

fort and encouragement for him: Goethe was 'the man who always understood'. It is clear that in many respects Dr Schweitzer is the same kind of man as his great compatriot. With both, practical work and intellectual work go side by side. That Faust and Wilhelm Meister end their careers by devoting themselves to the service of their fellowmen is a fact of profound significance to one who has devoted his life to conducting a hospital in the tropics. *Goethe's Message for our Time* Dr Schweitzer sees in his proclamation of 'real and noble individual humanity' to an age in which the independence of the individual is everywhere attacked. Most of us, unfortunately, will never enjoy the opportunities of self-development which Goethe had. Dr Schweitzer's little book concludes with the interesting suggestion that if Goethe had formulated a philosophical system he might have 'contributed to prevent European thought, after failure of speculative philosophy, from finding itself so helpless in face of the natural sciences'.

S. A. H. WEETMAN.

UNSERE SORGE DER MENSCH and DER UNSTERBLICHE MENSCH. Both by A. Döblin. (Verlag Karl Alber, Munich; n.p.)

While no one could doubt the sincerity and the fundamentally Christian inspiration of these books, they are very heavy going for the English reader. Something inside him revolts at a sentence which runs—if runs is the correct word: 'So bleiben wir schliesslich, was wir jetzt sind, geschrumpft, geschunden, geduckt, gedrückt, gerupft, lahm und krumm'. In the second of these books this unmitigated heaviness becomes even more oppressive, because it contains almost three hundred pages of what is supposed to be a dialogue between a wise old man and a youthful sceptic. The wisdom of age proves itself in the end for the simple reason that the old man is not asked the questions which the younger generation is, in fact, worried about. To one of that generation the conversation merely reveals the terrifying gulf which lies between us. Furthermore, the sustained seriousness of it all leads one to wonder whether Döblin might have done well to point out to this weary age that man's immortality is bound up with the truth that he is a 'playing animal'; whether theologians as a whole would be prepared to defend the opinion that cricket is played in heaven or not, the ring of clerical collars around so many cricket fields suggests that a considerable consensus of opinion is in favour of it.

DONALD NICHOLL.

PHILOSOPHISCHES WORTERBUCH. Edited by W. Brugger, S.J., in co-operation with the Professors at Berchman-Kolleg, Pullach, Munich. (Herder, Vienna, 1948; n.p.)

Only constant usage enables one to give an accurate estimate of the value of a Philosophical Dictionary, but the worth of this present one is almost guaranteed by the very names of its contributors. Frs Brugger, de Vries, von Nell-Brunning, the late Fr Lotz, are but four of the seventeen philosophers who have written

articles for the work, the whole of which is a witness to the staying power of that strong body of men the Jesuits. For it can surely have involved no mean strain upon their minds to have carried on with the preparation of this volume when some of their brightest and best, such as the late Fr Delp, were suffering at the hands of the Nazis. Despite all the disillusionment of the post-war world, this publication shows that the dawn was not entirely illusory.

The main contents of the Dictionary are 436 pages of articles on the most frequent philosophical concepts and the leading philosophical schools, and 75 pages devoted to sketching the history of philosophy. It also supplies the usual apparatus of bibliography along with a very full Index. At the foot of each article is a short list of books indicating where further reading may be found; for English readers with a knowledge of German these lists constitute one of the book's most valuable features.

Since a second edition, as well as translations, is being planned it may be useful to make one or two suggestions. A certain lack of liaison has resulted in Socrates being given a different birth-date in the history from the one attributed to him in the article 'Sokratik'. The position accorded to Gerson in the history, which is the conventional one, needs to be altered in view of the Abbé Combes's researches. No adequate idea of Whitehead's work could be gathered from the two books of his which are cited. One can scarcely feel happy about the names taken to represent neo-scholasticism in this country; perhaps if Fr Hawkins were somewhat more pretentious his writings might be given the respect which they deserve.

DONALD NICHOLL.

DIE NEUE LATEINISCHE PSALMENERSETZUNG. By Augustin Bea, S.J. (Herder, Freiburg-im-Breisgau; 6.50DM.)

This is a translation from the Italian on the origin of the new psalter, with certain additions particularly intended for German readers who were largely cut off from the rest of the world when the new Latin version appeared.

RELIGION ALS GANZHEIT. By Friedrich von Hügel. (Patmos Verlag, Düsseldorf; n.p.)

This is a translation of a selection from the chief works of Baron von Hügel by Dr Maria Schlüter-Hermkes. The translator adds a very complete study of the personality and thought of the Baron.

VON DER FREIHEIT DER KINDER GOTTES. By Richard Egenter. (Herder, Freiburg-im-Breisgau; 9DM.)

As is to be expected in a German work, this is an exhaustive study of Christian freedom; it is also unusually lively and readable. Genuine freedom is shown to be misunderstood precisely because it is so greatly superior to what most men take for freedom. And though exhaustive the book is concise. An excellent summary of the implications of freedom-creating truth, but far too expensive unfortunately for those Germans who would most profit by its study.