

tions of the Church for Youth and the various sodalities. The first memorandum addressed to Hitler in August, 1935, is a faithful and admirable statement of the Church's position; it is based on the alleged conviction that Hitler himself desired the peaceful co-operation of Church and State. The bishops were careful before the Government and their own people to make it plain that their protest was not against the 'Staatsform' but against the breaches of the Concordat, and they constantly emphasised the Fourth Commandment as requiring obedience to the State, subject only to the principle, 'ye must obey God rather than men'. In the second memorandum, dated December, 1941, Cardinal Bertram declares that the Catholic religion has been practically driven out of public life; the document ends with the warning that, if this appeal be neglected by the Government, the bishops will not be responsible for the consequences. The reader does not get the impression that the German bishops lacked courage; they protested to the Government; they encouraged and exhorted the faithful, but, it would appear, they took no action by way of resistance comparable to that taken by bishops in Belgium and in France.

But if the protests of the bishops were in general courageous rather than effectual, an exception must be made of Clemens August von Galen, Bishop of Muenster and later Cardinal, to whom the third volume in the series is given. His utterances are not unjustly compared by the editor to the words of the Hebrew prophets; they were frequent; they were utterly fearless; they were delivered, as this book clearly proves, at peril of his life. The introduction gives a spirited account of the magnificent battle waged by the Bishop. His general position has been not unknown in this country, but here are printed documents which show the extreme perplexity and disquiet which his activities caused in the Nazi camp. Here, for instance, is a memorandum from a high official in the Propaganda Ministry addressed to Goebbels; how were they to deal, he asks, with a man who publicly declares that the bombing of Muenster was the righteous judgment of Heaven in retribution for the misdeeds of the secret police, who lauds Pastor Niemoeller in his published letters, and who charges the secret police with responsibility for destroying national unity? In the documents here set out the Nazi Government discusses whether in the case of his arrest there would be serious disaffection, whether it would be well to arrest him when there comes a patch of good war news, that the thoughts of people may be diverted, whether he should be hanged. Goebbels was for deferring vengeance. In the end the Bishop was not hanged because the Government decided that, if he were, Muenster would, for all practical purposes, be out of the war from that time on. The book is a not unworthy tribute to one who already is a hero of his Church and well deserves for all time to be a hero of his nation.

NATHANIEL MICKLEM

IN DARKEST GERMANY. By Victor Gollancz. (Gollancz; 8s. 6d.)

The record, illustrated with 144 photographs, of Mr Gollancz's recent visit to Germany is a terrible indictment of the refusal of

moral responsibility. It is a tragic book, and yet, like all great tragedy, the present situation in Germany is a great opportunity for good to redeem what seems hopeless. Mr Gollancz's valiant campaign to *allow* goodness to express itself in helping to feed the starving and clothe the destitute has in the end triumphed over the fears of bureaucracy. The generous response from ordinary British people, often none too well fed themselves; the strength of public opinion which insisted on and at last secured a relaxation of the barbaric incarceration of prisoners of war eighteen months after the fighting was over; the beginnings of normal human contacts once more between what are technically the victors and the vanquished—all this is a matter for thankfulness. And let it not be forgotten that a Jew deserves the chief credit for its coming about.

Mr Gollancz's book is a balanced account of what he saw, and of what he felt, too. He examines the economic effects of the Potsdam agreement, and sees in the 'godless destruction' it envisaged 'a certain way of making a repetition of the last few years inevitable'. But he is no academic investigator, and one is haunted by his compassion for suffering men, women and children—bereft of home and food and, too often, of hope itself. He tells us that he has omitted the 'worst' of his photographs. The ones he includes should alone be enough to convince us. It is not the destruction, the evidence of disease and malnutrition that appal. It is the faces of children; unsmiling, old, forgotten.

ILLTUD EVANS, O.P.

AUFSÄTZE ZUR ZEITGESCHICHTE. By C. G. Jung. (Zurich: Rascher; 7.50 S.frs.)

DIE PSYCHOLOGIE DER UEBERTRAGUNG. By C. G. Jung. (Zurich: Rascher; n.p.)

These two books are, in their very different ways, of outstanding importance. The first is a volume of occasional papers addressed at various times during the past ten years to the general public. It concerns recent and current events in history—the origins, character and tendencies of the mass-diseases of our time—as seen from and in an analyst's consulting-room, but perhaps more especially in the analyst's own psyche. For these essays, inevitably concerned in large measure with the problem of Germany, differ widely from the conventional diagnoses of German pathology whereby psychologists have 'done their bit' to forward the ideological warfare of the United Nations. Not to vindicate, to abuse or to attack, but to *heal* is Dr Jung's object. Not from any superior eminence of assured health and sanity does he diagnose and prescribe for the mass-neuroses of the day and for prostrate, guilt-laden Germany in particular. Though himself a patriotic Swiss, and one who does nothing to minimise his awareness of Germany's pathological crimes, nor his thankfulness for Nazi Germany's defeat, it is as himself a European, himself involved and participating in the morbid situation, that he undertakes his task. He will not have it that responsibility can be fastened on to the Nazi leaders (of whose psychological abnormalities he supplies