

traditional school with even reading and writing taught from the catechism. Questions about the unity and trinity of God were thought academic, apparently even to doctors of theology subscribing to Gallicanism, the effect obviously of Rousseau's campaign for the 'naturalisation' of the Gospel. What Fénélon described as the core of Christian instruction—the teaching of Jesus expected in the Old Testament and reigning in the New—and which is the classical formula of all such work, was insufficiently practised.

A new stress was laid on reason in religion (a typical apologist uses the *je pense, donc je suis* proof), and later, following Rousseau, on feeling. There was nobody of the standing even of Chateaubriand in the intellectual fight with Voltaire: and when feeling was adopted, it was over-adopted. The interesting point is made that concrete methods in catechetics, dominant in the Middle Ages, were discarded before the abstract prejudices of the Deists: there followed an over-theoretical bias that still vitiates our methods. One might go further and see in these disastrously segregated ways of thinking and feeling the root conflict within the European tradition, and in the lack of constructive dialogue between the two parties, religious and deist, the root reason why men lost those meeting places of the mind characteristic of a culture at one with itself. The de-internationalisation of the university colleges, such as the Collège des Jacobins, helped to promote a separation that started in the late Middle Ages. (The Enlightened had their own contacts: Richardson influenced Rousseau and Rousseau Kant). The force of religious example failed, if the Archbishop is at all typical, and there was no contemporary Monsieur Vincent to win over Voltaire.

What, one asks, had happened to the catechist societies that were everywhere in the 17th century? Were there no equivalents of the provincial *cabinets des lectures* and local academies? The Oratorians had begun to teach science, but new catechists like the Marists, and new preaching methods, like Lacordaire's, had to wait till after 1815.

This statement of Duvoisin's Mr Elwell finds refreshing and startling—and it is certainly startling: *Le dogme d'une autre vie est un des fondamentaux de la politique: sa vérité prouvée par son utilité.*

JOHN DURKAN

ALBERT SCHWEITZER. By George Seaver. (Black; 18s.)

The reason why Albert Schweitzer is so outstanding a figure of our age—and would be in any other age—is undoubtedly the perfect simplicity with which he approaches what is obviously good and true. It is the kind of simplicity which always succeeds in life and which greatly contributes to success in learning. This book is a splendid record of the eminent successes in both spheres of this modest and heroic Alsatian.

Not the least evidence of his greatness is the *pietas* he has inspired in his biographer. Mr Seaver is objective, giving a full and exact

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