

bright spring morning, when I was surrounded by Nature at her loveliest and freshest, this thought, as it were by inspiration:— That there must exist somewhere some beautifully simple and certain way of freeing human life from contradiction, or, as I then spake out my thought in words, some means of restoring to man, himself, at peace internally; and that to seek out this way should be the vocation of my life. And yet my life, to all appearance, my studies and my desires, belonged to my purely external vocation,\* and to its external citizenlike relations; and by no means to mankind at large, either regarded in itself or in its educational needs. Therefore this idea of mine was in such violent contrast with my actual life that it utterly surprised me. In fact, and perhaps greatly because of this contrast, the idea would undoubtedly have been quite forgotten, had not other circumstances occurred to revive it. On myself and on my life at the time it seemed to have not the slightest effect, and it soon passed from my memory. But later on in this same journey,† as I climbed down from the Wartburg, and turned round to look at the castle, there rushed upon me once more this thought of a higher educational vocation as my proper life-work; and again, being so far removed from my actual external life, it only flashed upon me with a momentary effulgence an instant, and then sank. This, unconsciously to me, and therefore quite disregarded by me, was the real position of my inner life when I arrived at the goal of my journey, Frankfurt, from whence my life was so soon to develop so largely. My energies at the moment were devoted towards attaining some definite professional position for myself.‡ But in proportion as I began to examine my profession more closely in its practical aspect, so did it begin to prove insufficient of itself to satisfy me as the occupation of my life. Then there came to me the definite purpose of living and working at my profession rather to use it as a means to win some high benefit for mankind.§

\* Architecture, etc., at this time. † From Mecklenburg to Frankfurt.

‡ *i.e.*, as an architect.

§ His plan evidently was to use architecture, probably Gothic architecture, as a means of culture and elevation for mankind, and not merely to practise it to gain money.

The restlessness of youth, nay, that chance, rather, which has always lovingly guided me, threw me unexpectedly into relations with a man whose knowledge of mankind, and whose penetrating glance into my inner being turned me at our very first interview from the profession of an architect to that of a teacher and an educator, two spheres of work which had never previously occurred to me, still less had appeared to me as the future objects of my life.\* But the very first time I found myself before thirty or forty boys from nine to eleven years old, for that was the class allotted to me to teach, I felt thoroughly at home. In fact, I perceived that I had at last found my long-missed life-element; and as I wrote to my brother at the time, I was as well pleased as the fish in the water, I was inexpressibly happy. Yet here from the very first moment (and what a number of sacrifices had to be made, what a wealth of activity was poured out!) I had to give information, advice, and decisions on matters which hitherto I had not thought it necessary seriously to consider, and so also here, in my new position, I soon came to feel myself isolated, to stand alone.

I sought counsel where I had so often found it. I looked within myself and to Nature for help. Here my plan of culture, hitherto followed only for my own needs, came opportunely to my assistance. When I was consulted by others, I looked to Nature for the answer, and let Nature, life, spirit, and law speak for themselves through me; then the answer was not merely satisfactory. No! its simple, unhesitating confidence and youthful freshness gladdened and quickened the inquirer.

This was all well enough when universal human interests were concerned, but how about matters of instruction? I could, in fact, fairly confess that in many respects I had no title to call myself a cultured man, for hitherto all my culture had been fragmentary or imaginative.

Once again I found myself in conflict with my environment; for I could not possibly torture my scholars with what I myself had refused to be tortured with—namely, the learning by heart of disconnected rules. I was therefore compelled to strike out fresh

\* It was in 1805 that Froebel was appointed by Gruner teacher in the Normal School at Frankfurt.



paths for myself, which indeed my post rendered a delightful task; because I not only had full liberty accorded me in this matter, but was even urged onwards in that direction by my duty, since the institution was a model school for the higher development of teaching. My past self-culture, self-teaching, and self-development, and my study of Nature and of life now stood me in good stead.

But this letter is not intended to contain the whole history of the development of my mind; and I will therefore pass quickly forward, just mentioning that from this time for six years onwards, during which I thrice completely changed the conditions of my life,\* I held most earnestly by this same temper of mind and this same endeavour; and although I still always lived in isolation as to my personal inner life, yet I was at many points in full contact with the brisk mental effort and activity of that stirring time (1805 to 1810), as regards teaching, philosophy, history, politics, and natural science.†

But the nobler, the more varied, the more animating was the life surrounding me, and the more I found all without me, as also all within me, striving and tending towards harmony and unity, by so much the less could I longer be restrained from seeking out this unity, even should it be at the sacrifice of all that was dear to me, if need were for that. I was impelled to seek to develop this unity all bright and living within my own soul, and to contemplate it in definite, clear, and independent form, so that finally I might be able to set it forth in my actual life with sureness and certainty.

\* 1. Teacher in the Model School. 2. Tutor to the sons of Herr von Holzhausen near Frankfurt. 3. A resident at Yverdon with Pestalozzi.

† Froebel was driven to Yverdon by the perusal of some of Pestalozzi's works which Gruner had lent him. He stayed with Pestalozzi for a fortnight, and returned with the resolve to study further with the great Swiss reformer at some future time. In 1807, he became tutor to Herr von Holzhausen's somewhat spoiled boys, demanded to have the entire control of them, and for this object their isolation from their family. The grateful parents, with whom Froebel was very warmly intimate, always kept the rooms in which he dwelt with his pupils exactly as they were at that time, in remembrance of his remarkable success with these boys. Madame von Holzhausen had extraordinary influence with Froebel, and he continued in

After nine years' interval I visited the university a second time; first (spring of 1810) at Göttingen, and then a year and a half later (autumn of 1811) at Berlin.\*

I now began to pursue the study of languages. The linguistic treasures which recent discoveries had brought us from Asia excited my deepest interest wherever I came into contact with them.

But in general the means of acquiring languages were too lifeless, too wanting in connection to be of any use to me; and the effort to work them out afresh in my own way, soon led me to a renewed study of Nature. Nature held me henceforth so fast that for years I was chained uninterruptedly to her study, though truly languages went on as a side-study during the time. Yet it was not as separate entities that I considered the phenomena I was working at; rather was it as parts of the great whole of natural life, and this also I regarded as reposing in one supreme unity together with all mankind; Nature and man, the two opposite mutually casting light upon each other and mirroring each other.

After the German war of the spring of 1813 had interrupted my studies at Berlin, and I had made acquaintance with a soldier's life, its need, and its habits in Lützow's corps, I returned in 1814 to my studies and to a scientific public post in Berlin. The care, the arrangement, and in part the investigation and explanation of crystals were the duties of my office. Thus I reached at last the central point of my life and life-aim, where productiveness and law, life, nature, and mathematics united all of them in the fixed crystalline form, where a world of symbols offered itself to the

constant correspondence with her. In 1808 Froebel and his pupils went to Yverdon, and remained till 1810. But the philosophic groundwork of Pestalozzi's system failed to satisfy him. Pestalozzi's work started from the external needs of the poorest people, while Froebel desired to found the columns supporting human culture upon theoretically reasoned grounds and upon the natural sciences. A remarkable difference existed between the characters of the two great men. Pestalozzi was diffident, acknowledged freely his mistakes, and sometimes blamed himself for them bitterly; Froebel never thought himself in the wrong, if anything went amiss always found some external cause for the failure, and in self-confidence sometimes reached an extravagant pitch.

\* Either Froebel or his editor has made a blunder here. Froebel went to Göttingen in July 1811 (see p. 84), and to Berlin in October 1812 (see p. 89).



inner eye of the mind ; for I was appointed assistant to Weiss at the mineralogical museum of the Berlin University.\*

For a long time it was my endeavour and my dearest wish to devote myself entirely to an academical career, which then appeared to me as my true vocation and the only solution of the riddle of my life ; but the opportunities I had of observing the natural history students of that time, their very slight knowledge of their subject, their deficiency of perceptive power, their still greater want of the true scientific spirit, warned me back from this plan. On the other hand, the need of man for a life worthy of his manhood and of his species pressed upon me with all the more force, and, therefore, teaching and education again asserted themselves vigorously as the chief subjects occupying my thoughts. Consequently I was only able to keep my mind contented with the duties of my post for two years ; and, meanwhile, the stones in my hand and under my eyes turned to living, speaking forms. The crystal-world, in symbolic fashion, bare unimpeachable witness to me, through its brilliant unvarying shapes, of life and of the laws of human life, and spake to me with silent yet true and readable speech of the real life of the world of mankind.

Leaving everything else, sacrificing everything else, † I was driven back upon the education of man, driven also to my refuge in Nature, wherein as in a mirror I saw reflected the laws of the development of being, which laws I was now to turn to account for the education of my race. My task was to educate man in

\* At this time, however, the symbols of the inorganic world did not appeal to Froebel with the same force as those of the organic world. In a letter to Madame von Holzhausen, 31st March, 1831, he writes : "It is the highest privilege of natural forms or of natural life that they contain agreement and perfection within themselves as a whole class, while differing and filled with imperfection in particular individuals ; for look at the loveliest blooming fruit-tree, the sweetest rose, the purest lily, and your eye can always detect deficiencies, imperfections, differences in each one, regarded as a single phenomenon, a separate bloom ; and, further, the same want of perfection appears also in every single petal : on the other hand, wherever mathematical symmetry and precise agreement are found, *there is death.*"

† Not a figure of speech altogether ; for Froebel did really decline a professorship of mineralogy which was offered him at this time, in order to set forth on his educational career.

his true humanity, to educate man in his absolute being, according to the universal laws of all development.\* Therefore, leaving Berlin, and laying down my office, I began late in the autumn of 1816 that educational work which, though it still takes its impulse from me and exists under my leadership, yet in its deepest nature is self-sufficient and self-conditioned.

Although I was not perhaps then capable of putting my convictions into words, I at once realised this work in my own mind as comprehensive and world-embracing in its nature, as an everlasting work to be evermore performed for the benefit of the whole human race ; yet I nevertheless linked it, and for this very reason, to my own personal life ; that is, since I had no children of my own, I took to me my dear nephews whom I most deeply loved, in order through them and with them to work out blessings for my home and my native land, for Schwarzburg and Thuringia, and so for the whole wide Fatherland itself.† The eternal

\* That is, putting development into a formula—

Thesis—Antithesis  
Synthesis.

The true synthesis is that springing from the thesis and its opposite, the antithesis. Another type of the formula is this—

Proposition—Counter-proposition  
Compromise.

Understanding by "Compromise" (*Vermittlung*) that which results from the union of the two opposites, that which forms part of both and which links them together. The formula expressed in terms of human life, for example, is—

Father—Mother  
Child.

Philosophic readers acquainted with Hegel and his school will recognise a familiar friend in these formulæ.

† Froebel travelled from Berlin to Osterode, and took with him both his brother Christian's sons, Ferdinand and Wilhelm, to Griesheim ; there to educate them together with the three orphans of his brother Christoph, who had died in 1813, of hospital fever, whilst nursing the French soldiers. Of the sons of Christian, Ferdinand studied philosophy, and at his death was director of the Orphanage founded by Froebel in Burgdorf ; Wilhelm, who showed great talent, and was his uncle's favourite nephew, died early through the consequences of an accident, just after receiving his "leaving certificate" from the gymnasium of Rudolstadt.

As regards the sons of Christoph, they were the immediate cause of Froebel's going to Griesheim, for their widowed mother sent for her brother-in-



principles of development, as I recognised them within me, would have it thus and not otherwise.

Timidly, very timidly, did I venture to call my work by the title of "German," or "Universal German" education; and, indeed, I struck that out from one of my manuscripts, although it was precisely the name required to start with as it expressed the broad nature of my proposed institution. An appeal to the general public to become thorough *men* seemed to me too grandiose, too liable to be misunderstood, as, indeed, in the event, it only too truly proved; but to become thorough Germans, so I thought, would seem to them something in earnest, something worth the striving for, especially after such hard and special trials as had recently been endured by the German nation.

With your penetrating judgment you quarrelled with that term "German education;" but, after all, even the appeal to be made thorough Germans proved to be too grandiose and liable to be misunderstood. For every one said "German? Well, I *am*

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law to consult him as to their education. Julius, the eldest, was well prepared in Keilhau for the active life he was afterwards destined to live. He went from school to Munich, first, to study the natural sciences; and while yet at the university several publications from his pen were issued by Cotta. Later on he took an official post in Weimar, and continued to write from time to time. Meanwhile he completed his studies in Jena and Berlin under Karl von Ritter, the great authority on cosmography, and under the distinguished naturalist, Alexander von Humboldt. In 1833 he became Professor at the Polytechnic School in Zürich; but his literary avocations eventually drew him to Dresden. Here he was chosen Deputy to the National Assembly at Frankfurt in 1848. After the dissolution of that Assembly, Julius Froebel, in common with many others of the more advanced party, was condemned to death. He escaped to Switzerland before arrest, and fled to New York. In after life he was permitted to return to Germany, and eventually he was appointed Consul at Smyrna.

Karl Froebel, the next son, went to Jena also. He then took a tutorship in England, and it was at this time (1831) that his pamphlet, "A Preparation for Euclid," appeared. He returned to the Continent to become Director of the Public Schools at Zürich. He left Zürich in 1848 for Hamburg, where he founded a Lyceum for Young Ladies. Some years later, when this had ceased to exist, he went again to England, and eventually founded an excellent school at Edinburgh with the aid of his wife; which, indeed, his wife and he still conduct. His daughters show great talent for music, and one of them was a pupil of the distinguished pianist, Madame Schumann (widow of the great composer).

German, and have been so from my birth, just as a mushroom is a mushroom;\* what, then, do I want with education to teach me to be a thorough German?" What would these worthy people have said, had I asked them to train themselves to become thorough men? Now had I planned my educational institute altogether differently, had I offered to train a special class, body-servants, footmen or housemaids, shoemakers or tailors, tradesmen or merchants, soldiers or even noblemen, then should I have gained fame and glory for the great usefulness and practical nature of my institution, for certain; and surely all men would have hastened to acknowledge it as an important matter, and as a thing to be adequately supported by the State. I should have been held as the right man in the right place by the State and by the world; and so much the more because as a State-machine I should have been engaged in cutting out and modelling other State-machines. But I—I only wanted to train up free, thinking, independent men! Now who wants to be, or who cares to suffer another to be, a free-thinking, independent man? If it was folly to talk about educating persons as Germans, what was it to talk about educating them as men? The education of Germans was felt to be something extraordinary and farfetched; the education of men was a mere shadow, a deceitful image, a blind enthusiasm.†

From this digression I now return, to continue my attempt at making myself known to you, as far as is possible, in a letter; by which I mean my real inner self, as manifested in my endeavours and my hopes.

Permit me, therefore, to go a step nearer towards what lies deepest in my soul, at least that of it which is communicable to another person. I have started by stating my position from the side of knowledge, now let me state it also from another side. My experience, especially that gained by repeated residences at the university, had taught me beyond a doubt that the method of education hitherto in use, especially where it involved learning by rote, and where it looked at subjects simply from the outside

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\* Or, as we say, A is A.

† A great deal of Froebel's irony might all too truly be still applied to current educational work.



or historically, and considered then capable of apprehension by mere exercise work, dulled the edge of all high true attainment, of all real mental insight, of all genuine progress in scientific culture, of self-contemplation, and thus of all real knowledge, and of the acquisition of truth through knowledge. I might almost go further, and say that its tendency was towards rendering all these worthy objects impossible.

Therefore, I was firmly convinced, as of course I still am, that the whole former educational system, even that which had received improvement, ought to be exactly reversed, and regarded from a diametrically opposite point of view—namely, that of a system of development. I answered those who kept asking what it was that I really did want after all, with this sentence: "I want the exact opposite of what now serves as educational method and as teaching-system in general." I was, and am, completely convinced, that after this fashion alone genuine knowledge and absolute truth, by right the universal possessions of mankind, shall find once again, not alone single students here and there, but the vast majority of all our true-hearted young men and of our professors spreading far and wide the elements of a noble humanised life. To bring this into a practical scheme I held to be my highest duty, a duty which I could never evade, and one which I could never shake off, since a man cannot shake off his own nature.

Our greatest teachers, even Pestalozzi himself not excepted, seemed to me too bare, too empirical,\* and arbitrary, and there-

\* Empiricism—that is, *a posteriori* investigations, based on actual facts and not *a priori* deductions from theories, or general laws, did good service before Froebel's time, and will do good service yet, Froebel notwithstanding. In Froebel's time the limits Kant so truly set to the human understanding were overstepped on every side; Fichte, Schelling, and Hegel were teaching, and the latter especially had an overpowering influence upon all science. Every one constructed a philosophy of the universe out of his own brain. Krause, the recipient of this letter, never attained to very great influence, though had he been in Hegel's chair he might perhaps have wielded Hegel's authority, and there was for a long time a great likelihood of his appointment. Meanwhile he reconstructed the university at Göttingen. Even practical students of Nature, such as Oken, did homage to the general tendency which had absorbed all the eager spirits of the vanguard of human advancement, amongst them Froebel

fore not sufficiently scientific in their principles—that is, not sufficiently led by the laws of our being; they seemed to me in no wise to recognise the Divine element in science, to feel its worth, and to cherish it. Therefore I thought and hoped, with the courage and inexperience of youth, that all scientific and learned men, that the universities, in one word, would immediately recognise the purport of my efforts, and would strive with all their might to encourage me by word and deed.

In this I was egregiously mistaken; nevertheless I am not ashamed of the error. But few persons raised their voices for me or against me; and, indeed, your article in the *Isis* is the single sun-ray which really generously warmed and enlightened my life and lifework. Enough! the Universities paid no heed to the simple schoolmaster.\* As to the "able editors," they, in their reviews, thought very differently from me; but why should I trouble myself further with remembering their performances, which were written simply with the object of degrading me and my work? They never succeeded in shaking my convictions in the least.

himself. We see how firmly set Froebel was against experience-teaching, *a posteriori* work, or, as he calls it, empiricism. The Kantist, Arthur Schopenhauer, was not listened to, and dwelt apart, devouring his heart in bitter silence; breaking out at last with the dreary creed of Pessimism.

\* Froebel is here hardly fair. How should people know much of him as yet? He had at this time written the following works:—(1) "On the Universal German Educational Institute of Rudolstadt" (1822); (2) "Continuation of the Account of the Universal German Educational Institute at Keilhau" (1823); (3) "Christmas at Keilhau: a Christmas Gift to the Parents of the Pupils at Keilhau, to the Friends and the Members of the Institute" (1824); (4) "The Menschen Erziehung," the full title of which was "The Education of Man: The Art of Education, Instruction, and Teaching, as attempted to be realised at the Universal Educational Institute at Keilhau, set forth by the Originator, Founder, and Principal of the Institute, Friedrich Froebel" (1826), never completed; (5) *Family Weekly Journal of Education for Self-culture and the Training of Others*, edited by Friedrich Froebel, Leipzig and Keilhau. But Froebel, in his unbusiness-like way, published all these productions privately. They came out of course under every disadvantage, and could only reach the hands of learned persons, and those to whom they were really of interest, by the merest chance. Further, Froebel, as has already abundantly appeared, was but a poor author. His stiff, turgid style makes



I regard the simple course of development, proceeding from analysis to synthesis, which characterises pure reasoned thought, as also the natural course of the development of every human being. Such a course of development, exactly opposite to the path taken by the old-fashioned methods of education, I now see mankind about to enter upon; nay, it has been actually entered upon already in a few single cases, though these cases are almost unknown and therefore unregarded; and with this new course of development a new period is to begin, a new age for all mankind, and therefore in the higher inner sense a new world; a world, perceiving and understanding, perceived and understood; a world of crystal clearness, creating an altogether new life for science, and carrying onward therefore the true science, that is, the science of being, and all that is founded upon this and conditioned by this.\*

I may image forth the position of my educational establishment with regard to the universities, under the figure of family life.

In a healthily constituted family it is the mother who first cares for, watches over, and develops the child, teaches him to "read, mark, learn, and inwardly digest," deriving everything she teaches from its central unity, and gathering up her teaching into that unity again.

The father receives his son from the hand and the heart of the

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his works in many places most difficult to understand, as the present translators have found to their cost, and he was therefore practically unreadable to the general public. In his usual self-absorbed fashion, he did not perceive these deficiencies of his, nor could he be got to see the folly of private publication. Indeed, on the contrary, he dreamed of fabulous sums which one day he was to realise by the sale of his works. It is needless to add that the event proved very much the reverse. As to criticism, it was particularly the "able editor" Harnisch who pulled to pieces the "Menschen Erziehung" so pitilessly on its appearance, and who is probably here referred to.

\* This passage may serve as a sufficient illustration of Froebel's metaphysical way of looking at his subject. It is scarcely our habit at the present day to regard the science of being (ontology) as a science at all, since it is utterly incapable of verification; but it is not difficult to trace the important truth really held by Froebel even through the somewhat perplexing folds of scholastic philosophy in which he has clothed it.

mother; with his soul already full of true active life, of desire for the knowledge of causes and effects, for the understanding of the whole and its ramifications; with his mind open to the truth and his eyes to the light, and with a perpetually nourished yearning for creative activity, able to observe while building up, and to recognise while taking apart; such in himself and his surroundings, always active, creative, full of thought and endeavour, does the father receive his son in his home, to train and teach him for the wider life outside. Thus should it be with my educational institute and the universities; as regards the growth and development of man I only desire to take the place of the silently working, tenderly cherishing mother.

The life, the will, the understanding, these three must form the common chord or triad of the harmony of human life, now one tone, now another, now two of the three, rising powerfully above the rest. But where these tones are separate and inharmonious there they work to discord, as we see but too clearly in daily life:—

"Wrestling with life and with death, suspended between them we hang."

In whatever family this chord is from the first set sweetly in tune, its pure concords uniting to form the fundamental harmony of existence, there all the hobgoblins of ordinary life, which even yet often unite to annoy us, will be driven far away, there will joy and peace perpetually inhabit, there will heaven descend to earth and earth rise up to heaven; to a heaven, moreover, as full of contentment, as responsive to every yearning of the soul as ever the Church has painted.

But since all true and earnest life must arise from and return to the ideal life, to life in itself, so must a school of development, which is to lead men, by means of their ordinary life, towards that higher life, be itself a true school of religious training in the most comprehensive sense of the word.

Man ought not to be contented with teaching merely directed to satisfy his needs as a child of earth, but must demand and receive from education a true foundation, a creative, satisfying preparation for all the grades of development of nature and the world which mankind encounters, and for the everlasting here



and beyond of each new moment of existence, for the everlasting rest, the everlasting activity, the everlasting life in God.

As, however, it is only as a Christian, be he consciously or unconsciously so, baptised or unbaptised, taking the Christian name or rejecting it, that he can think and act after this fashion, you can see at once the reason why my system of education feels itself to be, and in fact claims to be, an education after the true spirit, and following the precepts of Jesus Christ.

Through love, mutual faith, and a common aim towards acquiring, manifesting, and acting out knowledge, there has grown up round me a little company of men bound together by beautiful human bonds, the like of which you would with difficulty find elsewhere. In your last letter you desired to have some account of these friends and members of my household. I will describe them for you.

But if my account is to be anything more than a lifeless list of names, and if, though it cannot be the closely-branched tree of life which actually exists, it is at least to come as near it as a garland or a nosegay to the tree, you must permit me to go back a little into my past life; for out of the self-same spirit, whence arose my own endeavours and which gave its direction to my own life, arose also the circle of those friends who are now so closely united with me.

The German war of 1813, in which so much seed-corn was sowed that perhaps only the smaller part of it has yet sprung up, to say nothing of blossoming and fruitage, sowed also the seed whence sprang the first beginnings of our association, and of our harmonious circle. In April 1813 Jahn led me and other Berlin students to meet my future comrades in arms, Lützow's "Black Troop;" we went from Berlin to Dresden, and thence for the most part to Leipzig. On this march Jahn made me acquainted before we reached Meissen with another Berlin student, Heinrich Langenthal, of Erfurt, as a fellow-countryman of mine; and Langenthal introduced me to his friend and fellow-student in theology, Middendorff, of Brechten, near Dortmund.\*

A wonderfully lovely spring evening spent together by the

\* See the previous footnote, p. 93.

friendly shores of Elbe, and a visit to the magnificent Cathedral of Meissen, brought me nearer to these and other comrades; but it was the pleasant banks of Havel at Havelberg, the charming situation of the grand cathedral, the "Rhine Travels" of Georg Forster, a common love for nature, and above all a common eager yearning for higher culture that bound us three for ever together.\*

The war in all its exhilaration and depression, its privation and pleasure, its transient and its permanent aspects, flowed on; sometimes nearer to us, sometimes further away. In August 1814 I was released from service, and returned to Berlin, there to enter upon the post † at the University Museum, which I have already mentioned.

Soon after, quite unexpectedly, I ran against my friends again, who had come back to Berlin to finish their studies. After being somewhat separated by the nature of our work, they as eagerly studying theology as I did natural science, our common need and inner aspiration brought us once more together. They had taken some private teaching, and were frequently driven to seek my counsel and instruction by the difficulties of their new position. When the war broke out afresh in 1815, Middendorff had been living for several months previously with me as room companion. Thus had life thrown us closely together, so that I could see each one exactly as he was, in all his individuality, with his qualities and his deficiencies, with what he could contribute, and what he would have to receive from others.

In October 1816 I left my post, and quitted Berlin, without as yet confiding to any one exactly what outward aim I had in view, simply saying that I would write and give some account of myself as soon as I had found what I set out to seek. In November of the same year my dearly loved brother, ‡ the eldest now living, whom I made my confidant so far as that was possible, and who was at that time a manufacturer at Osterode in the Harz district, gave me his two sons to educate. They were his only sons, though

\* These events and situations are fully set forth in the letter to the Duke of Meiningen, *ante*.

† As mineralogist.

‡ Christian Ludwig Froebel.