

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