Medieval drama is represented in our list by W. Lipphardt, who carefully examines the evolution and style of the *Marienklage*. This is closely related to the Passion Play and is lyrical rather than dramatic in inspiration, since the sufferings of the Virgin at the Cross form the central theme. It did not grow out of the liturgy and hence offered more scope for original and imaginative treatment. Scholars will be interested to note that Stammler’s invaluable *Verfasserlexikon des deutschen Mittelalters* has now reached Johann von Viktring.

**GERMAN LITERATURE FROM 1500 TO 1740**

By MARY BEARE

*General Histories of Literature*

The Bibliographisches Institut has published the fifth edition of Vogt and Koch’s History of Literature, revised and provided with an up-to-date bibliography by Willi Koch. While Friedrich Vogt’s text has been used as it was for the fifth section of the first volume, ‘Vom Mittelalter zur Neuzeit,’ the concluding section, ‘Die Literatur im Zeitalter des Barock,’ is completely new. Here Willi Koch shows his acquaintance with the most recent researches in the Baroque field but scrupulously avoids any classification of literary phenomena according to the sociological, philosophical, economic and political conditions which control them. So complete is the bibliography for the seventeenth century that it is almost impossible to record an omission. Whereas Koch is mainly concerned with the literary personality and the genre, Günther Müller endeavours to relate the literature of the period from 1270 to 1700 to its religious and intellectual background of mysticism and nominalism. In the first chapter the mystic Skutella, ‘Beiträge zur handschriftlichen Überlieferung Meister Eckharts’ (*ZDA*, lxxi, 1934).—T. Schneider, *Der intellektuelle Wortschatz Meister Eckharts*, Berlin, Junker und Dünnhaupt, 1935 (Neue deutsche Forschungen, Bd. xiv), Diss. Münster.—K. Weiss, ‘Der heutige Stand der Eckhartforschung’ (*Christentum und Wissen*, Jg. x, 1935).

31 *BGDSL*, lviii, 1934.


2 *Deutsches Dichten u. Denken vom Mittelalter zur Neuzeit. Literaturperspektiven von 1270 bis 1700* (Göschen, 1886), Leipzig, 1934.
undercurrent of thought is followed throughout four centuries from Eckhart to Leibniz. Of especial interest and likely to cause some controversy is the discussion of the philosophy of Leibniz where the emphasis is laid upon his ‘mystisches Seinsvertrauen’ and his ‘berührlliche Schau der Einheit, in der alles zusammenge­faltet ist’. Even his optimism is shown to be dependent upon mystic idealism. The second chapter stresses the importance for sixteenth-century literature of a ‘Nominalismus der Lebens­führung’, while a third chapter traces the development of poetry from the Volkslied of pre-Reformation times and the prose elegy Der Ackermann aus Böhmen to the drama, lyric and epic of the Baroque period. Though the book is stimulating, the argument is often difficult to follow, mainly because of the abstruse language and the abandonment of chronological sequence.

**Humanism and the Reformation**

One of the most valuable contributions to the history of humanism in Germany is the correspondence of Konrad Celtis³ edited for the first time by Hans Rupprich. The collection, consisting of 359 letters, is admirably equipped with references and notes. In the series ‘Deutsche Literatur in Entwicklungs­reihen’,⁴ Rupprich has also published a large selection of texts illustrative of the main tendencies of the humanistic movement, all of which are clearly analysed in a carefully written introduction. The writer insists upon the national side of humanistic activities, though he does not underestimate their cosmopolitan character. Thus extracts are included from such representatives of the national movement as Jakob Wimpheling, Konrad Celtis, Pirckheimer, Peutinger and Beatus Rhenanus. Rudolf Kom­mosz has written an illuminating study⁵ of the relation of Sebastian Franck’s mystic spirituality to the more intellectual and rationalistic philosophy of Erasmus.

Considerable attention has been paid to the Reformation

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