what the novelist may do, nor does it dictate what he will do. With regard to the relation of any theoretical or common presupposition to the novel, the play, or the story, any adequate account must employ more subtle instruments of analysis than exemplification or illustration.

A far more interesting reflection for the writer is the one that permeates the galetters and essays of Flannery O'Connor: What does the common Christian vocation say about the activity of being a writer? From Aquinas via Maritain, O'Connor took what for her was the liberating conception that artistic activity airms at the perfection of the thing made, the bosum openis. It is neither self-expression nor some coded statement of a private vision, but an effort to achieve truth by making something truly. But this leaves many questions as to when, how, and for what motive a person should engage in such activity. For guidance on these questions O'Connor turned to her religious beliefs. It was her Thomistic conviction that no true art could be in conflict with the truth that revealed itself in Jesus. Her conviction, not her theory—and the conviction survived any number of unasked-for counsels from Jesuits.

I love Walker Percy's novels. If I had to pick a favorite, I would waver between The Last Gentleman and Love in the Ruins. My delight in these stories does not need to be expressed in a summary, an interpretation, an explanation. These novels are good enough to survive misguided transpositions into other keys. Walker Percy is a good enough novelist to survive this accolade from Robert Coles.

# The German Churches Under Hitler: Background, Struggle, and Epilogue by Ernst Christian Helmreich

#### (Wayne State University Press; 616 pp.; \$30.00)

#### Gordon Zahn

As the product of precise and extensively documented scholarship, Professor Helmreich's study of the difficulties experienced by the German churches under Nazi domination merits honor grades. More than a hundred pages of footnotes and annotated bibliographical references evidence mastery of the widest range of relevant published sources. Actually, allowing for his helpful analyses of the "before" and "after" situations, Helmreich devotes less than three hundred pages to the Hitler years and the relationship between an increasingly unfriendly state and the generally pesistant churches.

As might be expected, major attention is given to the Lutheran, Evangelical, and Roman Catholic communities, but the two summary chapters dealing with the special problems encountered by the "free" churches, sects, and other para-religious bodies are more than adequate. The step-by-step account of the negotiations leading to the controversial concordat between the Vatican and the Third Reich is familiar enough, and the author duly records the dissatisfaction of both parties with the finished product and their attempts to use its provisions to their own advantage in the troubled years of strain and open struggle. Less familiar, and therefore more valuable, is the description of a seemingly unording series of organizations and reorganizations within the Protestant churches. complicated as they were by the intensity of the conflict between the stateencouraged "German Christians" and the heroically dissident "Confessing Church." Helmreich covers these developments in patient detail, sometimes at the risk of losing the interest of a reader who might be less patient toward what at times appears to be little more than factional rivalries and verbal contests.

In this respect the book's greatest strength is also its basic weakness (quite apart from the intimidating price, which probably will restrict it to research and library catalogues); the account is too overwhelmingly factual and dependent

upon documentary sources. The impression one gets is that "church" is used only in the sense of an organizational entity, and that the "struggle" finds its most significant expression in such things as leadership personnel and structure, formal declarations of official bodies, budgetary allocations, and headcounts. As a result, though we can see how leading churchmen like Bishoo Wurm, Martin Niemöller, Cardinal Bertram, et al., were placed in the contests with Nazi officials, only rarely (and then most vaguely and indirectly) do we get any hint about how their actions affected members of their flocks. Even these distinguished leaders are presented almost exclusively in their official roles. They come through to us as names and titles, not as very human personalities taking heroic risks or making accommodations. Their fears and hopes as private persons seldom, if ever, enter the story.

To cite but one instance of how too rizid a reliance upon documentation can reduce the impact of the struggle, there is the distressingly brief reference to Max Josef Metzger. Helmreich carefully reproduces the invoice of "death expenses" imposed by the authorities upon Metzger's religious order following his execution and cremation; but, apart from the mere statement that he was punished for writing a letter to a Swedish bishop asking him to mediate peace (not strictly correct, incidentally), there is no further indication of this particular martyr's extensive activity in the pre-Hitler Catholic peace movement, no acknowledgment of the lack of understanding on the part of his bishop, not even any reference to his early and significant contributions to the ecumenism that Helmreich counts as one of the major postwar benefits of the Naziyears. Metzger is at least mentioned, unlike Franziskus Stratmann, Edith Stein, Sigmund-Schultze, and others who carried at least as much of the battle with the Naris as the ecclesiastical officials issuing their formal state-

This failing, if such it is, relates more to Helmreich's objective than to the way he has carried it out. Helmreich his written his book, and it is very good indeed. What is urgently needed now is for someone to write a quite different history of the struggle from the perspective of the ordinary believer. Perhaps the very thoroughness of the pre-

F Rizvi

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