

Briefly, the atmosphere enveloping nearly all of these sermons is both prudential and rationalistic. Surely the eighteenth century might already be speeding on its sedate way when the vicar of Deptford warns his congregation: ' . . . if at last, there should (as most certainly there is) be such a reckoning to come, how miserable those who provide not for their safty & if there should be no such thing, the losse of our pleasure and foolish vanity here, wer not to be put into ballance to the losse of our soules in Case ther be such a day of Account.' It must, however, be added that amongst much that is ordinary and commonplace, a sermon here and there stands out, as that for example by the vicar of Deptford on the general subject of meditation.

On occasions, Evelyn could be critical as well as admiring. Generally he seems to have thought that many country sermons were above the heads of the rustic congregation for whom they were intended—a comment, however, which suggests that the preacher often felt himself put on his mettle by the prominent and embarrassing presence of the diarist in the congregation. On one occasion, at least, Evelyn was moved to register a protest to Dr. Bohune after a sermon in Wotton Church. The result, however, was only to throw the preacher 'into a very furious passion', and to induce him to deliver the offending sermon again on the following Sunday.

One further point may, perhaps, be made. This mass of pulpit eloquence, tedious, doubtless, to the general reader, is yet important for assessing the character of the diarist, and also the health of the Church of England. Its presence in the *Diary* testifies to the priority of the religious interest and the large place which church-going occupied in the pattern of Evelyn's life. Maybe he was more zealous in this respect than the majority of his countrymen, but he was by no means unique, as the *Diary* of Ralph Thoresby makes apparent. Piety of Evelyn's intensity could only spring from a congenial soil. No portrait of him can claim to be complete unless it does justice to this life-long pre-occupation.

It remains only to say that the six volumes of this work—the last is an exhaustive index—are in general format and typography everything that could be desired. The pity is that this standard of excellence has been achieved at the risk of deterring the private purchaser unless he is as wealthy as he is discerning.

7, LITTLE CLOISTER,
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Les Idées Politiques de Jeremias Gotthelf et de Gottfried Keller et leur évolution. By the late Jean-Daniel Demagny. Pp. 268. Paris: Centre National de la Recherche Scientifique, 1954. n.p.

The author has offered a re-interpretation of two great European novelists of the nineteenth century in the form of an examination of their political ideas. This apparently limited, but new approach has succeeded in making a book of great interest and value, especially for those who know Gotthelf and Keller through their books alone. Keller's fine writing and delicate irony have always been read and appreciated, but Gotthelf's Emmental dialect demands much perseverance. For this reason alone it is good to have a bird's eye view of the whole. Following the thread of their political ideas Mr. Demagny gives us a synthetic survey of two Swiss writers who have recently been classed amongst the first six novelists of German language in the nineteenth century. A clear,

brief outline of contemporary history (the growth of liberalism followed by such a rapid swing towards radicalism that a cautious, liberal-conservative reaction set in) precedes the main sections of the book dealing with Gotthelf and Keller themselves. Rightly, most space has been devoted to Gotthelf who has often been misinterpreted, largely through Keller's criticisms.

Mr. Demagny has shown convincingly that Gotthelf was never a liberal who turned reactionary, but a prophet who, as a first-rate novelist, was able to give his message a wider circulation. His long pages on moral, social, political themes are not digressions, but belong intrinsically to the unity of the novels. These recurring themes moreover explain Gotthelf's apparent *volte face*, when the liberal of 1831 supported the conservative government of Berne in 1846.

Gotthelf believed two approaches to life were possible, the Christian or the materialist. All problems dealt with in his novels are ultimately aspects of man's determination to live soberly, industriously, Christianly, or selfishly, graspingly and materialistically; the former prompted by love, the latter by hatred. These theories led Gotthelf to over-simplify, for he was certain that the Christian approach led to ultimate success and materialism to ruin: since religious conversion must inevitably produce political conversion, the contemporary political situation seemed to support his view. The extreme radicals attempted to get control over the Church and to use education for political purposes. Gotthelf, an enthusiastic school commissioner, bitterly opposed their efforts to turn teachers and taught into half-educated people, hostile to Church and family, institutions Gotthelf recognised as bulwarks of society. Similarly he resented the radical programme of state control and centralisation which he believed inimical to the survival of local and personal responsibilities so fundamental to Swiss republican and peasant tradition. Gotthelf resisted these encroachments against native stability in speech and writing, a single theme with many variations, while in politics he supported the parties which came nearest to realising a programme of moderate progress based on individual responsibility and striving in accordance with Christian values.

Although Keller's background was different from Gotthelf's, both writers had points in common to which Mr. Demagny draws our attention. This would certainly have surprised Keller, who looked upon Gotthelf as a reactionary: but Keller was no reactionary either. His own early lyrics, so revolutionary in tone, were mainly literary in inspiration, and after the Sonderbund struggles of 1846 Keller's attitude in politics became more cautious and practical.

Returning to Switzerland in 1855 after a long visit to Germany, he realised that the federal constitution of 1848 had brought in its wake the perils of excessive economic prosperity. Later as First Secretary of State for Zürich in a conservative government he did not cease to believe in democratic practice and forms in government. He wrote deploring the selfish growth of hedonism, the exploitation of children in industry and the lack of contact between electors and elected as hostile to healthful republicanism. Where Gotthelf believed in Christianity, Keller believed in humanism with man as the centre of the universe, the instrument and object of all goodness and progress: practically speaking, both men were led to extol the part which tradition and personal responsibility must play in any society which was to evolve organically and soundly, avoiding the pitfalls of extremism and unconsidered change.

Mr. Demagny's clearly planned book, with interesting documentation

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drawn from letters and articles as well as the novels, offers a precious commentary on nineteenth-century Switzerland as well as an excellent contribution to literary studies.

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Ethical and Religious Factors in the German Resistance to Hitler. By Mother Mary Alice Gallin, O.S.U. Pp. x + 231. Washington, U.S.A.: Catholic University of America Press, 1955. \$2.50.

It is now twelve years since the failure of the anti-Hitler plot. So far, the account of the events and the analysis of the ideas of the chief actors have come either from the surviving conspirators or from scholars possessed of a first-hand knowledge of Nazi Germany. Miss Gallin's work is on a different plane. Remote both from the atmosphere and problems of Hitler's Europe, she sees the drama with the eyes of a dispassionate onlooker. Her sources are the voluminous literary works on the German Resistance, including the transcripts of the Nuremberg trials, but her standards are the absolute standards of Thomistic theology and against that background she judges the motives of Hitler's opponents. The result is an interesting, well-written if slightly unrealistic account of the resistance to Hitler, and a sympathetic appraisal of the motives of those who were prepared to overthrow the *régime* by force, even though they knew that that would mean the certain defeat of their country.

In all these events the writer's consideration of the rôle of the Churches in the Third Reich is worth pondering. It is quite clear from what she says that, put to the test of For or Against Hitler, the individual's religious allegiance counted for little. For all their repudiation of the theological errors inherent in Nazi teaching, the Churches went no further than to advise non-compliance. Of the conspirators themselves, the author rightly points out that 'the actual case study of the German Resistance shows that religious belief was not the determining factor in the individual's decision to fight against Hitler' (200).

This being the case, one begins to wonder whether the author's concern for Thomistic principles does not obscure her understanding of her subject. She would perhaps have presented a clearer picture of the resistance movement if she had accepted the admittedly empirical ideas of Hitler's opponents as they stood, instead of constantly trying to measure them by the yardstick of Aquinas. Moreover, as she points out, the teaching of the Roman Church on the subject of resistance to authority is by no means clear (26-33) and therefore the resisters can hardly be blamed for not possessing 'a well-thought-out analysis of the right to defend one's natural rights'. Indeed—and this would be a proper subject for the author's Thomistic analysis—the Vatican itself seems to have been as ruled by expediency as anybody else in these years. Fundamental was the political question of how far the Papacy could go in denouncing the Third Reich without risking the alienation of millions of German Catholics. This, as more than one ecclesiastic admitted to the reviewer in 1944-45, would have been a catastrophe for Catholicism in Europe. So the encyclical *Mit brennender Sorge* does not place Nazi Germany on the same plane of execration as Communist Russia, and Hitler's march into Prague seems to have received tacit acceptance by Pius XII (see Bergen's tel. No. 37 of 22 March 1939 from Rome to the Foreign Ministry, printed as Document No. 65 in *Documents on German Foreign Policy*, Series D. vi., 74). The hesitancy of the Vatican to