

state is but the servant of the parent. The Peckham Experiment supports the traditional attitude of the Church for reasons less abstract and more proximate, namely that the family is the biological unit of society. But note the moderation of the thesis as proposed in the book: 'We do not suggest that the child should have only what the parents have to give him, but that all foreign substances and experiences should initially be tempered by the family mechanism. The implication of this is that the family should move in an ever widening circle of experience in which parents and child develop together' (p. 189).

The same points could be made about the other observations given here. Modern laxity in marriage ideals, promiscuous intercourse, trial marriage, etc., have been condemned by traditional theology and philosophy on the ground that they were against the natural law. Now the pioneers of the Peckham Experiment tell us that courtship is a process by which a man and a woman are learning step by step to function mutually as a unity. If this is so, they say, then biologically speaking such modern experiments are dangerous. This constant support of tradition in the name of biology is of considerable significance to-day and surely one of the greatest lessons the Experiment has to teach.

DANIEL WOOLGAR, O.P.

LIFE TOGETHER. By Wingfield Hope. (Sheed and Ward; 6s.)

If we try to state the catholic theology of marriage to modern readers, especially the young, we have to remember that they will inevitably contrast it, consciously or unconsciously, with the romanticized passion of contemporary press and cinema. We have to show them the folly and unreality of romanticizing human relationships, yes; but we also have to try to show them the real greatness of human love as a greatness of which this commercialized glamour is in fact a thin and sickly counterfeit. This book has much that is admirable in it, sound sense and excellent advice; but one can too easily imagine the youthful reader turning with a sigh of relief to less worthy but more engaging treatments of similar themes. In the first place it is laborious reading: diffuse, repetitive, not lacking in clichés, sometimes arch and often plodding. You find sentences like: 'We must therefore at once ask ourselves: is a strong emotional attraction between bridegroom and bride necessarily out of place in the christian pattern?' The answer of course is an immediate no; but surely only a dead oyster would fail to resent the way the question is put. And in a book which sets out to describe the 'pattern' or ideal (even though it also deals, as it must, with the failures), are we to have physical love labelled 'the marriage debt?' Again, the treatment of sex is sound and useful as far as it goes but where is the emphasis on the central fact, which even naturally speaking makes sex in man essentially different from sex

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