

## *The Mountains in Motion*

I lie here now, and they come back to me,  
The azure sudden hills of the deep sea.

For the dark mid-sea is never a plain  
But changing mountains under sun and rain.

You look at a deep valley full of lawns,  
And it is a great mountain built of bronze.

The mountain is but barely built up steep  
When it's a deep dell full of dim blue sleep.

The flocks of Mother Carey chickens sink,  
They are lost in the wild waste, you think.

And out they come all twinkling with good will,  
They have only been behind a hill.

Every different loveliness is there,  
But each is cousin to creative air.

Nothing ever can be long confined  
But changes to a quick unearthly kind.

Each must be all and all take every form,  
The clouds give light, the sunlight falls like storm.

I think those ocean hills are made of me,  
I think behind my eyes there is the sea.

Never do two good shapes remain the same;  
I see wild geese are plows of Spring and tame.

A white, an innocent cool-feathered bird  
Becomes love's urgent colter, the red sword.

A boy at play with thighs of smallest span  
Is a fierce and sudden full-blown man.

A stout father on love's razor rim  
Becomes a little sad boy lost from him.

These are the laws of living and right motion;  
We brought them up when we crept from the ocean.

—ROBERT P. TRISTRAM COFFIN



JASPER R. LEWIS

## Books in brief

An attempt to demonstrate that there must be a constructive force in the German population, despite two wars, is made in *Unknown Germany*, by Hanna Hafkesbrink (Yale University, \$2.50). The author calls it an inner chronicle of the First World War, based on letters and diaries, chiefly from German soldiers at the fronts to their families and friends.

This is the First World War and, of course, the German emperor, chancellor, and other leaders immediately called it a "defensive war." At first there was acclaim and enthusiasm; later, as the war dragged, weariness and despair. Miss Hafkesbrink thinks the enthusiasm came from a sense of release; that for generations since 1870 the German people had been building up for a fall, prophesied by poets and philosophers alike. Nietzsche, Stefan George, and others foresaw and warned of a "world-shaking convulsion" even at the peak of German triumph.

The first quotations show a belief in a great German destiny, hope for victory and conquest. Later, the trend is toward the soldiers' understanding of their opponents. Because the letters are from privates and not officers, the author feels they represent the masses. In fact, it is probably true that they do, for the reader's deduction is simple: Fritz and G.I. Joe are a good deal alike under their uniforms, and if left alone would hardly go to war. Possibly Ivan likewise. But the leaders, emperors, chancellors, and others call the tune, while the soldiers at the front quickly learn the hollowness of military glory.

That the same disillusioned men could be victims of a new hierarchy of rulers seemed unlikely when one Gerrit Engelke could write: "The gigantic industrialism which has grown up in the last decades all over Europe now seeks in blind bestiality to destroy itself. May this suicide be complete so that out of the

ruins of Europe new life will come for mankind." (It came, 25 years later, with Hitler!)

That there were Germans then who detested war is not news. If we do not learn what makes the Germans tick, we do gain by the realization that people are much alike, given a chance to be themselves. If Miss Hafkesbrink were not at Connecticut College one might infer she was pleading for pure socialism and the elimination of rulers, leaders, and politicians of all sorts.

The subtitle of *The Abuse of Learning*, by Frederic Lilge (Macmillan, \$2.75), is "The Failure of the German University." With jacket references to the capitulation of these seats of learning to the Nazis, this seemed a possible source of information on understanding German youth. Unfortunately, while Dr. Lilge offers a treatise on the several schools of philosophic thought in German university history, from about 1700 on, there is little solid fact on why the universities and their faculties surrendered to Hitlerism. In fact, it might be that Lilge is searching for something that isn't there.

He does show, somewhat ponderously, the changing principles and practices of the historical periods. These reflected the mores of their times, and the references to the opinions and writings of Hegel, Fichte, Nietzsche, Spengler, Kierkegaard, and others relate the theories of the philosophers. Particularly in the case of Fichte is there a rather detailed study of the goals and duties of the schools. These, however, show the basic purposes, without touching the actual lives of the students.

Lilge, too, has some pet ideas of his own. Writing of the late nineteenth century "gospel of the omnipotence of science," he says these men—Buchner, Vogt, Moleschott—"succeeded in promoting among certain sections of the people—notably among intelligent workingmen