

in animals: the fact that physical love-making is meant to be a creative *element* in the total process of *growth* whereby two body-spirits become one?

It must be added that the author's argument sometimes stops short just where concrete illustration is most needed. Golden principles are not always a proper substitute for brass tacks. There are excellent remarks on the subject of false modesty; and to say that modesty is a mixture of reverence and frankness is true and necessary; but what exactly is that going to mean in terms of word and action, what effect is it to have on passion and laughter and play? Again, it is true and valuable to point out that there is likely to be a 'short transition period' before the modesty of the unmarried girl can become happily established as the modesty of the married woman; but how ought this often immensely important fact to influence the behaviour of the man? The psychology of sex is as important as the physiology.

It is a great pity that a book in which there is so much that is sound and constructive should be hampered by these disabilities. The need of widespread knowledge of the catholic theology of marriage in its creative fullness can hardly be exaggerated; but on the other hand there are few subjects in regard to which an unattractive presentation of the theology is more likely to do harm.

GERALD VANN, O.P.

ALBERT SCHWEITZER. His work and his philosophy. By Oskar Kraus. (A. and C. Black; 6s.)

This book was published in Prague in 1925 and now appears for the first time in an English translation, with an introduction by Dr. A. D. Lindsey. The author was formerly professor of philosophy in the university of Prague. After his internment in a concentration camp, he escaped to this country, and has since died.

Schweitzer was philosopher, theologian, musician, and doctor. This estimate of his work conveys a vivid impression of a great personality, and of what Prof. Kraus calls 'the unparalleled greatness' of his life and character. This appreciation is the more remarkable in that they disagree fundamentally in their theological and philosophical principles. His significance, says Prof. Kraus, lies less in his theoretical metaphysics than in his practical ethics. Though considerable space is devoted to controverting his Kantian and Protestant views, the book is in the main a character study of an ethical personality and a philosophical mystic.

Schweitzer was a professor in the Strasburg University. He was known throughout Germany as the greatest exponent of Bach on the organ. He was the author of a famous biography of Bach, and had written some theological and philosophical works, of which the best known are *The Quest of the Historical Jesus*, *Paul and his Interpreters*, *Civilisation and Ethics*, *Christianity and the Religions of the World*. These have all been translated into English. 'While still a

student,' he tells us in his Autobiography, 'I resolved to devote my life until I was thirty to my pastoral work, to science, and to music, and to dedicate the rest of my life to the service of my fellowmen.' 'He who has been blessed above his fellows with the good things of life must give the same measure of life to others.' With this end in view he studied medicine, and took a medical degree. He abandoned all his beloved activities, his university work, and his music, and began a new life as a doctor in equatorial Africa, among the sufferers from leprosy and sleeping sickness. He tells us of this life in his books *On the Edge of the Primeval Forest*, and in *My Life and Thought*. He hoped also to complete his studies on St. Paul in the tranquility of the jungle. 'From my youth onwards,' he tells us, 'I have felt certain that all thought which thinks itself out to an issue ends in mysticism. In the stillness of the primeval forests of Africa I have been able to work out this thought and give it expression.'

From boyhood he was torn between pity for the sufferings of the world, and the consciousness of his own happiness, between pantheism and theism, between rationalism and mysticism. He distrusted the power of reason to provide an answer to the riddles of the universe, and trusted all the more in the power of the will. The will is the strongest force in his spiritual life. He draws no sharp distinction between religious and philosophic thought. 'By my affirmative attitude towards life and the universe,' he says, 'my existence joins in pursuing the aims of the mysterious universal will of which I am a manifestation.'

Prof. Kraus finds it remarkable that the personality of our Lord should have influenced Schweitzer so profoundly, since it was so remote from his rationalism and all his ideas in regard to the universe. It is clear from all his writings, and from his life, that the personality of our Lord was the shaping influence of his life and character. His conception, which was strangely limited, denying as it did the divinity of Christ, yet had the power to call forth in him all the forces of pity and self-sacrifice, which inspired his whole life. The life to which he devoted himself he regarded also as a work of atonement. The final aim of civilisation for him is the spiritual and intellectual perfection of the individual.

Schweitzer's sociological teaching has especial significance for us at the present time, for he stresses the vital importance of transcending boundaries between races and nations.

MARGRIETA BEER.

THIS PLOT OF EARTH: A GARDENER'S CHRONICLE. By H. J. Massingham. (Collins; 12s. 6d.)

In turning from farm to garden Mr. Massingham does not narrow his vision but throws more sharply into relief the general principles which make for wise husbandry, whether of land or life. For gardening is not merely farming in miniature. The fork or spade is not a small plough but a more precise instrument than the