

Review

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practised by the German geologist and archaeologist with their *Norfolkium*, *Magdalenium* etc. or of the specialization of the suffix *-ig* by the chemist, e.g. *schweflige Säure* (sulphurous acid, against *Schwefelsäure*, sulphuric acid). And when shall we see a comprehensive survey of the difference in function between *-al* and *-ell* (*real*, *reell*; *original* etc.)? Finally a short résumé of the results of the investigation, indicating what 'formantia' are really alive and vigorous to-day, might conceivably add further value to a work, which is already so full of interesting details.

W. E. COLLINSON.

LIVERPOOL.

*Gottfried Kellers Leben, Briefe und Tagebücher.* Von EMIL ERMATINGER. 3 Bände. Stuttgart: J. G. Cotta. 1920. 8vo. Vol. I, xii + 677 pp.; Vol. II, 531 pp.; Vol. III, 602 pp. 67 M. 50.

In recent years a large number of excellent monographs have appeared on the subject of Gottfried Keller's works. It was hence highly desirable that Bächtold's biography should be brought up to date. Instead of leaving his predecessor's work intact and adding copious notes or appendices, Prof. Ermatinger adopted the course of re-modelling the whole book, and expanding it to three times its original size. It was a method fraught with many dangers. Bächtold's work was the standard life of Keller, written by a man who knew him intimately. It presented the poet's personality to us from a definite point of view, in a style which had real literary merit. Rightly recognizing this, Prof. Ermatinger incorporated the greater part of Bächtold's text in his own work, thus preserving much masterly criticism and many a felicitous phrase. Unfortunately the added portions have altered the whole character of the book. Prof. Ermatinger's main purpose was to investigate Gottfried Keller's philosophical, religious, and political convictions, and to define his place in German literature as a novelist and lyric poet. He has devoted to this task many years of work. However, his canons of literary criticism are radically different from those of Bächtold. On several occasions he expressly draws our attention to such differences of opinion, and once even attacks Bächtold with undue severity (pp. 679 seq.). It is rather strange that the man who wrote the finest passages in the book should only be referred to in the third person ('Bächtold erzählt'; 'Bächtold berichtet'; 'nach Bächtold') and that Bächtold's biography should be included (p. 530) in the work.

Prof. Ermatinger has made a careful study of certain literary and philosophical questions. He speaks of Hegel and Feuerbach with the authority of a specialist. But he is not free from the shortcomings of a mere specialist. He is apt to lose his sense of proportion and become lost in detail. His lengthy account of Koller's defraudations (635-7) is excellent local history, but of no interest to a larger public. We do not want to know the names of every petty demagogue who strove for political power in 1867. Instead of selecting a few salient traits to characterize the chief persons with whom Keller came into contact Prof. Ermatinger

inserts a small biography, which is so evidently an interpolation, and would be more in its place in an encyclopædia. There are unnecessary repetitions (Ursula's bad housekeeping is mentioned three times: pp. 13, 429, 525; the friendship with Storm should be dealt with on p. 565, and not on p. 539).

Prof. Ermatinger's system of classification is too artificial, his analogies vague or misleading. Thus he elaborates a parallel between the spirit of the age in 1770 and that of 1840. He contends that both dates mark a change from rationalism to realism, both in philosophy and literature. The flaw in the argument is obvious. There was no movement in 1840 which corresponded to the 'Sturm und Drang'; neither 'Jungdeutschland' nor 'Heimatkunst' could be thus described. The only resemblance we can see is of quite a general character; it might be termed in Bergsonian phrase: the conflict between creative evolution and tradition or inertia. This struggle recurs every generation.

The growth of scientific accuracy in nineteenth-century historical fiction he attributes solely to development of historical science. Alexis, Hauff, and Scheffel are all characterized, but Scott's name is not even mentioned. Surely a word might have been added about the rise of philology. It was Scott and Grimm and not Ranke who made *Ekkehard* possible.

It is possible to do full justice to Keller without depreciating other writers. Prof. Ermatinger treats the 'Münchener Kreis' very patronizingly (613 seq.); he cannot forgive Mörike for being a mere lyric poet ('Die aktuellen Probleme der Zeit, vor denen Mörike sich scheu verkriecht,' p. 139); and considers it a fault in Hölderlin that he was a romanticist (p. 303). Leuthold, he says, lacks personality (p. 139).

We admire Keller for what he was, rather than for what he was not. It is a mistake to see in him a consistent philosopher. It is hard to believe that he disapproved of Lange because the latter was not sufficiently logical and because he committed the grievous error of combining Hegel and Schleiermacher (p. 308). 'Ein Leben, dem nichts Menschliches fremd war' scarcely applies to Keller. Nor could we say that *Die Leute von Seldwyla* stands 'zwischen Romantik und Realismus und über beiden.' If it be true that in Keller's eyes everything that is natural is moral, he was a very poor philosopher. It is, finally, scarcely credible that Heinrich Lee's three loves, Anna, Judith, and Dortchen Schönfund were really inspired by Hegel's thesis, antithesis, and synthesis.

JAMES M. CLARK.

GLASGOW.

*The Position of the 'Roode en Witte Roos' in the Saga of King Richard III.* By OSCAR J. CAMPBELL (Univ. of Wisconsin Studies in Lang. and Lit., v). Madison: Univ. of Wisconsin. 8vo. 169 pp. 50 cents.

In this volume Professor Campbell has not only given us a careful edition of L. van den Bosch's 'blyeindent treurspel,' but also a prose translation of it which is entirely reliable. In his Introduction he is