR HERMANN HUPFELD.

(TRANSLATED FROM THE "NEUE EVANGELISCHE KIRCHENZEITUNG,"
MAY 19, 1866.)

PROFESSOR HERMANN HUPFELD, D.D., who died at Halle on the twenty-fourth of April of this year, was the first-born son of the clergyman Bernhard Karl Hupfeld, who died at Spangenburg, in the electorate of Hessen, in 1823, but whose widow died only two years ago, at the advanced age of ninety-two years, after having seen all her children except her eldest son pass away before her. This son was born March 31, 1796, at Marburg, in the house of his grandfather, to which place his father — then pastor in Doernberg — had brought his wife for security, on account of the unsettled condition of things in the former place growing out of the war. Hupfeld's childhood was spent in that village; from the age of six to that of thirteen he lived in Melsungen on the Fulda, whither his father had been called as second preacher. Together with a younger brother, he pursued the study of the classics and other branches of learning under the tuition of his father. From this mild, paternal school, however, on occasion of a foot-trip to South Germany, undertaken with several acquaintances under the charge of their tutor, he was, after passing his thirteenth year, transferred to a vastly more rigorous one, taught by an unmarried maternal uncle, the pastor Sigel, at Siglingen, near Heilbronn. Here he found himself suddenly removed from a numerous circle of brothers, sisters, and playmates to a solitary room, alone with his books and tasks, and — since his uncle from lack of time attended merely to the general supervision of his studies — left almost entirely to himself. Thus Hupfeld early learned to teach himself. The subjects which he specially attended to besides ancient languages and religious studies, were mathematics, physics, logic, psychology (according to Reinhard's Ethics, Vol. I.), and ethics (among other works, Garve on Cicero de Officiis), with which were connected various useful exercises, such as the sketching of plans of well-composed books, writing out sermons that he had heard, composition of written essays (which, however, seemed to him a real torture), and the giving of instruction in subjects familiar to him both in the public school and to private persons.

"The effect of this education on my mental development," writes Hupfeld himself, in his autobiography (Justi's "Fortsetzung der Hessischen Gelehrten-geschichte," by Strieder Marburg, 1831, p. 279), "during a stay of two years was immense. The dreams and floating images that

play around the boy's head had given place to the full daylight of a clear self-consciousness, and settled into fixed ideas; from a playful boy I had grown into an attentive and critical observer of myself as well as of the human life around me; I had in my fifteenth year discovered a world within me. Moreover, the pietism of my instructor had filled me with enthusiasm for Christianity and my chosen vocation of preacher; I was, as it were, consecrated as a future champion of the oppressed church of God. Still, this style of instruction, unquestionably in many respects one-sided and unnatural, involved many disadvantages which greatly hindered my subsequent growth and happiness; especially a premature and disproportionate preponderance of the speculative and critical faculty, to the total neglect of poetry and history, by which means both my perception and presentation of facts were involved in untold difficulties the disturbance of physical growth in the years most important for it, and all sorts of bad habits, which were the source of subsequent sufferings." Thus impartially did Hupfeld judge respecting himself.

In November, 1811, he left that quiet place of abode, and, after a short visit at home, entered the gymnasium at Hersfeld, where was already a younger brother of his. Here he encountered a mode of life almost the complete opposite of the other; but it was not able to exercise any considerable influence on him. Of course, however, many important gaps in his education were filled up, and his intercourse with the old classic writers assumed a more scientific character. To the boyish circle into which he had entered, the precocious youth, with his firmness of character, could not well adapt himself; he was, and continued to be, a strange phenomenon, receiving, however, ready tolerance and respect, and being even not without a stimulating influence on the literary spirit of the upper classes.

After a stay of a year and a half at Hersfeld, Hupfeld entered, at Easter, 1813, the University of Marburg, where he was matriculated as student of theology by the church historian Münscher. Active participation in the war of liberation was forbidden him by his feeble health and his shortsightedness. In accordance with the laws of the stipendiary establishment of Hessen-Cassel, in which he had become a pupil, and with his own tastes, he attended first to general science and biblical exegesis. In his philological studies he was kindly assisted by Dissel, who gave himself to the talented and ambitious youth with a veritable devotion. In this department he obtained besides, much stimulus and exercise through the philological *seminarium*, as also by the instruction in the *pedagogium*, which from his second term he imparted for several years, but especially through a philological society founded, in 1814, by himself with some elder friends — von Colln, Münscher (eldest son of the above-mentioned professor, now director of the gymnasium at Hersfeld), Hess, and Rehm — which was later enlarged by the accession of several professors, and in which the essays on Sophocles, afterwards made over into an inaugural dissertation had their

origin. In history he was much indebted to the forcible and eloquent lectures of Wachler, who also in other respects proved himself Hupfeld's sympathizing patron. Of the philosophical lectures none attracted him except those on psychology, after he had, through the study of Krug's writings, lost respect for the profundities of philosophy. In the department of exegesis he selected as his guide the excellent Arnoldi, of the Dutch school, and attended especially the lectures on the Old Testament, for which he was already prepared by some acquaintance with the dialects, devoting himself to the study with great diligence, as is shown by a collection, still preserved, of quotations from all the sources then accessible to him. With all the partiality, however, which Hupfeld even so early had for this department, he yet did not dare to fix on it as his life vocation, because the learning of his teacher presented to the modest youth so lofty an ideal of the Old Testament exegete as seemed to him attainable by few others.

With regard to theology itself, Hupfeld fell at this time into difficulties which troubled him all the more, the more theology was to him a matter of the heart and conscience. "The philosophical difficulties," he writes, "made, it is true, little impression on me; *Christianity always seemed to me to be a philosophy of inexhaustible depth*, and on this score quite secure; but the traces of the operation of human causes in the biblical histories and religious ideas, especially the analogies with the rest of antiquity, disturbed my supranaturalistic notions all the more. My only hope rested on a comprehensive investigation of the universal ancient world, by which . . . perhaps our whole view of it might be reconstructed; and this was to be for the future the point of view of my philological studies." In the autumn of 1817 Hupfeld was examined by the theological faculty, and received his first degree from the philosophical, and spent the following winter at his father's house in Spangenberg.

At this time, in consequence of his essay on Sophocles, propositions were made to him both by Dissen in Göttingen and Creuzer in Heidelberg, to take the position of teacher; but he felt constrained to decline them, because he hesitated about entering so early the academic arena. He undertook now a journey of several months in South Germany, and then accepted the position of *stipendiatenmajor* in Marburg, together with that of assistant preacher with the first Reformed preacher; which course, however, interfered seriously with his scientific projects. Hence, he complied, at Easter, 1819, with an invitation of his old teacher, Schuppius, who in the meantime had become director of the gymnasium at Hanau, to assume the position of third teacher in that gymnasium, but resigned it again in 1822, because his health had suffered too much from the exertions incident to it.

After having nearly recovered his health by a foot-trip in Switzerland and by the use of the Würtemberg mineral waters at Deinach and Kans-

tadt, Hupfeld returned home to Spangenberg, in order to resume his theological studies and to prepare himself to undertake the duties of a preacher. The beginning he made in his way with the Old Testament. Scarcely had he taken a closer and more comprehensive view of this, than he passed out of his previous state of uncertainty into a firm conviction, respecting which he himself says: "There opened itself to my view an historically developed train of religious ideas, the concatenation of which, controlling the human mind as necessarily as if they were supernaturally imparted to it, yet without annulling the unmistakable freedom of its activity, proclaims the agency of the Divine Spirit, and affords to the heart in search of something sure and certain a sufficient anchor of security against the caprice of human fancies."

After studying a year and a half by himself, he was compelled to leave home by the death of his father, and in the spring of 1824 he went to Halle, in order to perfect himself under Gesenius for his chosen vocation, and received from this scholar the most kindly assistance. Yet, not finding his wants sufficiently satisfied in the lectures, he continued here also his old course of teaching himself, the fruits of which — mostly of a lexicographical character — met with Gesenius's commendation. In the autumn of 1824 he was "habilitated" in Halle, and busied himself the following winter principally in elaborating an essay on the Ethiopic language, which was favorably noticed in the "Heidelberger Jahrbücher," and the "Hal-lische Literatur-Zeitung." Notwithstanding his good prospects in Halle, and cordial invitations to remain, Hupfeld returned, true to his original purpose, to his beloved fatherland; but not till after Hartmann's death, in the spring of 1827, was he appointed professor *ordinarius* of the oriental languages, retaining the professorship (*extraordinarius*) of theology which had before been conferred on him, and which was not transformed into an ordinary professorship until after 1830, on occasion of his being called to go abroad.

The first opportunity for realizing his practical ideas within his own sphere and for exercising his organizing faculty, was found by Hupfeld (by virtue of an old academic corporative university constitution, retained in Marburg more than elsewhere) in the affairs of the university, to which he devoted himself in the various branches of academic administration with fondness and zeal, and at least in part with good success. The political revolution in Hessen in 1830 occasioned him, in connection with his friend Bickell, to petition for a reform of the ecclesiastical constitution, and they succeeded in securing the appointment of members of a "Superior Church Commission" for this purpose; but the commission, though it sincerely sought to discharge its duty, accomplished nothing of lasting benefit. But the personal acquaintance thus made with Hassenpflug, who soon afterwards became leading minister, was not without its results for the two scholars and for the university. Hupfeld, notwithstanding the sharp-

ness with which he declared his opposition to the minister's whole style of thinking, enjoyed his confidence to such an extent that the latter, up to the time of his resignation (1837) allowed him a large influence in the conduct of the affairs of the university. Hupfeld in the supplement to his autobiography (O. Gerland, *Fortsetzung der Strieder-Justi'schen Hessischen Gelehrten-geschichte*; Kassel, 1865, I. p. 308) writes: "I hold myself all the more bound to say this to his praise, the louder and more unanimous is the condemnation which has befallen the man from whom, after his subsequent acts, I myself had to withdraw. That he was no ordinary man, I have evidence in my own experience, in the fact that he so long endured so severe and burdensome a monitor as I was (I made it a point of duty to tell him the full truth on every occasion that presented itself), while it was yet so easy for him to get rid of me. It is sad — and for Hessen has proved disastrous — that a man of such energy and talent, who in more peaceful times might have been a blessing to his country, hardened, through the passions of party strife (and that on both sides) and bad counsellors, more and more against the voice of public opinion and of conscience, should have fallen into such errors and come to such an end."

In 1843 Hupfeld accepted a call to Halle as successor of his teacher Gesenius, who died in 1842, and from whom he had received in 1834 the honorary diploma of Doctor of Theology. Hupfeld was loth to leave his loved Hessen and Marburg; but he thought himself not justified in declining the honorable call to this wider sphere of action. "I had," he writes, "to pay for my resolution with the happiness of my life; for I had been scarcely three months in Halle when my guardian angel, my true wife [he was married in 1832 to the daughter of Prof. Suabedissen], was snatched from my side by nervous fever (brought on by the extraordinary exertions incident to the removal), and left me alone in the midst of a strange world, with six little children, one of them a suckling." This heart-wound inflicted on the man of deep feeling, who loved beyond expression, in death as well as in life, his wife, who was endowed with the richest gifts of heart and mind, as also with the charms of rare physical beauty, was never closed, though this deep pain, only made less keen by time, made him for his five surviving children (two daughters and three sons) a father all the more faithful and tender.

Also in his official relations, on leaving the corporative academic life of Marburg, guarded by the Hessian love of right and order, and going to Prussia, he did not fail to meet with various disappointments, so that, though he had formerly so gladly taken part in the concerns of the academic commonwealth, he now felt constrained to withdraw from them. His conscientious spirit and love of truth was especially vexed by the now prevalent "Zeugnissunwesen" (testimonial nuisance), through which, he said, the testimonials made out respecting attendance on lectures had become a "grand lie," and he fought perseveringly against it. Mindful,

too, of how much he himself, when a student, had profited in his studies through personal intercourse with his teachers, Hupfeld generously devoted himself to studious youths, not only in the lecture-room, but also in his walks and in his hospitable house.

Although Hupfeld was master of large stores of learning, yet he was no mere book-worm. He took a deep interest in the welfare of his fatherland. Persistent especially was his participation in the great political movements of 1848 and the following years, the "Volksblatt," then published in Halle, the editorship of which he had a part in, giving him a favorable opportunity. There thus originated a valuable series of articles which gave expression to his sense of justice and his political convictions (formed especially by the study of English institutions) respecting the right and popular form of government (self-government under the control of law); the establishment of the German empire on an historical basis; the destination of Prussia to acquire a moral hegemony in the confederation, etc. And as Hupfeld in 1848-49 contended against anarchy, so he became later, as he says, a "sorrowful, dumb, but by no means uninterested, witness of the reaction which only works into the hands of revolution."

Of his literary activity Hupfeld himself says that, on account of its extent, embracing branches widely different from each other, and on account of his lack of self-control, it is greatly deficient in system. His nature being such as to impel him to give his whole mind to a specialty, and to aim at securing the highest attainable position and the broadest views in comprehensive works, he produced more monographs — and these of great value and merit — in the form of essays and sketches, than books proper (such as "Die Quellen der Genesis," and the work on the Psalms, in four volumes). It is specially to be lamented that the author whose "hebräisches Fundamentele" was justly praised by the students as a most masterly lecture, did not complete his "Kritisches Lehrbuch der hebräischen Sprache und Schrift," of which the first eight sheets appeared in 1841.

A complete list of Hupfeld's various writings may be found in Justi, l. c. 284-285, and Gerland, l. c. 315-319. Only one, the last writing of his hand, is wanting in this list — the charming "Bild zur Erinnerung," on his deceased friend Mallet (Bremen, published by C. G. Müller).

We conclude our account with a passage extracted from this pamphlet, characteristic of the departed author, and showing not only the relation of intimate friendship which he sustained to Mallet, but also that the critic Hupfeld was not destitute of the "pectus quod theologum facit." "Even the most beautiful and sacred things," he says (p. 19), "which flow from human lips may in time become mere phrases. It is a part of human weakness and defectiveness, a curse, as it were, accompanying the divine blessing, that the very richest gifts of speech are the most in danger of being used in the service of vanity, since they lead one to take pleasure in them,

to tickle by means of them, and thus to glorify one's self rather than to serve God and one's fellow-men; or the words, being through frequent use deprived of their soul, become at last 'as sounding brass.' To this danger is the clergyman more than others exposed. Since he is required by his vocation so often to hold up the word of God to others, and to have always at hand, and to give expression to, those truths and ideas which are most of all suited to move, startle, and penetrate men's hearts, it is only too apt to be the case that these truths lose for him their terribleness, so that their force and effect on his own heart is neutralized or weakened, and the constant direction of his attention to others keeps him from watching himself, so that while he works on the hearts of others he neglects his own, and lets the weeds in it grow up unheeded. . . . My later observations and experiences have only too much confirmed my opinion of the greatness of the danger, and taught me how many of the most gifted clergymen fall a prey to it, and how prevalent has become in our time the plague of using set phrases without thought, which serves more than everything else to make men insensible to the power of the truth, and disinclined to struggle after an earnest and more profound conviction, and which explains the readiness with which now, at a given signal, 'testimonies' and 'confessions' are made at wholesale, often in rapid succession and in contradictory directions. Hence so little deed Christianity, and so much mouth Christianity."

Hupfeld died an easy death at noon of the twenty-fourth of April, after fully completing his seventieth year, in consequence of a stroke of apoplexy supervening on an inflammation of the diaphragm.

ARTICLE IX.

THEORIES IN REGARD TO THE NATURE OF THE WILL.

WE propose to state in the present and in subsequent Book Notices, various theories entertained by various writers more or less recent in regard to the will. The present notice is confined to two works, which differ widely from each other in various particulars, but agree with each other in the theory that *choice is not an act of the will*. The first of these books is entitled :

ESSAY ON CATHOLICISM, LIBERALISM AND SOCIALISM, considered in their Fundamental Principles. By Don Juan Donoso Cortès, Marquis of Valdegamas; from the original Spanish. To which is prefixed a Sketch of the life and works of the author. From the Italian of G. E. De Castro. Translated by Madeleine Vinton Goddard. 12mo. pp. 385. Philadelphia: J. B. Lippincott and Co. 1862.