

record of events and a careful analysis of the works, but his deep sympathy with his subject is manifest on every page and he is acutely sensitive to criticism—even the criticism of the judicious on books which cannot be flawless.

To take Schweitzer's work first. It is extensive, but far from superficial; above all, it is important. His work on Bach is a classic; his studies of the philosophy of civilisation have the greatest value for the student because they are based on both deep learning and a contact with life quite unusual in an intellectual; and no Christian apologist can neglect his eschatological interpretation of the Gospel message. But it has to be admitted that the weakness of this last contribution is due largely to the simplicity of approach. To get behind the mass of interpretations to the essential and primitive significance of the Gospels is an excellent aim and Schweitzer has done much to refute the late nineteenth century Liberal views. But the simplicity of the Gospels conceals the turbulence and complexity of another civilisation than ours and the outlook of men formed by what was humanly speaking the most highly developed religion of ancient times: the views of saints and sages, if not of the latter-day Liberals, will help us to understand that outlook, recognise the reality of Palestine in the first century, and appreciate better the personality whom they also loved and sought to know. Schweitzer's whole achievements in letters as distinct from life is strikingly consistent with his early struggle to interpret Kant from the Kantian writings themselves, when he was cut off temporarily from the commentators: it was—as it must be with so penetrating a mind—a notable success, but we would have learned much more about Kant if Schweitzer had studied more deeply the work of other interpreters and then persisted in a specialised investigation.

In that case we should have lost something of immeasurably greater value: the noble example of a life based on the Gospel simplicity. The equipment of learning is still necessary to present accurately the life and significance of Christ for others; to grasp it for oneself only simplicity of heart is required. The theory of 'Reverence for Life' may be debated; that is because, for all its importance and masterly development, it is the halting expression of a swift and true devotion. For the more perfect expression of that devotion we turn to the entirely worthy account in these pages of the self-sacrifice and love which made a first-class theologian and musician abandon the rewards of learning and art to spend his life in healing those who knew nothing of either.

EDWARD QUINN

SOCIOLOGY

MARX ET PROUDHON: *Leurs rapports personnels, 1844-1847*. By Pierre Hauptmann. (Economie et Humanisme, Paris; n.p.)

The contrast between the German and the French Socialists is an obvious one and has often been discussed. But M. Hauptmann helps us to understand their respective positions a little better in

this account of their meetings and correspondence (including some hitherto unpublished documents) down to the break after the publication of *La Misère de la Philosophie*. After 1848 there was silence: not surprisingly, thinks the author, since Proudhon could hardly be expected to draw attention to his younger opponent in a country where the latter was still hardly known and where there were more immediately formidable adversaries. We may be grateful also for the reminder: 'Ne confondons pas les siècles. . . . En 1848 les perspectives du socialisme étaient *entièrement différentes* de celles du 20e siècle'.
E. Q.

O TERRE ENFIN LIBRE! By H.-C. Desroches. (Economie et Humanisme, Paris, n.p.)

These meditations are not only expressive of the many aspects of the fact of the divine-human relation; they suggest its very rhythm. The essential goodness of creation, the excellence of the Creator, the mysterious tendencies of nature and their crowning by grace, are presented dynamically in their concrete evidences and illuminated by the testimony of the Scriptures, the thoughts of saints and sages, and the flashes of insight of the author himself. Devout, enthusiastic in the presence of the signs of God's love, he is eager to share his appreciation and joy in these things; but always his thought is disciplined and his expression finished. A good example of his approach is the chapter on the priesthood: beginning with a mutual act of self-giving, it is perfected by union with Christ in the distribution of his body to the faithful and continued in all the works of the priesthood, which are so many acts of self-giving in the giving of God; the priesthood is 'l'intimité du Christ dans l'Aventure du Peuple de Dieu'. But the whole book is an appeal to rediscover in God the grandeur, not of this calling alone, but of all our callings.
E. Q.

HUMAN NATURE: The Marxian View. By Vernon Venable. (Dennis Dobson; 10s. 6d.)

Professor Venable's book is a serious contribution to contemporary social thought, and is worth careful study. It is true that no exposition of the doctrines of Karl Marx can replace the importance of reading Marx for yourself. But it is also true that we needed a comprehensive analysis of the Marxian view of human nature in relation to historical process and existing social conditions. This Professor Venable has given us in a work of two hundred-odd pages remarkable for their scope and lucidity. Marx released the 19th century from the domination of the classical political economy. He also upset much of the *media axiomata* of the established 'natural law' school, and was in consequence considerably more than a mere economist. Marx taught that humankind 'consciously or unconsciously derives its moral ideas in the last resort from the practical