Reverence for life in the career of Albert Schweitzer.

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REVERENCE FOR LIFE IN THE
CAREER OF ALBERT SCHWEITZER

by

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# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Chapter</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. INTRODUCTION</td>
</tr>
<tr>
<td>1. The Problem of the Dissertation.</td>
</tr>
<tr>
<td>2. The Concept of Reverence for Life.</td>
</tr>
<tr>
<td>3. Limitations of the Study</td>
</tr>
<tr>
<td>4. Previous Research in the Field</td>
</tr>
<tr>
<td>5. The Procedure to be Followed</td>
</tr>
<tr>
<td>II. ALBERT SCHWEITZER'S QUEST FOR FULFILLMENT THROUGH CHILDHOOD AND YOUTH: 1875-1893</td>
</tr>
<tr>
<td>1. Childhood Experiences</td>
</tr>
<tr>
<td>i. Infancy at Kaysersberg and Gunsbach</td>
</tr>
<tr>
<td>ii. Early childhood in Gunsbach, Munster and Mulhausen</td>
</tr>
<tr>
<td>2. Early Reverence for Parents</td>
</tr>
<tr>
<td>i. Relationship to Mother</td>
</tr>
<tr>
<td>ii. Relationship to Father</td>
</tr>
<tr>
<td>3. Reverence for Animal Life</td>
</tr>
<tr>
<td>4. Reverence for God through Music</td>
</tr>
<tr>
<td>5. Summary of Schweitzer's Quest for Fulfillment through Childhood and Youth</td>
</tr>
<tr>
<td>III. ALBERT SCHWEITZER'S PROGRESSIVE EXPERIENTIAL AWARENESS OF REVERENCE FOR LIFE</td>
</tr>
<tr>
<td>1. At the University of Strassburg: 1893-1912.</td>
</tr>
<tr>
<td>i. Student in Theology and Philosophy</td>
</tr>
<tr>
<td>ii. Professor and Principal</td>
</tr>
<tr>
<td>iii. Student in Medicine</td>
</tr>
</tbody>
</table>
2. Reverence for the Kingdom of God through Jesus  
3. Reverence for Ethics through Goethe.  
4. Mystical Reverence through Paul.  
5. Reverence for Suffering Humanity through Medicine.  

IV. PSYCHOLOGICAL IMPLICATIONS OF REVERENCE FOR LIFE THROUGH EXPOSURE TO NEEDS OF SUFFERING HUMANITY

1. First African Adventure.  
2. The Meaning of Reverence for Life.  
3. World War I.  
   i. Prisoner of War  
   ii. Alsace and Strassburg  
   iii. Return to Africa.  
   i. Physical.  
   ii. Educational.  
   iii. Spiritual.  
5. Summary of Psychological Implications of Reverence for Life through Exposure to Needs of Suffering Humanity.

V. EVIDENCES OF THE CONFLICTUAL STRUGGLE

1. Europe: 1927-1929  
   i. Lectures and Concert Tours.  
   ii. Goethe Prize in Europe.  
   i. Autobiography: Out of My Life and Thought  
   ii. Other Writings.
3. Europe: 1932-1933 ........................................ 116
5. Europe: 1934-1935 ........................................ 150
   i. Hibbert Lectures at Oxford ........................... 150
   ii. Gifford Lectures at Edinburgh ....................... 153
7. Europe: 1935-1937 ....................................... 156
   i. Lectures and Concerts ................................ 156
   ii. Recordings and Writings ............................. 157
8. Sixth Sojourn in Africa: 1937-1939 ....................... 158
9. The Problem of Renunciation ............................ 160
10. Summary of the Evidences of the Conflictual Struggle . 162

VI. SCHWEITZER'S SYNTHESIS OF INTERACTING TENDENCIES THROUGH REVERENCE FOR LIFE
1. Schweitzer's Frustration During the War Years .......... 165
2. The Goethe Festival in America .......................... 174
3. The Leper Village ....................................... 177
   i. Staff Personnel ..................................... 177
   ii. The Physical Aspects ................................ 179
4. The Nobel Peace Prize ................................... 183
5. The Meaning of Conflict ................................ 186
6. The Rooting of the Elemental in Schweitzer's
   African Experience ...................................... 189
7. Summary of Schweitzer's Synthesis of Interacting
   Tendencies through Reverence for Life ................ 191
VII. MOVING TOWARD ULTIMATE PERSPECTIVES

1. Crucial Decisions ........................................ 195
2. Controversial Issues .................................... 201
   i. Devotion to Jesus ..................................... 201
   ii. Nature of Life ....................................... 203
   iii. Ethics and Civilization ............................ 206
   iv. Optimistic Ethical Weltanschauung .............. 207
   v. Duality of Life and Thought ......................... 210
3. The Culmination of the Struggle ....................... 214
4. Remaining Questions .................................... 218
5. Summary .................................................. 222

VIII. SUMMARY AND CONCLUSIONS

1. Summary .................................................. 226
2. Conclusions .............................................. 232

WRITINGS OF ALBERT SCHWEITZER ......................... 238

BIBLIOGRAPHY .............................................. 246

ABSTRACT .................................................. 254

AUTOBIOGRAPHY ............................................. 260

APPENDIX

   i. Goethe Memorial Address .............................. 262
   ii. The Problem of Peace in the World Today ......... 269
   iii. A Meditation on the World ........................ 281
   iv. Biographical Data as Compiled by Charles R. Joy 283
CHAPTER I

INTRODUCTION

1. The Problem of the Dissertation

When Albert Schweitzer in 1905 announced to a few close friends that he was renouncing his careers in music, philosophy, and theology in order that he might devote himself to the study of medicine and eventually go to French Equatorial Africa, the friends asked the immediate question "Why?" Why would so gifted an organist, New Testament scholar, and promising philosopher want to renounce, at the age of thirty, increasing status and acclaim? What motivated Albert Schweitzer to make this decision? Was it sudden or gradual?

Basic questions which must be raised include the following: Why is reverence for life important to Schweitzer? What religious value does it have? What religious meaning does it hold? What were the religious experiences in Schweitzer's youth which led him to his position of renunciation and later to his clear enunciation of reverence for life?

The problem of the dissertation is to learn what "Reverence for Life" means in the life and work of Schweitzer from a psychological point of view.
2. The Concept of Reverence for Life

James Martineau defines reverence as "recognition of transcendent goodness." In the highest instance it proves to be identical with devotion to God.

Newman held that "no one really loves another who does not feel a certain reverence towards him."  

Webster's New International Dictionary defines reverence as "profound respect mingled with love and awe, as for a holy being or place or an exalted thing."  

Synonyms given for reverence include "veneration, awe, dread, adoration and worship. Reverence is a strong sentiment of respect and esteem, sometimes with a trace of fear."  

A penetrating analysis of religion has been undertaken by Rudolf Otto in Das Heilige. The idea of the holy is akin to the concept of reverence as perceived by Schweitzer. To Otto religious experience is a profoundly emotional experience of encounter with the Wholly Other, which gives rise to a complex of emotions he calls the numinous. He subdivides this numinous sentiment into a complex of interrelated feelings, such as: awe, overpoweringness, mystery, energy or urgency, and fascination. These feelings enable one to comprehend non-rationally the Wholly Other as a mystery ineffable and sublime which defies verbal description.

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2 Ibid., v. 753.
3 Webster's New International Dictionary, p. 2132.
4 Ibid.
To what extent will this view of the holy coincide with Schweitzer's theory of reverence? There is a common core of agreement when Otto uses numinous and Schweitzer would use the Kantian language of "idea or concept that cannot be unfolded or explicated." The holy and reverential in life are profound experiences of the sublimity that arises in the sense of standing in the presence of God as ultimate value. This moves in the realm of feeling, yet with recognition of transcendent Being to both Otto and Schweitzer.

Schweitzer would agree with Otto that mysterium tremendum includes in reverence elements of awe, overpoweringness, energy in relation to the Wholly Other. It is more than Schleiermacher's "feeling of dependence" as Otto and Schweitzer would agree there is an intuition of encounter with One who holds us accountable to respond. Otto states that mysticism "is the stressing to a very high degree, indeed the over-stressing, of the non-rational or supra-rational elements in religion; and it is only intelligible when so understood."2

Rudolf Otto says of mysticism that "it shows its preponderance of its non-rational elements and an over-stressing of them in respect to the 'overabounding' aspect of the 'numen.'"3 Further he points out that a mystical coloring is acquired by a type of religious experience if it shows an inclination to mysticism. He holds that Christianity since St. Paul and St. John is not mysticism but rather religion with a mystical coloring.4

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2 Ibid., p. 22.
3 Ibid., p. 88.
4 Ibid.
All mysticism is an immediate awareness not to be contained in words which reveals a sense of confrontation with transcendent Reality. However, Otto argues that identification or merging into Being is not to lose the sense of meeting a Wholly Other. It must be "identification with the Something that is at once absolutely supreme in power and reality and wholly non-rational."¹

Schweitzer would seem to mean that all life is a revelation of ultimate Being. It is not by turning away from life that we meet God, but in reverence for life that we come into His presence. Otto accents the non-rational and non-ethical in the mystery of the Holy. Schweitzer agrees that Reverence is beyond reason to contain, yet he uses reason to shape this reverence into a philosophy. To him reverence is distinctly ethical in showing our responsibility to cherish and serve all life.

When Schweitzer states that "he wills-to-live in a world that wills-to-live" he is not stating some obtuse obscurantism; rather he is sharply defining what he experiences through attitude and sentiment toward all life that surrounds his life. Just as he wills to live a life so is this true for other life which desires to live. Existence is difficult to maintain for all life. Schweitzer desires to be a part of life-affirmation which is giving, loving, helping, growing, healing, seeking fulfillment of potentialities. Life is myriad and complex. Schweitzer desired to alleviate, not aggravate pain and suffering.

¹Ibid., p. 22.
His concept of reverence is more than simply protecting life, for it is embodied in a will-to-love which enhances life with trust and mutual goodwill wherever life is lived. Out of this love emanates reverence for life, which is the manifestation of God's creativity and His love. Because life is an expression of God's love, Schweitzer therefore expresses love to all life about him which wills not to die but to live.

The concept of "Reverence for Life" in the thought of Schweitzer emerged out of a synthesis of philosophy and ethics in his fortieth year. He maintained that all he had learned from philosophy about ethics left him "in the lurch."\(^1\)

In September, 1915, he was called from Cape Lopez, French Equatorial Africa, where he and his wife were staying due to her health, to visit the ill wife of a missionary one hundred sixty miles upstream on the Ogowe River. He was unable to find any transportation except a small, overladen river barge, which laboriously made its way by finding its channel through the receding river. Schweitzer wrote concerning this experience:

Lost in thought, I sat on the deck of the barge, struggling to find the elementary and universal conception of the ethical which I had not discovered in any philosophy. Sheet after sheet I covered with disconnected sentences, merely to keep myself at the problem. Late on the third day at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase, "Reverence for Life." The iron door had yielded: the path in the thicket had become visible. Now I had found my way to the idea in which world- and life-affirmation and ethics are contained side by side.\(^2\)

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Because Schweitzer must be forced to kill certain forms of lower life in his vocation of physician, he is aware of the fact that he is a scientist who must become a mass-murderer of bacteria. Yet, as a medical missionary in French Equatorial Africa he wages a constant war with all forms of animal life about him.

He carries on an unceasing war with termites, mosquitoes, spiders, scorpions, snakes, leopards, and all the noxious vermin that endanger human life—and none more vigorously, determinedly, and deliberately than he; and yet who goes out of his way to lift a parched earthworm from the dust and put it safely in the grass, or stoops to rescue a struggling insect from a puddle, who tears no leaf from a tree and plucks no flower, and who prefers to work in the stuffy atmosphere of a shuttered room rather than let a moth flutter to its death round a lamp.¹

In Schweitzer's childhood there was: a series of incidents which helped mold his thinking toward this sensitivity of life about him. He recalls how the cries from a dog which he whipped haunted him for months.

He could not fish because of the torture he would be forcing upon the worms for bait. Birds which the other boys in the village would stalk could not be stalked by young Albert. He writes:

There slowly grew up in me an unshakable conviction that we have no right to inflict suffering and death on another living creature unless there is some unavoidable necessity for it, and that we ought all of us to feel what a horrible thing it is to cause suffering and death out of mere thoughtlessness, and this conviction has influenced me only more strongly with time. I have grown more and more certain that at the bottom of our heart we all think this, and that we fail to acknowledge it and to carry our belief into practice chiefly because we are afraid of being laughed at by other people as sentimentalists, though partly also because we allow our best feelings to get blunted. But I vowed that I would never be afraid of the reproach of sentimentalism.²

²Albert Schweitzer, Memoirs of Childhood and Youth. New York: The Macmillan Company, 1925, p. 44.
In a private conversation with the author, Dr. Schweitzer maintained this identical position in June, 1955, at his African hospital. He held that there is too little sentimentality in the world as witnessed by two great wars in a single generation.

Schweitzer argues that in his concept of Reverence for Life is really the ethic of Jesus "brought to philosophical expression, extended into cosmological form, and conceived of as intellectually necessary."\(^1\) Reverence for Life is a life philosophy that Schweitzer attempts to live with each waking moment. "Just as the wave cannot exist for itself, but is ever a part of a heaving surface of the ocean, so must I never live my life for myself. ..."\(^2\) Schweitzer writes.

It is an uncomfortable doctrine which the true ethic whispers into my ear. You are happy, it says: therefore you are called upon to give much. Whatever more than others you have received in health, natural gifts, working capacity, success, a beautiful childhood, harmonious family circumstances, you must not accept as a matter of course. You must show more than an average devotion to life. ...Reverence for life is an inexorable creditor!\(^3\)

Conflicts arise in Schweitzer's philosophy which continually create a frustration for him in the decision of how higher forms of life must of necessity feed on the lower forms. He writes:

I buy from the natives a young fish-eagle which they have caught on a sandbank in order to rescue it from their cruel hands. But now I have to decide whether I shall let it starve or kill every day a number of fish in order to keep it alive. I decide on the latter course, but every day I feel it hard that this life must be sacrificed for the other on my own responsibility."\(^4\)

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\(^3\)Ibid., p. 267.
\(^4\)Schweitzer, Out of My Life and Thought, p. 272.
The doctor carries out his concept of reverence with a pet pelican, five antelopes, a chimpanzee and many other domesticated pets. Mrs. Schweitzer also had pets but not in the numbers that the doctor harbored. He says:

I have the virtue of caring for all stray monkeys that come to our gate. (If you have had any experience with large numbers of monkeys, you know why I say it is a virtue thus to take care of all comers until they are old enough or strong enough to be turned loose, several together, in the forest—a great occasion for them—and for me!) Sometimes there will come to our monkey colony a wee baby monkey whose mother has been killed, leaving this orphaned infant. I must find one of the older monkeys to adopt and care for the baby. I never have any difficulty about it, except to decide which candidate shall be given the responsibility. Many a time it happens that the seemingly worst-tempered monkeys are most insistent upon having this sudden burden of foster parenthood given to them.¹

Baby antelopes found in the jungle by the natives are brought to the doctor for protection and are housed in one of three antelope pens, one of which is in his study-bedroom.

His ethical definition would state that it is good to maintain life and further life, and likewise, it is bad to destroy and damage life. "However much it struggles against it, ethics arrives at the religion of Jesus. It must recognize that it can discover no other relationship to other beings as full of sense as the relationship of love."²

Schweitzer summarizes concerning the ethic of reverence for life:

The ethic of reverence for life constrains all, in whatever walk of life they may find themselves intimately with all the human and vital processes which are being played out around them, and to give themselves as men to the man who needs human help and sympathy,

²Schweitzer, Civilization and Ethics, p. 269.
It does not allow the scholar to live for his science alone, even if he is very useful to the community in so doing. It does not permit the artist to exist only for his art, even if he gives inspiration to many by its means. It refuses to let the business man imagine that he fulfills all legitimate demands in the course of his business activities. It demands from all that they should sacrifice a portion of their own lives for others. In what way and in what measure this is his duty, this everyone must decide on the basis of the thoughts which arise in himself, and the circumstances which attend the course of his own life. The self-sacrifice of one may not be particularly in evidence. He carries it out simply by continuing his normal life. Another is called to some striking self-surrender which obliges him to set on one side all regard for his own progress. Let no one measure himself by his conclusions respecting someone else. The destiny of men has to fulfill itself in a thousand ways, so that goodness may be actualized. What every individual has to contribute remains his own secret. But we must all mutually share in the knowledge that our existence only attains its true value when we have experienced in ourselves the truth of the declaration: "He who loses his life shall find it."\(^1\)

\(^1\)Schweitzer, Civilization and Ethics, p. 269.
3. Limitations of the Study

In a study of Albert Schweitzer, because of the multifarious facets of his versatile career as theologian, musician, missionary, physician, and philosopher, it is necessary at the outset to define limitations.

He has written extensively in the above-mentioned fields of research with the possible exception of medicine, which includes his one major work completed for the doctor of medicine degree, *The Psychiatric Study of Jesus*. It is significant that he has not written extensively in this particular field where his life has been devoted mainly since he began the study of medicine in 1905 at the University of Strassburg. This study is interested in medicine to the degree that it became the means by which he could bring help to "the Fellowship of those who bear the mark of Pain."

Obviously, the fields of research which lie in music are extensive. Music has played an important part in Schweitzer's sensitivity toward life around him from childhood days at Gunsbach. But organ construction, his interpretation of Bach, the monumental studies of Bach in both French and German are areas for study for the musician.

The New Testament studies in the lives of Jesus and Paul through four volumes from Schweitzer's pen are testimony of his scholarship. These two lives affected Schweitzer's sensitivity toward religious values and mysticism.

His philosophical interests have taken him into studies of Kant and the two-volume *The Philosophy of Civilization*. J. Middleton Murry, Oskar Kraus and others have written critically of his philosophy. Kraus thought
Schweitzer was "imbued with all sorts of errors, Kantianism, Protestantism" yet he saw Schweitzer's "unparalleled greatness."¹

Ethically, Goethe has made a profound impression on Schweitzer. His *Goethe: Four Studies*, the Goethe addresses in Frankfurt in 1928 and again in 1949 demonstrate that his admiration for the poet was considerable. One could write wholly on Goethe's influence on Schweitzer.

In *Christianity and the Religions of the World* Schweitzer deals with the mystical elements of the main religious faiths. The study helped him see religion as non-parochial and world-embracing.

In this study the author will eclectically glean material from Schweitzer's life which motivated him and enabled him to conceptualize Reverence for Life. Each of the fields in which he has reached goals will have made a contribution for his understanding of Reverence for Life. This study will attempt to delineate what those contributions were and what they meant to Schweitzer as they occurred.

¹Kraus, Albert Schweitzer: His Work and His Philosophy, p. v.
4. Previous Research in the Field

An increasing number of books about Albert Schweitzer has been published in the past decade. When A. A. Roback edited *The Albert Schweitzer Jubilee Book* in 1945, he listed twenty-two books on Schweitzer and a total of seventy-nine articles.

One of the earliest books was the Boston University Ph.D. dissertation of John D. Regester entitled *Albert Schweitzer, the Man and His Work*. Regester's book is an "introduction to the man and his work and is designed for the general public," according to his own Foreward.

Magnus Ratter brilliantly wrote his *Albert Schweitzer* (1935) and carefully covered the historical chronology of his life. He concluded that Schweitzer's work in Africa has been significant because Schweitzer's life has been unselfish toward all "who bear the mark of Pain."

Another biographical work was undertaken by George Seaver in his *Albert Schweitzer: The Man and His Mind* (1947), which has become a definitive life of Schweitzer. Seaver delved deeply into the philosophical meanings found in Schweitzer's thought of civilization, Reverence for Life, and history. He concluded that Schweitzer's thinking ought to be heeded by scholars, for here is a man who is living out his philosophy in trying circumstances. Earlier (1944) Seaver wrote a small volume *Albert Schweitzer: Christian Revolutionary* which was the first in his Schweitzer studies and depicted the physician as one who was living a revolutionary life in Christian ethics without
fanfare.

In 1947 two volumes appeared on Schweitzer. Herman Hagedorn wrote a biography *Prophet in the Wilderness* in which he maintained that too little was known of this man of unusual talents who was like one crying in the wilderness with his ethical and mystical concepts for humanity to live by.

In that same year Charles R. Joy and Melvin Arnold wrote *The Africa of Albert Schweitzer* following a visit and a first-hand report of the doctor following the war. This work was the best visual presentation of Lambarene and its environs which described the setting in which Schweitzer worked. The many illustrations and journalistic reporting made the volume a popular work.

*The World of Albert Schweitzer* published in 1955 by Erica Anderson contributed no new theories but enriched detailed knowledge through her superb photographs of the scenes both in Africa and France where Schweitzer works.

The theological position which Schweitzer develops has been covered in a single volume entitled *The Theology of Albert Schweitzer for Christian Inquirers* (1951) by E. N. Mozley. He concluded that Schweitzer's philosophy would not now be Kantian but would be closer to Leibniz and Spinoza. Oskar Kraus' *Albert Schweitzer: His Work and His Philosophy* (1944) in an earlier work than Mozley's would agree and maintained that Schweitzer philosophy had developed into an ethical pantheism. Kraus was critical of Schweitzer's Kantian
errors yet he saw in this personal friend "unparalleled greatness."

J. Middleton Murry in 1948 published a volume The Challenge of Schweitzer critical of Schweitzer's philosophical and theological position. He contended that Schweitzer's position in The Quest concerning the Jesus of history repelled him because it left only an unknowable and impersonal Jesus. Further he felt that Reverence for Life, if obeyed or regarded as absolute, would annihilate all society. Murry considers an incompatibility between Schweitzer's pantheistic vitalism and his Christ-mysticism.

Seaver in 1951 answered Murry's criticisms chapter by chapter in Albert Schweitzer: A Vindication. In this work he shows what Schweitzer meant by the historical Jesus who was a man of his time and disagrees with Murry, showing that Reverence for Life, if practiced on a societal scale, would enhance and not annihilate humanity. Seaver replies to Murry and other critics by describing the concepts Schweitzer holds in these areas of thought and that they are not incompatibly related to one another.

A Festschrift volume entitled To Dr. Albert Schweitzer was prepared by friends on his eightieth birthday (1955) and includes articles by numerous friends and admirers. Of these we note that articles by Jack, Seaver, Oram, Ratter and Joy are most helpful for our study as they show the constant struggle which Schweitzer has undergone for the fruition of his goals in life through his concept of Reverence for Life.

No volume has been published which deals with the area of Schweitzer's Reverence for Life nor with the psychological dynamics and motivations behind his life philosophy. Therefore, this study will involve itself most closely with the primary sources that Schweitzer has written to understand motives and struggles inherent in his life which eventually took him from the academic life to Strassburg and allowed him to work out his Reverence for Life in Lambarene.
5. The Procedure to be Followed

A scientific study of this nature will need to employ methods of research by which the data will be gathered and analyzed. This procedure will include primarily psychological and historical methods of research.

Historically we will study the historical events in which Schweitzer participates to discover the interacting processes and formative influences in his growing life. Psychologically we will note his interpersonal responses to other persons, the impact of his culture upon his emerging interests, and the decisive tendencies in his social relationships. The commingling of the historical and psychological will be further demonstrated as primary data are gathered, i.e., personal documents, interviews, observations, and writings to see what part relationships, behavior, and attitudes play in a dynamic study of his conflictual interests.

Further, the psychologist is interested in the motives that urge men to develop behavioral patterns of ongoing significance in striving toward goals and shaping potentialities to fulfillment. In this study we will note intrapsychic conflicts, and how these conflicts have been resolved or sublimated; or how, on the other hand, they have deepened frustration and diversity within the individual. If the conflicts have been integrated with insight and productive achievement, this too we must ascertain.
The problem of renunciation, which Schweitzer first faced in 1905 when he made his momentous decision to begin the study of medicine, has been a recurrent theme that has played its way into his life with the passionate unfolding of a Bach fugue. A psychological study investigates this decision as it is related to his behavior, attitudes, needs, goals, and conflictual struggle.

Logical inferences will be drawn from the significant data which are presented to proceed with sober caution yet persisting analysis to a deepening appreciation of the complex forces operating in the life and work of Schweitzer.

The second chapter will deal with the Quest for Fulfillment in the career of Albert Schweitzer: 1875-1893. The experiences of childhood and youth which caused him to react as he did will be evaluated. His early reverence for his parents and later for animal life, God and music will be carefully noted to investigate behavior, relationships, motives and conflicts.

The third chapter will describe Schweitzer's experiential awareness of reverence through the years at the University of Strassburg when he was first a student, later a principal, and again a student in medicine. During this period of his life he was exposed to the meaning of the life of Jesus, Goethe's influence upon him through ethics, the Pauline writings, and how suffering humanity might be alleviated through medicine. The chapter will show the struggle of motivation as Schweitzer faced his decision to renounce the academic life and the European world of music and acclaim.
The fourth chapter will relate psychological implications of Reverence for Life through exposure to the needs of suffering humanity. We will try to show how the concept of Reverence for Life emerged as a synthesis in Schweitzer's thinking early in his African mission and what the by-products of that concept have been in his life and those with whom he has made contact.

The fifth chapter will deal with evidences of the conflictual struggle during the years 1927 to 1939 and will attempt to show that he gave up very little in renunciation, but rather continued to give himself to all his multifarious interests. Conflicts with which he appeared to be struggling did not appear to be renounced as he returned to Europe frequently for concerts, lectures, recordings, and writings continued to flow from his facile pen.

The sixth chapter will describe his synthesis of interacting tendencies through Reverence for Life. It will deal with the meaning of conflict both within himself and within his environment which produced an interaction with conflicting streams of music, theology, philosophy, medicine; it will deal with the rooting of the elemental in Schweitzer's African experience, which was basically elemental. His frustration during the years of World War II, his only visit to America, the establishment of the leper village and the Nobel Peace Prize will be investigated.

The seventh chapter will describe Schweitzer as he moves toward ultimate perspectives. Crucial decisions which he has faced will be evaluated and the multiplicity of interests will be related.
Controversial issues which have evoked admiration and criticism from some contemporaries will be discussed. The culmination of the struggle will be set forth at the close of this chapter.

The eighth chapter will summarize the unfolding of what Reverence for Life has meant to Albert Schweitzer from a psychological point of view. It will seek to depict through careful analysis a summarization of the interpersonal conflicts which have enabled him to move systematically toward goals of fulfillment and achievement and how he has related the elemental in his life to the elemental in all life and thus bridged a chasm through his Reverence for Life. The form that his renunciation has followed for more than fifty years will be evaluated and summarized in its relationship to Reverence for Life. Conclusions will be drawn and presented from the significant data which have been presented in the study of the psychology of reverence in the life and work of Albert Schweitzer.
CHAPTER II

ALBERT SCHWEITZER'S QUEST FOR FULFILMENT
THROUGH CHILDHOOD AND YOUTH: 1875-1893.

1. Childhood Experiences

i. Infancy at Kaysersberg and Gunsbach

Albert Schweitzer was born on January 14, 1875, in the Alsatian village of Kaysersberg. He was the second child of Pastor Louis Schweitzer, who was serving the small church, and Adele Schillinger Schweitzer. His mother was a daughter of the pastor at Muhlbach, also in Upper Alsace.

Shortly after the birth of Albert, the father moved to the town of Gunsbach and became the village pastor. To this family two sons and three daughters were born. Young Albert was sickly in his infancy which made some of the villagers feel that the new pastor's first funeral would be that of his own son, who was the second child.

The home which Albert loved was marked with both happiness and love, yet there was a constant worry over money matters. It was not until a relative died that the family problem of money was somewhat eased. Yet young Albert was to learn as he attended the village school that his life was far more advantageous from an economic standpoint for he was the pastor's son and was thought of as a "sprig of the gentry."
ii. Early childhood in Gunsbach, Munster, and Mulhausen

Most children from the professional classes began school, not in the village schools but the preparatory schools. Albert almost immediately saw the difference between himself and the other children. He had good broth at home which the other children in the school never got. His clothing was warm, yet he refused to wear an overcoat which had been cut down from his father's wardrobe, for the other lads wore none. His desire was to be like them and to be accepted by them.

Sensitivity to life around him was seen at an early age in his regard to all life. He related from his childhood impressions:

It was quite incomprehensible to me—this was before I was going to school—why in my evening prayers I should pray for human beings only. So when my mother had prayed with me and had kissed me goodnight, I used to add silently a prayer that I had composed myself for all living creatures. It ran thus: "O, heavenly Father, protect and bless all things that have breath; guard them from all evil, and let them sleep in peace."

Shortly after beginning his schoolwork an unforgettable experience concerning animal life had a decisive effect upon his reverence for life. He writes:

A deep impression was made upon me by something which happened during my seventh or eighth year. Henry Brasch and I had with strips of India rubber made ourselves catapults, with which we could shoot small stones. It was spring and the end of Lent, when one morning Henry said to me, "Come along, let's go on to the Rebberg and shoot some birds." This was to me a terrible proposal, but I did not venture to refuse for fear he should laugh at me. We got close to a tree which was still without leaves, and on which the birds were singing beautifully to greet the morning, without showing the least fear of us. Then stooping

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like a red Indian hunter, my companion put a bullet in the leather of his catapult and took aim. In obedience to his nod of command, I did the same, though with terrible twinges of conscience, vowing to myself that I would shoot as directly as he did. At that very moment the church bells began to ring, mingling their music with the songs of the birds and the sunshine. It was the Warning bell, which began half an hour before the regular peal ringing, and for me it was a voice from heaven. I shoed the birds away, so that they flew where they were safe from my companion's catapult, and then I fled home. And ever since then, when the Passiontide bells ring out to the leafless trees and the sunshine, I reflect with a rush of grateful emotion how on that day their music drove deep into my heart the commandment: "Thou shalt not kill."

An influence in his early years of childhood was the love for music which had been nurtured in his family circle. The organ seemed to hold the maximum interest for young Albert since he would hear it each Sunday at his father's church. Yet the interest was deeper as he recounts:

It was born in me. My mother's father, Pastor Schillinger of Muhlbach, had been deeply interested in organs and organ-building. He is said to have been a very fine improvisator. My father too possessed this gift. When a child I listened to him for hours together as we sat in the dusk at the old square piano, which he had inherited from Grandfather Schillinger, and gave rein to his imagination.

Schweitzer began the study of the piano at the age of five and began the playing of the organ three years later when his legs could not touch the pedal board. At the age of nine he played for the first time in the church at Gunsbach taking the place of the regular organist for a service. We may wonder why this music had so deep a meaning to the young Albert. It was associated not only with his father, but also with the heightened emotional fulfillment of Christian worship.

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1 Ibid., p. 40 f.
2 Ibid., p. 57 f.
The church services and music were combined each Sunday for young Albert in a synthesis of appreciation. Although his father was the Protestant pastor, the church was also used each Sunday by the Roman Catholics in Gunsbach, a practice followed in a number of Alsatian communities. In this way it was possible for a unity of worship to exist in the community and among the people. Schweitzer writes:

The Catholic chancel, into which I used to gaze, was to my childish imagination the ne plus ultra of magnificence. There was first an altar painted to look like gold, with huge bunches of artificial flowers upon it; then tall candlesticks of metal with majestic wax candles in them; on the wall, above the altar and between the two windows, was a pair of large gilt statues, which to me were Joseph and the Virgin Mary; and all these objects were flooded with the light which came through the chancel windows.¹

Religious interests increased in young Albert's thinking and life. Not only was he emotionally stirred by the ecstasies of worship, but his mind was also searching in keen analysis for the meaning of historic events in the Christian tradition. His father gave him a New Testament at the age of eight, which he read eagerly.

Among the stories that interested me the most was that of the Wise Men from the East. What did the parents of Jesus do, I asked myself, with the gold and other valuables that they got from these men? How could they have been poor after that? And that the Wise Men should never again have troubled themselves about the Child Jesus was to me incomprehensible. The absence too of any record of the Shepherds of Bethlehem becoming disciples, gave me a severe shock.²

The services at the village church made a profound impression on him in those formative years, deeply intertwined in all the relationships of life in his community. Even in later life he recalls:

¹Ibid., p. 65.
Now when I go and sit in Gunsbach Church, I shut my eyes in order to see the choir again in that homely magnificence which once so enchanted me. As my mind's gaze lingers in the past, I can see again in their places figures that were once there in the flesh, but are there no more, because they have been carried out into the churchyard. And the remembrance of the departed who once worshipped with us is for me one of the most heart-gripping parts of the services in the village church of my home. How solemnly they sat there: the men all in black, the women in their simple Munstertal costume; much more solemn in dress, in behaviour, and in character than we of the new generation!  

In the fall of 1884, Albert went to the Realschule at Munster. There he was tutored in Latin to prepare him for his entrance the following year in the Gymnasium at Mulhausen. His godfather, Louis Schweitzer, who was his grandfather's half-brother, was the director of primary schools in the town, and invited Albert to come to live there. Albert's father on his meager stipend could not send his son to the Gymnasium were it not for this kind offer.

Here the discipline from his great-uncle and great-aunt coupled with their kindness toward him made him grateful. In school he began as a poor scholar, for his chief interests were natural science, history, and music. However, through the years his academic interests increased although his work was not outstanding except in the area of history.

His music teacher at this time was Eugene Munch, a young organist who had recently come from Berlin where interest in Bach was being awakened. His passionate sensitivity to this music was profound, yet he did not trust himself enough to express what it meant to him.

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1 Schweitzer, Memoirs of Childhood and Youth, p. 68.
I could not bring myself to display to him all that I felt while playing a beautiful piece of music, and I am sure that many music students felt the same. Thus it was that I irritated him with my "wooden playing." . . . I was given a piece of Beethoven's and a few lessons later I was found worthy to begin upon Bach. Then after a few more it was disclosed to me after my confirmation I should be allowed to have lessons on the big and beautiful organ in Saint Stephen's. Thus there came to fulfillment a dream long cherished in secret.¹

This great sensitivity for music, however, was noted by Munch in his young pupil, as he was led into the great classics. The power that music had for Albert was so passioned that he speaks of nearly fainting from excess of pleasure when he heard brass instruments played together for the first time, so that he had to steady himself against a wall.

On June 18, 1893, Albert passed the final examination in the Gymnasium. He was now prepared to matriculate at the University of Strassburg.

2. Early Reverence for Parents

i. Mother

Adele Schillinger Schweitzer was a woman of considerable reserve. Albert felt he inherited this same reserve from his mother. The communication that took place between the two of them was more than verbal."² Schweitzer in his Memoirs of Childhood and Youth relates that "... I can count on my fingers the hours in which we really talked to each other, heart to heart."³

¹Ibid., p. 56.
²Ibid., p. 23.
³Ibid.
It is significant that Schweitzer makes so little mention of his mother in either his Memoirs or his autobiography. Although he states that his childhood was happy and carefree, he says practically nothing about his mother and her influence in his life. However, when it comes to the father's influence he has much more to relate. Further, it appears in the four incidents in which his mother played a part in his recollections in the Memoirs, that the connotation is mostly negative. One gathers the impression that the incidents surrounding his infancy were told to him by the mother. The mother related one incident often, according to Schweitzer, which took place when the family moved to Gunsbach and the father was to be inducted into the church. Young Albert was clothed in a white frock with colored ribbons but no one complimented the mother on the appearance of her sickly child. Finally the mother "could restrain herself no longer; she fled with me in her arms to her bedroom, and there wept hot tears over me."¹

This sense of apparent rejection must have made a profound impression on the boy. It probably became easier for the mother to relate it over the years with each additional telling, yet it must have caused added concern to young Albert as it would intensify a sense of rejection. Therefore, he probably attempted to win approval from his mother whenever possible.

Young Albert felt he had a "terribly passionate temper" which he had inherited from his mother.² When he was involved in a game with

¹Ibid., p. 2.
²Ibid., p. 23.
his sister Adela he struck her and this made him feel guilty that his temper had come out-of-bounds, although he was only nine or ten at the time. Rather than risk this type of hostility, he gradually gave up all games.

Albert must have struggled to win his mother's approval. Because she did not communicate easily on the verbal level, he needed to have reinforcement for what he attempted to do from the mother's standpoint.

The financial worries which had beset the family for years brought "endless money worries, although my mother practiced all sorts of economies, and I myself took pride in making my wants as small as possible."\(^1\)

Once when the mother suggested that he needed a new winter suit, he said that this was not the case and the present winter suit was satisfactory. Actually, it was not usable, and he was forced to wear a light-colored summer suit. The compensation came to young Albert when he knew that the ridicule he would take from his school friends could be endured if he knew that it would lessen his mother's worries.\(^2\)

The mother's worries through sicknesses of the family and particularly the father, who was dyspeptic and rheumatic, made her son Albert empathic with her needs. Decades later he remembers "there comes up even now into my memory from that time a vision of my mother's eyes, so often red from weeping."\(^3\)

\(^1\)Ibid., p. 58.
\(^2\)Ibid.
\(^3\)Ibid.
In 1916 the mother was struck down and killed by cavalry riding through town. This tragic death must have come as a normal shock to the son, but his grief is so repressed that he reports it matter-of-factly in the autobiography. Obviously, the reporting takes place a decade and a half after the incident, but one would still expect some eulogizing; none is forthcoming. One looks for attitudes of approval from his mother on his career in the ministry, later teaching and music and still later medicine but one finds no word or indication.

ii. Father

"My father was my dearest friend"¹ is the way Schweitzer characterized his relationship with his father. The father was a conscientious student and pastor. Albert remembered how the study was an uncomfortable place where the smell of books would take his breath away. The student part of his father's life made an indelible impression upon him "... that my father should always be at the table studying and writing seemed to me to be something terribly unnatural."² He vowed that he would never become a student and writer like his father, which he obviously did become. This projection was to be born out of his increasing emulation for his father and the role he played as pastor and student.

The father did some writing for publication in the Kirchbote under the title of "Village Tales"; Schweitzer remembers that his father's

¹Ibid., p. 60.
²Ibid., p. 18.
literary model was Jeremiah Gotthelf, a Swiss pastor. However, Albert felt the father was more cautious than Gotthelf since the former avoided describing the people who had been his models for the different characters so exactly that they could be recognized.1

Once a year the father was strict with the children who had to acknowledge the Christmas gifts by letter. He would firmly announce that all letters were to be written in a rough draft, and he would approve or disapprove them. Sometimes six or seven copies had to be made before they were approved. Albert remembers this ordeal:

For years I used to salt with my tears the meals between Christmas and the New Year, and once I began to cry on Christmas Day itself, directly after the distribution of the presents, at the thought of the inevitable letters which would have to be written.2

Yet the father's permissiveness rather than his authoritarianism is best remembered by Albert. At other times he would allow the children as much freedom as was "good for children" and they were grateful to him for it. "In the summer holidays he used to go with us two or three times a week to spend a whole day on the hills, and thus we grew up like a bunch of wild roses,"3 Albert recalled. This would indicate that a deep love was being expressed between Albert and his father. As the boy moved closer into the vocational choice of the father, this appreciation of one another undoubtedly deepened. One has the feeling that communication between father and son was more easily verbalized

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1 Ibid. p. 18.
2 Ibid., p. 20.
3 Ibid., pp. 20, 21.
than between mother and son. Also, it is interesting to note that incidents that are remembered by Albert about his father emphasize the heroic and the emulative as contrasted with remembrances of the mother.

The sermons the father preached made a lasting impression on the son "...because I could see how much of what my father said in the pulpit was a piece of his own life and experience."¹ Decades later the son could remember sermons he had heard when he was attending the village school.

That Albert was anxious to please both parents is evident. He blames himself for the tension that took place because he was argumentative. However, as he grew up he changed his ways. "Never, after I had abandoned my unfortunate disputatiousness, was there in our home any tension between the father and his grown-up son, that thing which spoils the happiness of so many families."² A guilt over the disputatiousness is acknowledged by Albert. However, this is the normal adolescent revolt and independence struggling to assert himself with the authoritarian figures of parents. This is a normal need to win emancipation from parental control. Nevertheless, there was still the continued desire to gain approval. To stop arguing would be such a way, and this was Albert's responsibility, as he reasoned.

The household appears to have been quite normal in some ways and superior in others. For example, as the young man looks back upon his formative years with a sense that the home years have been happy and

¹Ibid., p. 44.
²Ibid., p. 60.
fulfilling, he carries much of that optimism into his own marriage and eventual home. Albert remembers that "the relations between parents and children were ideal, thanks to the wise understanding with which the former treated us, even in our follies."\(^1\) The attitude toward the parents is further demonstrated as he recalls "they trained us for freedom."\(^2\) This is a strong testimony of the liberating spirit that must have permeated the Schweitzer parsonage.

Although the normal family demands were made upon both father and mother by the children, Albert remembers how they were allowed to bring home friends for the holidays "till the house was full. How my mother could get through the work that was thus caused is still a mystery to me."\(^3\)

Financial assistance came to the family through the death of a relative of the mother's. This eased the economic tribulations considerably. The father's health, which had long restrained his freedom, eventually improved so that he could once again give vigorous leadership to his church in Gunsbach, where he served for more than fifty years as pastor.

The role of pastor's son had some definite psychological limitations to Albert who sought to identify himself with his peers. He did not want to fulfill the concept of a "sprig of the gentry." Rather, since the other village boys had no overcoats, neither would he, as he

\(^1\)Ibid., pp. 59-60.  
\(^2\)Ibid., p. 60.  
\(^3\)Ibid.
refused to wear the cut-down version of a coat his father no longer wore. Earlier he had been involved in a friendly wrestling match with George Nitschelm, who was larger than Albert. However, Albert got him down and George shouted with obvious hostility, "Yes, if I got broth to eat twice a week, as you do, I should be as strong as you are." George had spoken the truth to Albert and he felt this keenly.

I staggered home, overcome by this finish to our play. George Nitschelm had, with cruel plainness, declared what I had already been obliged to feel on other occasions: the village boys did not accept me as one of themselves. I was to them one who was better off than they were, the parson's son, a sprig of the gentry. The certainty of this caused me much suffering, for I wanted to be exactly like them, and not a bit better off. The broth became nauseous to me; whenever I saw it steaming on the table I could hear George Nitschelm's voice.

Out of this sense of guilt that he had a better life than the other village boys and did not want to get rejection from them, Albert refused to wear the new coat. The father failed to understand this bizarre behavior which his son demonstrated. Albert remembers that it was an unpleasant scene. "My father gave me a box on the ear but that did no good." He was taken to church without the overcoat and each time he was expected to wear it, the same scene ensued. "What a number of times I got the stick over this new garment! But I stood firm." Albert cared greatly what people thought but his contemporaries mattered more at this time than did the approval of his parents.

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1 Ibid., p. 9.
2 Ibid.
3 Ibid., p. 10.
4 Ibid.
That same winter when Albert's mother took him to Strassburg to visit a relative, she took Albert to a shop to buy him a new cap. The cap decided upon by the mother and the saleswoman was a sailor's cap, but no one in Gunsbach wore sailor's caps. After much consternation the saleswoman shouted at him, "Well, what sort of cap do you want, you stupid lad." The fact that he could remember the words as well as the hostility is significant. An old style brown cap was brought from the unsold stock and Albert was delighted to wear it that he should not appear more prosperous than his peers.

But still he failed to communicate to the father why he held to those rules of dress. Rather than share this guilt by open communication, he was involved in this vicarious suffering while hiding the secret within himself.

This stern contest lasted all the time I was at the village school, and poisoned not only my life but that of my father too. I would only wear fingerless gloves, because the village boys wore no others, and on weekdays I would go out only in wooden clogs, because the village boys wore their leather boots only on Sundays. Every time a visitor came the contest was started afresh, for it was my duty to present myself dressed "suitably to my station in life." Indoors, indeed, I yielded in every way, but when it was a case of going out to pay a visit dressed as a "sprig of the gentry," I was again the intolerable creature who provoked his father, and the courageous hero who put up with boxes on the ear and let himself be shut up in the cellar. And it was a real grief to me to be so perverse with my parents. My sister Louise, who was a year older than I, had some understanding of what my ideas really were, and she was quite sympathetic.

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1Ibid., p. 10.
2Ibid., p. 11.
This series of incidents would show how Albert was determined to never let the village boys know what he was willing to pass through on their behalf. At any time there would arise a dispute among them, he would be stabbed again by the words "sprig of the gentry." At all costs he would not wish that this be leveled at him, regardless of the achievements or attainments he would realize in the future. The place of renunciation was early being formed. Wealth was not his goal, for with it he felt guilt-laden. Approval of his peers was of greater importance. As he identified with them, he was able then to do his work without being defensive of his good fortune.

3. Reverence for Animal Life

In his Memoirs of Childhood and Youth Schweitzer gives numerous indications of the deep sensitivity he felt toward the animal world while still a child. Twice he went fishing with boyhood friends, but ceased this sport, since the worms were put on the hook and this sight made him feel uncomfortable. Moreover, the wrenching of the fish after they had been caught with the hook in their mouths caused him distress to be a party to this kind of torture. He could later say, "I gave it up, and even found courage enough to dissuade other boys from going."\(^1\) In this way he had actually reduced torture visibly in the world. The compassion that he held for animal life resulted in part from his guilt when he hurt a dog unintentionally. He relates:

\(^{1}\)Ibid., p. 30.
I was driving a sledge when neighbour Loscher's dog, which was known to be vicious, ran yelping out of the house and sprang at the horse's head. I thought I was fully justified in trying to sting him up well with the whip, although it was evident that he only ran at the sledge in play. But my aim was too good; the lash caught him in the eye, and he rolled howling in the snow. His cries of pain haunted me; I could not get them out of my ears for weeks.  

This would indicate an overly-sensitive conscience. Each time he would see an animal mistreated, he could not forget his own mistreatment of Loscher's dog. He has maintained that he had a happy childhood, yet he recalls that for as long as he can remember, he has suffered because "of the great misery I saw in the world. I never knew the artless, youthful joy of living, and I believe that many children feel this way, even when outwardly they seem happy and without a single care."  

Schweitzer involved himself, as most youngsters are prone to do, in pranks of childhood but would read into them mature insights which would cause him adult remorse and guilt. He could not easily let them pass from his mind, for he would ponder them for weeks and months. Long after the event had taken place, he could still see the wrenching mouths of the fish, could still hear the cries of the dog in pain.  

Once when he was home for holidays a neighbor allowed him to drive his old, narrow-chested horse. Schweitzer raced him by whipping him into a trot, but when he got home he "saw how his flanks were working! What good did it do for me to look into his weary eyes and silently beg

1Ibid.  
2Ibid., p. 27.
for forgiveness? 1 The look of the flanks haunted him. Each time a
horse was whipped, he felt the same anguish again.

Here Schweitzer wants to participate aggressively with other youth
and gives in to youthful impulses to harm and hurt. But this sadism
has no acceptable place in his philosophy of life and so he expresses
considerable guilt over his action. The part that pain plays in his
own life is deeply involved in such emotional and mental distress, and
when he sees physical pain inflicted on others, whether they be human
or animal, he feels the need to console and to heal. Toward animal
life he feels a strange sensitivity beyond that of most men. Yet the
ambivalence toward animals was demonstrated in his youth by a further
incident:

While I was still in the village school we had a yellow
dog named Phylax. Like many other dogs he could not stand
the sight of a uniform, and always went for the postman. As
Phylax was given to biting and had already attacked a police-
man, I was appointed to keep him in check at the time of the
postman's arrival. I used to drive him into one corner of
the yard with a switch and would not let him out until after
the postman had gone again. What a proud feeling it gave me
to stand like an animal tamer in front of the dog as he barked
and bared his teeth, and to master him with blows, when he
tried to break out of his corner! 2

The conflicting impulses in Albert to be a friend and an "animal
tamer" at the same time created guilt. The "animal tamer" approach
seemed to be most natural and on the first impulse the right one;
however, as he meditated further, he knew he could have kept him away

1 Ibid., p. 30.
2 Ibid., p. 29.
"by taking hold of the collar and stroking him. But when the fateful hour returned once more I yielded to the intoxication of being an animal tamer." These incidents caused him considerable reflection introspectively into his own nature. Out of them he had a deeper appreciation for man's eventual relationship with the human as well as the animal world.

An animal could not talk back but the boys in the village could and did. There was an acceptance in the animal world that Schweitzer enjoyed. He could console and protect and defend the dumb beasts. Eventually his prayer would be expanded to include the simpler men "who bear the mark of pain" in Lambarene and who are in constant need of consolation, protection and defense.

Later he maintained that we are afraid of shocking people if we let them know how we feel about the suffering that man brings to the animal world. Underneath there is a common feeling that makes us en rapport with one another if we are really honest.

As he developed his concept of Reverence for Life, he was aware of man's relationship to the elemental in the animal life and to the total world that has life. Life, if it is to be injured, must only be done if it is necessary. The avoidable and careless cruelty must be superseded, and respect given to all life, even when it comes to the insignificant things in one's environment. The law of life is to dispense with that which injures and destroys needlessly. The farmer

\[\text{\textsuperscript{1}Tbid., p. 30.}\]
who has done his mowing to feed his cattle, must be doubly careful that he does not needlessly crush the head of a flower as an almost unconscious act.

The concern for the elemental is further demonstrated when man is aware of the suffering of animals which are being placed under service to men. Man should be constantly aware of the presence of pain, although it may not at first be visible to him. It is further applicable to the world of insects whereby man should be of help to those who will-to-live just as mankind wills-to-live. This, Schweitzer feels, is the responsibility of mankind and the burden is a heavy one.

This ethic of reverence for life, which was being formed early in Schweitzer's childhood experiences, enables man to speak up without fear of ridicule or the taunt of sentimentalism in order that the responsibility he feels is to be faithfully upheld. This is done, Schweitzer maintains, to help the animals upon whom man has inflicted such misery.

For the animal world as well as to the human world, both of whom bear the mark of pain, life can be evaluated as an "incomprehensible horror of existence." Schweitzer believes that it is man's responsibility to alleviate this horror and pain in all things that have breath.

In later maturity Schweitzer recalls the unforgettable impact that was made on his life when he came to the tragic realization of profound suffering when he saw the infliction of pain upon fish and animals. He took new courage "to emancipate myself from the fear of men, and whenever my inner convictions were at stake I let other people's opinions weigh
less with me than they had done previously. Further, he states that
he would then not fear if he were laughed at by his fellow classmates.
Ridicule, harsh though it appeared to be, was not the thing that mat-
tered. What did matter was to stand firm in his belief that it was
wrong to kill or torture other creatures. This was "the great experience
of my childhood and youth. By the side of that all others are insigni-
ficant."2

Today at Lambarene that same attitude is being lived out in relation
to the animal world.

The Africa to which Albert Schweitzer came is the same today--
the same as the Africa of countless ages ago. Near the hospital,
the river still teems with hippopotamuses, crocodiles, water
snakes, fish of all kinds. Cranes and pelicans, ospreys and
hawks, owls, parrots, and many other gaily feathered birds splash
the air with color. The dark, impenetrable forest is alive with
apes and leopards, panthers and buffaloes, boa constrictors and
chimpanzees, gorillas and elephants.

The courtyard bordered by the houses of the white members
of the staff is a miniature zoo. Since no animal is wantonly
killed near the hospital (the natives finding it more profit-
able to bring them to Doctor Schweitzer, who always makes a
"gift" in return), one never knows what animals will be found
there. The domestic animals wander freely about: hens and
chickens, geese, goats and African sheep, dogs and cats. But
the wild animals are there, too. Always, under the doctor's
house or in pens behind it, there are the antelopes. Monkeys
scamper among the trees or on the corrugated roofs. The air is
filled with the unmusical chatter of the weaver birds, busily
stripping the fibre from the palm trees to make their spherical
hanging nests—which they build close to the houses for pro-
tection from snakes. A white owl may be sitting under the piazza
roof, or a pelican above the doctor's door, or a stork on the

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1 Ibid., p. 29.
2 Ibid.
ridge pole. A porcupine may be lumbering around the yard, or a wild pig rooting about, its hungry eyes on the chickens. Among them all the doctor moves, with kindly, observing eye and generous hand, stopping to feed bits of meat to the white owl, or peel an orange for the antelopes, talk to the pelican, or smile at some chimpanzee's comical prank. At his heels are usually his dogs, splashed with the methylene blue that is used to combat the prevalent skin diseases.¹

He has been reinforced in his position from the study of Oriental religions. He shows in Indian Thought and Its Development how the monks of Taoism in China have reverence for life. The first two commandments from the regulations for monks in the present-day monastic Taoism of China are:

(1) Thou shalt kill no living thing nor do injury to its life.

(2) Thou shalt not consume as food the flesh and blood of any living creature.

The deep sense of compassion toward all creatures are also found in the Kan-Ying-P'ien as indicated in the following commandments:

Thou shalt not... strike or whip domestic animals.

Thou shalt not intentionally crush insects and ants with thy foot.

Thou shalt not play with hooks and arrows for thine own amusement.

Thou shalt not climb into trees to remove nests and to destroy the eggs.

Thou shalt not catch birds and quadrupeds with snares and nets.

Thou shalt not frighten and scare away birds that are brooding on their nests.

Thou shalt not pluck or pull up flowers and grass without a reason.

Thou shalt not cut down trees without a reason.

Thou shalt not burn pastures or mountain forests.

Thou shalt not dig up during the winter months animals hibernating in the earth.

Thou shalt not pour hot water on the ground in order to exterminate insects and ants.¹

Schweitzer's reverence for animal life has been the flowering of his compassion first felt and experienced as the lad in Gunsbach who could not bring harm to animal life. Reverence for all life impinges on reverence for animal life.

"Schweitzer lives his philosophy of compassion; it is compassion in action; he only feels pity for others, never for himself."²

²Kraus, Albert Schweitzer, p. 12.
4. Reverence for God through Music

Reverence early developed in young Albert for God. His reverence and love for the earthly father expanded to include reverence and love for the Heavenly Father. Albert learned to know God, through the worship services at the church, through the kindly but firm ways of his father, and through a growing appreciation of music through the organ. This converging of experience enabled him to feel gratitude.

To be glad instruments of God's love in this imperfect world is the service to which men are called, and it forms a preparatory stage to this bliss that awaits them in the perfected world, the Kingdom of God.¹

Our knowledge of God "rests upon this foundation: That we experience Him in our lives as Will-to-Love."² This was the type of Christianity Albert came to know. It was a religion which transcended all knowledge. In later years he wrote:

Christianity shows itself as the religion which, penetrating and transcending all knowledge, reaches forward to the ethical, living God, who cannot be found through contemplation of the world, but reveals Himself in man only.³

As a child the exalted mood of devotion in the worship service was unforgettable. Although children may not understand the words of the service he maintained that they should attend to grasp the solemnity of the experience:

²Schweitzer, Out of My Life and Thought, p. 177.
³Schweitzer, Christianity and the Religions of the World, p. 83.
From the services in which I joined as a child I have taken with me into life a feeling for what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot, therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something of what is serious and solemn. The fact that the child sees his elders full of devotion, and has to feel something of their devotion himself, that is what gives the service its meaning for him.\(^1\)

He worshiped in a church which was used for both Catholic and Protestant services. As he attended the church at Gunsbach a real sense of the presence of God was becoming known to him through the years. He saw the church as more than a building but rather as a place to meet the high and holy Presence, where he would participate reverently in the living encounter. Here he would see first what the organ would mean as an aid to that awe and reverence which he held for God. As a small boy he was moved to play the organ in Gunsbach and so lead the worshipers. The early impressions of worship too caused him one day to follow in the footsteps of his pastor-father.

God to young Albert became an understanding of reverence in his life. God was elemental Being to Albert, and it was this elemental confrontation he wished to convey eventually to primitive men living in elemental surroundings. As the years passed Albert came to a deeper appreciation that Bach had wrestled with the religious meaning of life and had translated those discoveries into music that expressed the elemental to men: birth, life, death, God.

\(^1\)Schweitzer, *Memoirs of Childhood and Youth*, p. 62.
In an understanding of Schweitzer's reverence for God, one must see it in his awareness of the message that Bach brought in worship. For Bach was a deeply religious seeker who found in his music a revelation from and an answering response to God.

Schweitzer's understanding of organ playing is one of perfection. "No other instrument exercises such an influence upon artists. Perfect organs train organists in perfection; imperfect ones train them in imperfection and in false virtuosity."\(^1\) Schweitzer's desire for perfection in organ playing and his desire to understand Bach are one quest. When he first began playing the organ at his father's church for a worship service at the age of nine, he had learned something of the instrument. Through the years his appreciation for music was deepened through acquaintanceship with the great masters. His admiration for Bach he reveals in these aspirations. Schweitzer believed Bach exceeded the limits of pure music.

When Albert Schweitzer went to Mulhausen, Eugene Munch was his music teacher and through him he first met Bach. Joy maintains that Schweitzer did not know much about Bach before going to Mulhausen. "His father, his first teacher, did not care for Bach."\(^2\)

Years later at the age of thirty, when he made his decision to become a doctor and go to French Equatorial Africa, Schweitzer had published his book on Bach. Widor, who wrote the introduction to Schweitzer's book, said:

\(^2\)Ibid., p. 3.
As we read Monsieur Schweitzer's book, it seems to us that we are present at the inauguration of a monument; the last scaffold, the last veils have fallen; we walk around the statue to study its detail, then we withdraw a little to a point from which our eyes can survey the whole; and then we pass our judgment upon it.¹

This book was written first in French but immediately the request was made for a German translation. He faced extreme difficulty putting his thoughts into German and so wrote an entirely new book in the German language which took him two years to finish. However, it was during this time that he was engaged in medical studies, was lecturing and teaching and was writing two other books. Four hundred fifty-five pages in the French edition became eight hundred forty-four pages in the German edition which was published in 1908. The American edition was a translation from the German published by the MacMillan Company in 1947. Schweitzer's awe-inspiring appreciation for Bach stems from Bach's creative genius as an organist, chapel master and composer.

Writing for the church, he felt himself compelled to attach his work to the chorale, the sole principle in the sacred music of Protestantism. Handel was free; he did not write cantatas, but oratorios for spiritual concerts.

From necessity springs power; it is precisely to the chorale that the work of Bach owes its greatness. The chorale not only puts in his possession the treasury of Protestant music, but also opens to him the riches of the Middle Ages, and of the sacred Latin music from which the chorale itself came. Through the chorale his music sinks its roots deep into the twelfth century and so establishes a vital contact with a great past. It is not solely an individual phenomenon; in it live again the aspirations, the strivings, even the soul of former generations. Bach's art represents the blossoming of the chorale under the breath of a great

Schweitzer believed that the most essential trait of Bach was that he was a pious man. It was the piety of Bach that kept him "serene in his laborious existence." At the head of each score were the following: "S.D.G." Soli Deo Gloria. On the cover of the Orgelbuchlein is the following:

Dem höchsten Gott allein zu ehren,
Dem Nächsten draus sich zu belehren
(For the honor of the most high God alone
And for the instruction of my neighbor.)

Schweitzer also sought for himself a serenity that would be adequate for his laborious existence. As he learned the scores of Bach he came into closer relationship with God. Bach would write declarations of piety at the top of pages such as "In Nomine Jesu"; to another it might convey false piety, yet Schweitzer felt there was nothing that was unnatural. "If he embellished all his scores with 'S.D.G.' it was because music was something religious to him. It was after all the most powerful means of glorifying God." To both Bach and Schweitzer music as a secular art occupied a secondary place to music as a religious devotion.

Bach was essentially a mystic thinker and this mysticism was the living spring from which sprang his piety. Schweitzer felt that there were mystical chorales and cantatas into which the master had poured his

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1 Ibid., p. 1.
2 Joy, Music in the Life of Albert Schweitzer, p. 117.
3 Ibid.
4 Ibid., p. 119.
soul. Further, he maintained that Bach was obsessed with religious pessimism and, although he was robust and healthy and surrounded by a family's affection, still he felt at the depth of his soul an "intense desire for eternal rest. He knew, if any mortal ever did, what nostalgia for death was. Never elsewhere had this nostalgia for death been translated into music in a more impressive way."\(^1\)

Was this not the anguish of Schweitzer as well? Did he not long for that same type of eternal rest as fatigue had lain so heavy upon him? Schweitzer understood Bach's music because he understood Bach, from the depths of his own experience.

The perfectness of Bach's music impressed Schweitzer. He maintained that "the musical language of Bach is the most elaborate and most precise in existence. It has, after a fashion, its roots and derivations like any other language."\(^2\)

Bach's real religion seemed to Schweitzer not Lutheran piety but the profound searching of mysticism. It was obsessed with the longing for death as expressed in the Epiphany and certain bass cantatas. This religion so transfigured Bach's life that the existence which "considered from the outside, seems all conflict and struggle and bitterness, was in truth tranquil and serene."\(^3\)

Just as children are not at times understood by their parents or in moments of discipline feel estranged from their parents, so they

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\(^1\)Ibid., p. 120.

\(^2\)Ibid., p. 133.

\(^3\)Schweitzer, *J. S. Bach*, I, p. 170.
become lonely and morose and withdrawn. A child with musical talents, such as Albert, could well have found solace in being alone in the chancel of his father's church as he played the organ. In this aloneness music would soothe his anxious breast. There might have been many times when music could lead him closer to God. Perhaps as an older youth first exposed to the greatness and power of Bach, he meditated on past years and former experiences when he felt that way but had not yet known the passionate religious expression he was to find in Bach.

The God of Christianity is truly optimistic because he does not abandon the world, as was implied in Brahmanism and Buddhism. He assigns to man a place to work and live in the world in ethical responsibility and faithful devotion. God is fulfilling his purpose for the world and for man, even though we cannot explain how that purpose is being fulfilled.

Many critics have felt Schweitzer expresses pantheistic concepts. In his autobiography he clarified his position on theism and pantheism:

> Every form of living Christianity is pantheistic in that it is bound to envisage everything that exists as having its being in the great First Cause of all being. But at the same time all ethical piety is higher than any pantheistic mysticism, in that it does not find the God of Love in Nature, but knows about Him only from the fact that He announces Himself in us as Will-to-Love. The First Cause of Being, as He manifests Himself in Nature, is to us always something impersonal. But to the First Cause of Being, who becomes revealed to us as Will-to-Love, we relate ourselves as to an ethical Personality. Theism does not stand in opposition to pantheism, but emerges from it as the ethically determined out of what is natural and undetermined.¹

¹Schweitzer, Out of My Life and Thought, p. 278.
In *Christianity and Religions of the World* Schweitzer declares that it is the task of the Christian minister to lead men out of the desire to know everything to the desire to be in God. In this way man is not interested in conforming to the world but rather to be redeemed from the world. Schweitzer speaks for Schweitzer as well as for all men when he states that men should realize: "If only I have Thee, I care nothing for heaven and earth," and "All things work together for good to them that love God."\(^1\) If men are pointed to these words they will be pointed "as to the peaks of Ararat, where they take refuge when the flood of the inexplicable overwhelms all around."\(^2\)

5. Summary of Schweitzer's Quest for Fulfillment through Childhood and Youth

Schweitzer's infancy in Kaysersberg and later in Gunsbach was in a parsonage marked by the presence of parental love yet facing a constant economic struggle. His father, however, was financially favored more than many in Gunsbach. The term "sprig of the gentry" hurt Albert deeply when his peers would ridicule him because of his privileged existence.

His deep sensitivity to all life around him was early recognized. His desire to protect animals rather than harm them had a decisive effect on his reverence for life. Music also had deep meaning for him.

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\(^1\) Schweitzer, *Christianity and Religions of the World*, p. 81.
\(^2\) Ibid., p. 82.
in the emotional fulfillment of Christian worship. His mind was searching for answers which traditional Christianity could not always supply to his satisfaction. Sensitivity for the perfection in music was heightened as he was exposed to various types of musical expression. These experiences deeply moved him and made him aware of new goals which he wished to appropriate in his life.

The early reverence for his parents is related in his Memoirs of Childhood and Youth. His mother, whose reserve yet her passionate temper Albert also knew, did not easily communicate verbally "heart to heart" with her son. He must have struggled to win the mother's approval. Financial worries, which seemed paramount, caused his mother considerable unhappiness, and Albert took pride in making his wants as modest as possible to win the approval of the mother.

Albert speaks of his father as "my dearest friend." The boy emulated his father, but vowed he would not be a student and a writer. The father used to romp with the children several times weekly and was a parent who allowed his children considerable freedom.

Albert speaks of his disputatiousness as being a source of friction with his father. When Albert became aware of this tension he stopped doing it to gain the father's approval.

Several childhood incidents marked the struggle in which Albert sought identification with his playmates. The pattern of renunciation was early being formed; in his strong determination to give up whatever might separate him from his fellow beings.
Reverence was early expressed by Albert for animal life. A highly sensitive conscience caused him to suffer because of the misery he saw inflicted on animal life. Long after the event had been forgotten by others, he still could hear the cries of pain of a dog. His desire to help in the process of healing was early manifest.

In the animal world there was a deep sense of kinship that enabled him to console, protect and defend. As his concept of Reverence for Life unfolded, he saw the elemental unity in the animal life. Man should be aware of the infliction of pain upon the animal world, and bear the burden of this heavy responsibility.

The ethic of Reverence for Life enables man to speak up without fear of ridicule. It is man's role to alleviate horror and pain. It is wrong to kill or torture. This position has been reinforced by his later studies of Oriental religions.

Reverence developed in young Albert for God. Music played a significant part in this awareness. In the worship services he became aware of the convergence of worship and music leading one closer to God. The solemn and serious in the worship service were meaningful. The organ was an aid to that awe and reverence he experienced in the living encounter with God.

God was elemental and ultimate to Albert. As his awareness of music expanded he saw Bach as the composer who had expressed the elemental passion of life through his compositions as a religious devotion.
Schweitzer believed the piety of Bach translated itself from the written page into a deeper relationship with God. Music was profoundly religious to Bach and to Schweitzer. Bach was a mystic thinker and this mysticism "was the living spring from which sprang his piety." The elemental mood in Bach found expression in a religious pessimism which found a nostalgia for death. Perhaps this was attuned to Schweitzer's belief as well as Bach's. From the outside life seems all conflict and struggle and bitterness, yet there was in truth a deeper note of the tranquil and serene.

To Schweitzer God reveals an optimistic purpose in Christianity because he does not abandon the world. God assigns to man a place to live and work in the world. The Christian minister, according to Schweitzer, leads men out of the desire to know everything to the desire to be in God.
CHAPTER III

ALBERT SCHWEITZER'S PROGRESSIVE EXPERIENTIAL AWARENESS OF REVERENCE FOR LIFE

1. At the University of Strassburg: 1893-1912

i. Student in Theology and Philosophy

Albert Schweitzer went to the University of Strassburg to become a minister. But he was also interested in obtaining advanced training in music. Through the generosity of his father's oldest brother, who lived in Paris, the necessary arrangements were consummated to have Albert study with Charles Marie Widor, who helped his pupil achieve a fundamental improvement in his musical technique. "At the same time there dawned on me, thanks to him, the meaning of the architectonic in music," Schweitzer has written.

Strassburg University was at the height of its academic reputation. Professors were youthful, and there was a spirit of zestfulness in the classrooms and study halls. Here Schweitzer began his work with the theological professors Holtzmann, Windelband, and Ziegler. In April, 1894, his studies were interrupted by a year in military service, but he carried his Greek New Testament with him and continued to study when leisure would be available. It is at this period when Schweitzer began to question some of Holtzmann's theories concerning the primacy of Mark's gospel. Why did Jesus tell the disciples to go out and work for the Messianic Kingdom if it was not going to come? Was Jesus wrong in his timing as to the coming of the Kingdom? These were questions Schweitzer struggled with during this period of enforced military training.

2Ibid., p. 16.
When he returned to the university, he continued to investigate the area of the historical Jesus and his relation to the Last Supper. He argued:

If, I said to myself, the command to repeat the meal is absent from the two oldest Gospels, that means that the disciples did in fact repeat it, with the body of believers on their own initiative and authority. That, however, they could only do if there was something in the essence of this last meal which made it significant apart from the words and actions of Jesus. But, since no explanation of the Last Supper which has been current hitherto makes it intelligible how it could be so adopted in the primitive community without a command from Jesus to that effect, they all alike, so I had to conclude, leave the problem unsolved. Hence I went on to investigate the question whether the significance which the meal had for Jesus and His disciples was not connected with the expectation of the Messianic feast to be celebrated in the Kingdom of God, which was to appear almost immediately.¹

During this period of his interest in the Gospel narratives, Schweitzer was pursuing the work which would lead to his Doctor of Philosophy degree. One of his tutors, Professor Ziegler, urged him to investigate the religious philosophy of Kant. This he pursued both in the National Library in Paris and also in Berlin.

While Schweitzer continued to investigate the areas of Biblical theology and Greek philosophy, his musical studies were continuing with Widor in Paris. Schweitzer writes:

Together with my veneration for Bach went the same feeling for Richard Wagner. When I was a schoolboy at Mulhausen at the age of sixteen, I was allowed for the first time to go to the theatre, and I heard there Wagner's Tannhauser. This music overpowered me to such an extent that it was days before I was capable of giving proper attention to the lessons in school.²

Cantatas and operatic performances occupied much of Schweitzer's free time. In Paris and Strassburg his services were being sought after by conductors.

¹Ibid., p. 25, 26.
²Ibid., p. 23.
In the summer of 1897 he took his first theological examination which had as its thesis subject: "Schleiermacher's teaching about the Last Supper compared with the conceptions of it embodied in the New Testament and the Confessions of faith drawn up by the Reformers." As a result of the examination, Schweitzer was given a scholarship to take within six years the degree of Licentiate in Theology at Strassburg. He was given the privilege of doing advanced study in Paris at the Sorbonne and to do advanced organ playing with Widor. Widor gave him lessons without charge and it was during this period of time that he devoted his life to the doctoral dissertation on Kant and the general improvement of his organ technique. The lectures which he was supposed to attend at the Sorbonne did not interest him, although he did attend lectures by Sabatier on doctrine at the Protestant Theological Faculty.

In March, 1899, Schweitzer returned to Gunsbach to revise his manuscript on Kant. The following month he went to Berlin and remained there until July during which time he continued the study of philosophy and organ. Professor Harnack lectured on the History of Dogma and Schweitzer was overawed by his knowledge. This was the beginning of a lifelong friendship between these two scholars.

Schweitzer's impressions of Berlin in comparison to Paris are related by him:

The intellectual life of Berlin made a much greater impression on me than did that of Paris. In Paris, the world-city, the intellectual life was split up. One had to get thoroughly acclimatized before it was possible to reckon up the values existing in it. The intellectual life of Berlin, on the other hand, had a rallying point in its grandly organized University, which in itself formed a living organism. . . . Thus I came to know Berlin at the finest
period of its existence, and to love it. I was specially impressed by the simple mode of life of Berlin society, and the ease with which one got admittance to its family life.¹

Toward the end of July Schweitzer returned to Strassburg for his examination in philosophy with Windelband and Ziegler. Before the end of that year the dissertation appeared in book form under the title The Religious Philosophy of Kant from the "Critique of Pure Reason" to "Religion within the Bounds of Mere Reason."

On December 1, 1899, he was appointed as preacher at the Church of Saint Nicholas in Strassburg. This was in compliance with the rules which required students to serve in a church between the first and second theological examinations. Concerning this role as preacher Schweitzer wrote: "But to me preaching was the necessity of my being. I felt it as something wonderful that I was allowed to address a congregation every Sunday about the deepest questions of life."²

The additional responsibilities which he had at Saint Nicholas included assisting the two elderly ministers by taking the afternoon service, the Sunday children's service, and the classes for confirmation. Whenever it was possible he would return to Gunsbach to take a service for his father.

On July 15, 1900, Schweitzer passed his second theological examination by barely receiving a passing mark. More emphasis had been placed on practical theology than in the previous examination.

¹Ibid., p. 35.
²Ibid., p. 36.
He was so involved in his investigations on the Last Supper and the Messianic consciousness of Jesus that he spent virtually no time in preparation. He received the degree of Licentiate in Theology magna cum laude.

ii. Professor and Principal at Strassburg

On December 23, 1900, Albert Schweitzer was ordained at Saint Nicholas as a curate. The following May he was made the acting principal of the Theological Seminary of St. Thomas (Collegium Wilhelmitanum). It was not until October 1, 1903, that he received the permanent appointment as principal. A book entitled The Mystery of the Kingdom of God was published in 1901 by J. C. Mohr in Tubingen.

Schweitzer delivered his inaugural lecture before the theological faculty at Strassburg concerning the doctrine of the Logos in the Fourth Gospel. Two members of the faculty had protested against Schweitzer's being made the university lecturer since they maintained he would confuse the students. However, Holtzmann spoke with authority and the two faculty members were silenced.

The study of the historical Jesus filled every possible hour. The size of the work became very difficult to handle. The material he had to cover was voluminous. The Quest of the Historical Jesus first appeared in 1906. The first edition bore the title of From Reimarus to Wrede. The task of compiling the Quest is recorded by Schweitzer:

After attempting in vain to do this on paper, I piled all the Lives in one big heap in the middle of my room, picked out for each chapter a place of its own in a corner or between the pieces of furniture and then, after thorough consideration, heaped up the volumes in the piles to which they belonged, pledging myself to find room for all the books belonging to each pile, and to leave each heap undisturbed in its own place, till the corresponding chapter in the
Sketch should be finished. And I carried out my plan to the very end. For many a month all the people who visited me had to thread their way across the room along paths which ran between heaps of books. I had also to fight hard to ensure that the tidying zeal of the trusty Wurttemberg widow who kept house for me came to a halt before the piles of books.1

Musical interests were heightened by Widor's insistence that the work of Bach had very little instruction or introduction to his art. This Schweitzer undertook in French at the same time he was lecturing and preaching in German.

It is true that ever since my childhood I have spoken French as freely as German; but I never feel French to be my mother-tongue, although in my letters to my parents I always used French, because that was customary in the family. German is my mother-tongue, because the Alsatian dialect, which is my native language, is Germanic.2

The book on Bach appeared in 1905 and immediately the suggestion was made that a German edition be prepared. The French edition of 455 pages became a German edition of 844 pages finally published in 1908.

ii. Student in Medicine

In 1904 Schweitzer read in the Paris Journal des Missions Evangélices of the need for a medical missionary to reopen a mission station in French Equatorial Africa. He writes:

One morning in the autumn of 1904 I found on my writing table in the College one of the green-covered magazines in which the Paris Missionary Society reported every month its activities. . . That evening, in the very act of putting it aside that I might go on with my work, I mechanically opened this magazine, which had been laid on my table during my absence. As I did so, my eye caught

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1Ibid., p. 58.
2Ibid., p. 78.
the title of an article: "Les besoins de la Mission du Congo."

It was by Alfred Boegner, the President of the Paris Missionary Society, an Alsatian, and contained a complaint that the Mission had not enough workers to carry on its work in the Gaboon, the northern province of the Congo Colony. The writer expressed his hope that his appeal would bring some of those "on whom the Master's eyes already rested" to a decision to offer themselves for this urgent work. The conclusion ran: "Men and women who can reply simply to the Master's call, 'Lord, I am coming,' those are the people whom the Church needs." The article finished, I quietly began my work. My search was over.1

On October 13, 1905, Albert Schweitzer in Paris dropped a number of letters to his parents and several close friends telling them of his decision to go to Equatorial Africa, that he was resigning the principalship at Strassburg, and that he was enrolling as a student in medicine at the beginning of the winter term. This decision was not done in an impulsive moment of emotional fantasy, for it had been in the process of incubation for nearly ten years. Schweitzer writes:

While at the University and enjoying the happiness of being able to study and even to produce some results in science and art, I could not help thinking continually of others who were denied that happiness by their material circumstances or by their health. Then one brilliant summer morning at Gunsbach, during the Whitsuntide holidays—it was in 1896—there came to me, as I awoke, the thought that I must not accept this happiness as a matter of course, but must give something in return for it. Proceeding to think the matter out at once with calm deliberation, while the birds were singing outside, I settled with myself before I got up, that I would consider myself justified in living till I was thirty for science and art, in order to devote myself from that time forward to the direct service of humanity. Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus: "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake and the Gospel's shall save it." Now the answer was found. In addition to the outward, I now had inward happiness.2

1 Ibid., p. 106.
2 Ibid., p. 103.
Friends reproached Schweitzer for his decision, implored him to reconsider. But he would not change. He argued with himself:

I wanted to be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words, and it was with joy that I had followed the calling of theological teacher and preacher. But this new form of activity I could not represent to myself as being talking about the religion of love, but only as an actual putting it into practice.¹

Schweitzer was allowed to enroll in the medical school without payment of fees and began his medical work in October, 1905. But he could not at first bring himself to resign as preacher, principal, and organist. He continued to preach nearly every Sunday, delivered theological lectures, and was involved in many musical commitments. He made frequent journeys to Paris for concerts and would sketch the following Sunday's sermon on the night train to Strassburg.

During this time he also published the treatise Deutsche und französische Orgelbaukunst und Orgelkunst.

Fatigue was a constant problem to Schweitzer during these years of medical preparation. Courses in anatomy, physiology, chemistry, biology were difficult for most students but Schweitzer kept his life busy with concerts and writing in several different fields. It was during this period that he began his investigation of the Pauline ideas.

For a conclusion to the history of scientific research into the thought world of St. Paul I had in 1911 to establish the fact that the attempt, then universally regarded as promising success, to trace back to Greek ideas the Apostle's mystical teaching about the redemption which was assumed to be non-Jewish could not be carried through, and that there could be no question of any explanation other than one provided by eschatology.²

¹Ibid., p. 114, 115.
²Ibid., p. 149.
His Geschichte der Paulinischen Forschung von der Reformation bis auf die Gegenwart was published in 1911 and appeared in the English title the following year, Paul and his Interpreters. He collaborated with Widor to publish an edition of Bach's works for organ. He engaged in the revision of the second edition of Geschichte der Leben-Jesu-Forschung. He also was gathering his material for his medical thesis on Die Psychiatrische Beurteilung Jesu.

In October, 1911, Schweitzer took the state medical examination and passed. He had earned the fee for it by playing the organ for Widor's Second Symphony for Organ and Orchestra at the Festival of French Music at Munich. He had to serve his year of internship and complete his doctoral thesis in the intervening year.

On June 18, 1912, Schweitzer married Helene Bresslau, daughter of the Strassburg historian. The following February he received the degree of doctor of medicine after having finished his thesis and completed his internship.

Schweitzer in his thesis attempted to refute the arguments raised by DeLoosten, Hirsch, and Einet-Sangle that Jesus had some paranoiac mental disturbance and felt that he was being persecuted for his ideas about his greatness. Schweitzer studied paranoia and wrote only forty-six pages in his dissertation to prove his argument, which took a year to write.

The result I aimed at was to demonstrate that the only psychiatric characteristics which could be accepted as historical, high estimations of himself and possible hallucinations at the time of his baptism were far from sufficient to prove the presence of any mental disease.
The expectation of the end of the world and the coming of the Messianic Kingdom has nothing in it of a nature of a delusion, for it belongs to a world-view which was widely accepted by the Jews of that time, and was contained in their religious literature. . . Even the idea held by Jesus, that he was the one who on the appearance of the Messianic Kingdom would be manifested as the Messiah, contains nothing of a morbid delusion of greatness. If on the ground of family tradition he is convinced that he is of the House of David, he may well think himself justified in claiming for himself one day the Messianic dignity promised to a descendant of David in the writings of the prophets. If he chooses to keep to himself as a secret his certainty of being the Messiah, and nevertheless lets a glimmer of the truth break through in his discourses, his action, looked at solely from the outside, is not unlike that of persons with morbid delusions. But it is in reality something far different.1

The concealment of his claim, according to Schweitzer, "has with him a natural and logical foundation. According to Jewish doctrine the Messiah will not step out of his concealment until the revelation of the Kingdom."2 Schweitzer argued that Jesus does not appear as a man wandering about in delusions. He appears in touch with reality at all times and does not appear to react abnormally when questioned. Schweitzer feels that the critics are not aware of the historical side of the question. They fail to take into account the Jewish world-view of ideas in the era in which Jesus lived and they fail to distinguish "the historical from the unhistorical statements which we have about him."3

In the spring of 1912 Schweitzer spent some time in Paris studying tropical medicine and began making purchases of supplies which he would need in Africa. He went on a round of "begging visits" to friends to

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1Ibid., p. 132, 133.  
2Ibid., p. 133.  
3Ibid., p. 133.
obtain funds for the work and began to see the difficulties in connection with the work. A concert in LeHavre, a concert in Paris with the Paris Bach Society and gifts from Strassburg friends helped him to obtain funds for the first year's work and purchase the necessary supplies.

The Paris Missionary Society was somewhat disturbed about Dr. Schweitzer's unorthodoxy. Rather than attend a general meeting, he suggested that he visit each of the members of the committee personally, and this he did. Several gave him a chilly reception. He assured all of them that he would not try to confuse the missionaries and he would not try to become active again as a preacher. He said he wanted to be a doctor who would be muet comme une carpe. He was given a free hand but was not permitted to preach.

In Schweitzer's own words: "At last the road was clear!"
2. Reverence for the Kingdom of God Through Jesus

Very early in Schweitzer's life the person of Jesus was a reality in his thinking. Since his father was the pastor of the village church, he had many opportunities to be exposed to the Christian faith. When he was away at Mulhausen he felt a sense of homesickness for the church back at Gunsbach.

I missed my father's sermons and the services I had been familiar with all my life. I came to see what an effort, I might say what a struggle, it meant for him to open the hearts of the people every Sunday. I still remember sermons I heard from him while I was at the village school.¹

Schweitzer's interest in Jesus obviously increased over the years until he longed to become a minister like his father. As he would anticipate his role as minister, he found new happiness in the pursuing of his studies. He showed deep interest in the theological seminary and sought answers to problems that had plagued him from his youth. The historical Jesus and his relationship to the establishment of the Kingdom of God motivated young Schweitzer to search the writings of scholars in his volumes of New Testament criticism. The Mystery of the Kingdom of God. It was the second part of a treatise entitled Das Abend Mahl. The full title read The Lord's Supper.

¹Schweitzer, Albert, Memoirs of Childhood and Youth, p. 44.
Schweitzer in this book records his concept of the heroic in Jesus:

The judgments passed upon this realistic account of the life of Jesus may be very diverse, according to the dogmatic, historical, or literary point of view of the critics. Only, with the aim of the book may they not find fault: to depict the figure of Jesus in its overwhelming heroic greatness and to impress it upon the modern age and upon the modern theology.

The heroic recedes from our modern Weltanschauung, our Christianity, and our conception of the person of Jesus. Wherefore men have humanised and humbled him. Renan has stripped off his halo and reduced him to a sentimental figure, coward spirits like Schopenhauer have dared to appeal to him for their enervating philosophy, and our generation has modernised him, with the notion that it could comprehend his character and development psychologically.

We must go back to the point where we can feel again the heroic in Jesus. Before that mysterious Person, who, in the form of his time, knew that he was creating upon the foundation of his life and death a moral world which bears his name, we must be forced to lay our faces in the dust, without daring even to wish to understand his nature. Only then can the heroic in our Christianity and in our Weltanschauung be again revived. ¹

Schweitzer was able in 1906 to publish a formidable work entitled Von Reimarus zu Wrede later translated by William Montgomery into English in 1910, 'The Quest of the Historical Jesus. This is actually a history of the study of the life of Jesus during the nineteenth century. E. N. Mozley in The Theology of Albert Schweitzer quotes the description Dr. Nathaniel Micklem, principal of Mansfield College, Oxford, made when the Quest was published. "The publication of

Dr. Schweitzer's book was like the explosion of a vast bomb in the theological world. It finally blew up the nineteenth century liberal-istic interpretation of the life and teachings of our Lord.¹

Schweitzer's book was taken as an attack from Germany on the liberal Jesus. However in England his position was accepted with enthusiasm, particularly by Professor William Sanday of Oxford. Dr. F. C. Burkitt, Norris-Hulse Professor of Theology at Cambridge, had these words concerning the translation in the Preface:

The book here translated is offered to the English-speaking public in the belief that it sets before them, as no other book has ever done, the history of the struggle which the best equipped intellects of the modern world have gone through in endeavoring to realize for themselves the historical personality of our Lord.² Schweitzer emphasized in the Quest early in the writing that it is very difficult to understand the historical view concerning the Jesus of history.

We can, at the present day, scarcely imagine the long agony in which the historical view of the life of Jesus came to birth. And even when He was once more recalled to life, He was still, like Lazarus of old, bound hand and foot with grave-clothes - the grave-clothes of dogma.³

Further, Schweitzer maintains in the second page of the Quest the place of Jesus and His coming.

There came a Man to rule over the world; He ruled it for good and for ill, as history testifies; He destroyed the world into which He was born; the spiritual life of our own time seems like to perish at His hands, for He leads to battle against our

²Schweitzer, Albert, The Quest of the Historical Jesus, p. v.
³Ibid., p. 4.
thought a host of dead ideas, a ghostly army upon which death has no power, and Himself destroys again the truth and goodness which His Spirit creates in us, so that it cannot rule the world. That He continues, notwithstanding, to reign as the alone Great and alone True in a world of which He denied the continuance, is the prime example of that antithesis between spiritual and natural truth which underlies all life and all events, and in Him emerges into the field of history.  

Schweitzer's study of Jesus had been both intensive and definitive at the University of Strassburg. As one begins the study of the life of Jesus one is faced with a number of problems which Schweitzer writes about early in the *Quest*.

The problem of the life of Jesus has no analogue in the field of history. No historical school has ever laid down canons for the investigation of this problem, no professional historian has ever lent his aid to theology in dealing with it. Every ordinary method of historical investigation proves inadequate to the complexity of the conditions. The standards of ordinary historical science are here inadequate, its methods not immediately applicable. The historical study of the life of Jesus has had to create its own methods for itself. In the constant succession of unsuccessful attempts, five or six problems have emerged side by side which together constitute the fundamental problem. There is, however, no direct method of solving the problem in its complexity; all that can be done is to experiment continuously, starting from definite assumptions; and in this experimentation the guiding principle must ultimately rest upon historical institution.

The cause of this lies in the nature of the sources of the life of Jesus, and the character of our knowledge of the contemporary religious world of thought. It is not that the sources are in themselves bad. When we have once made up our minds that we have not the materials for a complete life of Jesus, but only for a picture of His public ministry, it must be admitted that there are few characters of antiquity about whom we possess so much indubitably historical information, of whom we have so many authentic discourses. The position is much more favorable, for instance, than in the case of Socrates; for he is pictured to us by literary

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1 Ibid., p. 2.
men who exercised their creative ability upon the portrait. Jesus stands much more immediately before us, because He was depicted by simple Christians without literary gift.  

Schweitzer must have been writing autobiographically when he stated that "there is no historical task which so reveals a man's true self as the writing of a life of Jesus." Schweitzer maintained that the historical personality of Jesus "remains a stranger to our time, but His Spirit, which lies hidden in His words, is known in simplicity and its influence is direct." Schweitzer believes that the Jesus of history is a Man set in his own time and will not allow himself to be modernized. "As an historic figure he refuses to be detached from his own time. He has no answer for the question, 'Tell us Thy name in our speech and for our day.' Again he maintains, "It is a good thing that the true historical Jesus should overthrow the modern Jesus, should rise up against the modern spirit and send upon earth not peace but a sword. He was not a teacher, not a casuist; He was an imperious ruler." Yet men in our day maintain that Schweitzer tried to make Jesus conform to our time.

There was a danger of our thrusting ourselves between men and the Gospels, and refusing to leave the individual man alone with the sayings of Jesus.

There was a danger that we should offer them a Jesus who was too small because we had forced Him into conformity with our human standards and human psychology. To see that, one

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1 Ibid., p. 6.
2 Ibid., p. 4.
3 Ibid., p. 399.
4 Ibid., p. 310.
5 Ibid., p. 401.
need only read the lives of Jesus written since the 'sixties, and notice what they have made of the great imperious sayings of the Lord, how they have weakened down His imperative world-contemning demands upon individuals, that He might not come into conflict with our ethical ideals, and might tune His denial of the world to our acceptance of it. Many of the greatest sayings are found lying in a corner like explosive shells from which the charges have been removed. No small portion of elemental religious power needed to be drawn off from His sayings to prevent them from conflicting with our system of religious world-acceptances. We have made Jesus hold another language with our time from that which he really held. 1

Schweitzer was unaffected of these truths which he would uncover.

While at work on the synoptic problem he relates in Out of My Life and Thought: "By painful consciousness that this new knowledge in the realm of history would breed unrest and difficulty for Christian piety," 2 and further he maintained:

Since the essential nature of the spiritual is truth, every new truth means ultimately something won. Truth is under all circumstances more valuable than non-truth, and this must apply to truth in the realm of history as well as to other kinds of truth even if it comes in a guise which piety finds strange and at first makes difficulty, the final result can never make injury. It can only mean greater depth. Religion has therefore no reason to avoid coming to terms with historical truth. 3

Schweitzer feels that it is essential for the Christian to pursue truth relentlessly. This is not to cause embarrassment but rather to help mankind understand the faith which men proclaim.

I find it no light task to follow my vocation - to put pressure on the Christian faith, to reconcile a self in all sincerity with historical truth but I have devoted myself to it with joy, because I am certain that, truthfulness in all things belongs to the Spirit of Jesus. 4

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1 Ibid., p. 398.
2 Schweitzer, Albert, Out of My Life and Thought, p. 65.
3 Ibid., p. 65.
4 Ibid., p. 75.
In the **Quest** he shows that the spiritually arisen Christ within men has been of increasing importance through the centuries.

But the truth is it is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world.¹

Schweitzer's reverence for the historical Jesus was a firmly rising crescendo. The enlarging concept of Jesus from his boyhood to adolescence and finally as a student in the university and later as a principal of a theological school and physician in Africa has steadily enlarged his concept.

In his epilogue to Mozley's *The Theology of Albert Schweitzer* the physician from Lambarene maintains that "Jesus spiritualizes the conception of the Kingdom of God, in that he brings it into subjection to his ideal and ethic of love."²

He holds that the way Jesus thinks about the Kingdom and its coming in no way makes his authority less valid as a "unique revealer of spiritual truth."³

Schweitzer felt that devotion to truth was the essence of the spiritual life. If faith could not stand the test of truth, then it was a totally inadequate faith. Moreover, truth, whether it is hard to accept or not, is to the advantage of the truth-seeker. If one is

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¹ Schweitzer, Albert, *The Quest of the Historical Jesus*, p. 399.
to accept untruth, even for a brief period, he is departing from faith.¹

Schweitzer avers that the modern view of the Kingdom of God and its coming in our day is completely comparable to the day in which Jesus lived. Today men are changing their minds as to what the Kingdom of God really is.

He believes that modern faith finds the beginning of the Kingdom of God in Jesus and in that same Spirit that came into the world with him. This is the time when we must be summoned to new faith in the Kingdom of God.

Out of a reverence for God in Christ Schweitzer decided to go to Africa. The Quest for the Historical Jesus was completed the same year Schweitzer made his decision to study medicine and eventually go to Lambarene. He closed the book with the following words:

He comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, and sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is. ²

When Schweitzer closed the Quest he had painted a portrait of the historical Jesus many men did not want to witness, for they felt he had removed their faith with his brushstrokes of truth for our time. Schweitzer states that we can never know the Jesus of history for our time, for He is not in our time but rather in His own time.

¹Ibid., p. 115.
²Schweitzer, The Quest of the Historical Jesus, p. 401.
But He will be revealed as we toil and suffer and face conflicts in our time for just as men experience Him in His day, so too can men learn experientially Who He is in our day and time.

Just as Jesus stood as a man of his time and in conflict with his peers, so too with Schweitzer. He can write definitively about Jesus because he too has known the ridicule of townspeople. He has felt as Jesus felt. He too would be forced to remove himself from the words and find solace in silence, meditation and communion with God. Men failed to understand Jesus; and this he could understand as men failed to understand Schweitzer.

When Schweitzer decided to heed the command of Jesus and lose his life in a more dramatic way, he too was thirty years of age. When each announced a different type of public ministry, there were men who said each was mad, yet each felt within himself the Will of God for his life. Therefore, each was willing to withstand abuse and ridicule for what he believed to be right in the sight of a knowing, loving, understanding God.

"What strange doctrine is this?" could be hurled at both because of the untraditional presentation of religious truth to a tradition-centered group of religious persons. Each had achieved these insights through crisis, growth, mounting conflict and insightful revelation. Each had resolved conflictual struggle within himself of his mission in life fraught with renunciation, and stood forth with the remarkable synthesis of redemptive love with reverence for life he had to declare
With quietness but with force of an idea whose time had come. Schweitzer felt a kinship with Jesus. When Jesus said, "The Kingdom is within you," Albert Schweitzer needed no further prodding. This was a fact of existence and experience. This was the only reinforcement he needed in such an hour of decision.
3. Reverence for Ethics Through Goethe

Four times Albert Schweitzer has left Lambarene for Goethe lectureships and commitments. His only visit to America was in connection with the Goethe Festival in Aspen, Colorado, in 1949.

Goethe has played a significant part in Schweitzer's understanding of Reverence for Life. Although Schweitzer has written only seventy pages on Goethe, Joy maintains that Goethe has been for Schweitzer "one of life's most enduring influences."¹ Ratter maintains that after Jesus, Goethe most assuredly influences Schweitzer's conduct.

From the poet he derived his understanding of life, from Jesus he derives his inspiration to live. If we would fully understand his going to Africa, not only his oneness with Jesus is explanation, his kinship with Goethe must also be emphasized for the going to Africa was a service after the spirit of Goethe.²

Further Ratter maintains:

If no thinker is free of history, if all writers have an intellectual ancestry, Schweitzer after the spirit is a son of Goethe. Yet more significant than even these likenesses is the indebtedness for the phrase 'Reverence for Life.' When it came to Schweitzer as an illumination he possibly forgot its earlier creator—Goethe.³

Schweitzer's admiration for Goethe corresponds to many men's admiration for Schweitzer.

Through self-discipline Goethe attained to a humanity, founded on truth and purity, distinguished by reason of its tranquility and goodness, its freedom from envy and full self-mastery. . . It is in no way true that he had a successful and easy career. . . By these means Goethe achieved a humanity lofty, quick to serve, gracious, whose charm and greatness consisted just in this, that it was so genuine

¹Joy, Albert Schweitzer, an Anthology, p. xvi.
²Ratter, Albert Schweitzer, p. 245.
³Ibid., p. 245.
and natural...How great must have been the impression which the personality of Goethe communicated that Wieland said of him, 'He is the greatest, the finest, the most lordly human being that God has created,' and that Schiller said of him that he was the most worthy personality known to him.1

Schweitzer's acceptance of nature is in complete accordance with Goethe. Schweitzer agrees with Goethe that justice, work and sacrifice are major concerns of mankind. Ratter states that:

When the ethic of Reverence for Life is a dominating and redemptive influence, again sensitive feeling returns and the mass cruelty now prevalent would not be possible. This peculiar oneness with the mind of Goethe is also in his recognition that feeling and thought must go hand in hand.2

Schweitzer writes of Goethe:

In Faust we have a succession not so much of scenes as of vivid pictures. Goethe paints his own portrait at different periods of his life, against an idyllic, naive, tragic, burlesque, fantastic or allegorical background. His landscapes are not merely built up out of words; like the painter, he has really seen them all, and he employs words like resonant spots of color, in such a way that they conjure up the living scene before the reader's eye.3

Goethe's humanism is noted by Schweitzer in the Goethe Gedenkrede:

Goethe's message to the men of today is the same as to the men of his time and to the men of all times: "Strive for true humanity! Become a man who is true to his inner nature, a man whose deed is in tune with his character."4

This Schweitzer has believed as deeds and character are not separated by a chasm. Further, Goethe's writing to the individual has been accepted personally by Schweitzer:

1Ratter, Albert Schweitzer, p. 249
2Ibid., p. 254.
3Albert Schweitzer, Bach, II., pp. 8 ff.
4Schweitzer, Gedenkrede, p. 43.
To the individual Goethe says: "Do not abandon the ideal of personality, even when it runs counter to developing circumstances. Do not give it up for lost even when it seems no longer tenable in the presence of opportunistic theories which would make the spiritual conform only to the material. Remain men in possession of your own souls! Do not become human things which have given entrance to a soul which conforms to the will of the masses and beats in time with it."

Here Goethe speaks to Schweitzer. When it means not fishing when other lads wanted to fish, Schweitzer would not conform for he felt it wrong to inflict torture.

Schweitzer's debt to Goethe is recorded by Schweitzer when he was coming to the end of his student days.

At the end of my student days I reread, almost by chance, the account of his (Goethe's) Harzreise (trip into the Harz Mountains) in the winter of 1777, and it made a wonderful impression on me that this man, whom we regarded as an Olympian, set out amid November rain and mist to visit a minister's son who was in great spiritual difficulties to give him suitable help. A second time there was revealed to me behind the Olympian the deep but homely man. I was learning to love Goethe. And so whenever it happened in my own life that I had to take upon me some work or other in order to do for some fellow man the human service that he needed, I would say to myself, "This is a Harzreise for you."  

Schweitzer knows something of the meaning of Harzreise in his own life. His ethical sense of justice has been evaluated and refined by Goethe. Just as Goethe was many-sided, so too with Schweitzer. Just as conflicts have been many for Goethe, so too with Schweitzer. The high esteem in which Goethe was held by Europe of the 18th century is repeated by Napoleon and Schweitzer alike: "Voila un homme!"

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1Ibid., p. 48 f.
2Schweitzer, Goethe: Four Studies, p. 685 f.
The kinship that Schweitzer felt for Goethe was amply demonstrated when he received the Goethe Prize in 1928 in Frankfurt. Similarities are drawn often by Schweitzer as he compares his life with that of Goethe. However, as one reads the romantically passionate infatuations Goethe had with a dozen women throughout his life, one is certain there are numerous differences as well.

Schweitzer's appreciation of Goethe's mature philosophy is reiterated several times in the Frankfurt presentation. He feels that it is elemental, and therefore, appealing. World- and life-affirmation, according to Schweitzer, naturally emerge from this philosophy as the goal which enables every thinking person to be at peace with the infinite.

One sees the way Schweitzer has patterned his life after Goethe's injunction that intellectual work must involve practical work concurrently. No work, therefore, was beneath Goethe's dignity. This Schweitzer has proven over the years at Lambarene as he enters into the most menial of tasks which the African laborer is fulfilling. In this way the unity of the personality is proven through the union of intellectual activity and practical work.

When Goethe suggested that one with heavy intellectual responsibilities should busy himself with the minutiae of accounts and finances, Schweitzer took this personally. This he continues to do at Lambarene, also.

Goethe urges men to achieve in areas in which they have manifested little previous endowment. Goethe was Schweitzer's comforter as he
made his decision in 1905 to study medicine. His character, Wilhelm Meister, who was ill-prepared to become a surgeon, now becomes an Albert Schweitzer who likewise is ill-prepared to become a surgeon. Goethe allows his characters to end their days in insignificant activity. Schweitzer is saying that this too is what I am doing, but I am becoming a man in the fullest sense by this involvement in the self-effacing work of a missionary in Africa.

Just as Goethe had left intellectual work for the natural sciences, so too with Schweitzer. Just as Goethe should have been seeing fulfillment in intellectual activity, he left that activity only to return to it again after the added joy of immersing himself in the sciences. This exciting, intellectually stimulating endeavor deepened his nature and it became increasing clear to him why Goethe would not give it up.

Goethe and Schweitzer meet again in the primeval forest. When there was need for new buildings to be constructed or trees to be felled, Schweitzer attempted to put the responsibility on the shoulders of his African laborers. Eventually he saw that he too must participate in the strenuous labor of construction. Though it was not the task of a physician, he came to see that it must be his task.

Whenever I got reduced to despair I thought how Goethe had devised for the final activities of his Faust the task of winning from the sea land on which men could live and feed themselves. And thus Goethe stood at my side in the swampy forest as my smiling comforter, and the man who really understood.1

1See Appendix, i.e., Goethe Memorial Address in Frankfort.
Goethe's influence was profoundly meaningful to Schweitzer due to the poet's anxiety about justice. Schweitzer felt that any plan of justice must be carried out without causing injury of any kind.

The destinies of our times concerned both Goethe and Schweitzer. Men must be free to work, for many are imprisoned in their vocation. It is only as man works creatively and freely that he fulfills his destiny in life. This both Goethe and Schweitzer have done. But if men are imprisoned in their work, we must wrestle so that man may enjoy spiritual existence and keep the "road to inwardness." Men must wrestle with themselves in every age in a time of confused ideals, so that they may remain true to the humane concepts of the thinking, feeling and creative man. Not to remain a prisoner of either conventional piety or hopeless despair, it was the heroic courage of such a man to break through the defenses of timidity and strike forth upon a unique and resolute venture of faith.
4. Mystical Reverence through Paul

Immediately after Schweitzer finished the Quest, he went on to the teaching of St. Paul. In 1911 while Schweitzer was involved in his medical studies at the University, his book Geschichte der Paulinischen Forschung von der Reformation bis auf die Gegenwart was published by J. C. C. Mohr at Tubingen. The English title was Paul and His Interpreters, published by A. N. C. Black in London in 1912. He began the study in 1906 and tried to find out how Paul beginning with primitive eschatological Christianity, arrived at a mysticism of dying and being born again in Jesus Christ, and how this eschatological mysticism prepared the way for the Hellenization of Christianity in the mysticism of being in the logos.¹ Schweitzer's study during this time was intermittent because of the heavy demands that were made upon him in the medical school. Seaver maintains that "Theological as well as historical considerations attracted him to the task. Hitherto doctrinal interpretations of Paulinism had represented it as 'something complicated and loaded with contradiction.'"²

Years later in 1931 his The Mysticism of St. Paul was written. He had been carrying the preliminary draft of The Mysticism for many years and had worked during the years when he first went to Africa. He thought of the two books as the second volume with the Quest as

¹Joy, Albert Schweitzer, An Anthology, pp. 297, 298.
²Seaver, Albert Schweitzer: The Man and His Mind, p. 206.
the first which would make a comprehensive history of the early church. The third volume which is still unwritten "would trace the development of the historic Hellenization of Christian thought through the Johannine literature and the sub-Apostolic age to the Fathers of the Church."\(^1\)

His estimate of Paul has been profound without any question. In *The Mysticism of Paul* he maintains: "Paul is the patron saint of thought in Christianity and all those who think to serve the faith in Jesus by destroying freedom of thought would do well to keep out of His way."\(^2\)

Again Schweitzer states:

Paul alone of all the believers of this early period recognizes that faith in Jesus Christ essentially and with all that it implies must place itself under the absolute authority of the ethical and must draw its warmth from the flame of love.\(^3\)

The mystical in Schweitzer is not understood unless it be understood in a Pauline mysticism. One feels that as he writes certain words they have been a cloak for his own behavior. "As radium in its very nature is in a constant state of emanation, so Pauline mysticism is constantly being transmuted from the natural to the spiritual and ethical."\(^4\)

In the *Quest* Schweitzer expressed this belief that each of us experiences what Paul experienced in relation to the historic Jesus. For in the moment that we come nearer to the historic Jesus and attempt to stretch out our hands and draw him into our time, we are therefore

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\(^1\)Ibid., p. 206.
\(^3\)Ibid., p. 310.
\(^4\)Ibid., p. 385.
obliged to give up this attempt and admit that we have failed. "And further we must be prepared to find that the historical knowledge of the personality and life of Jesus will not be a help, but perhaps even an offense to religion."

Schweitzer argues that the Pauline concept is not God-mysticism but rather Christ-mysticism, by which a man comes into living relationship with God. This fundamental thought, according to Schweitzer, is as follows:

I am in Christ; in Him I know myself as a being who is raised above this sensuous, sinful and transient world and already belongs to the transcendent; in Him I am assured of resurrection; in Him I am a Child of God.

Schweitzer finds in this Pauline mysticism an experience of universal dimensions. We are always in a mystical mood as we look upon the distinction between the temporal and eternal or the earthly and the super-earthly. There is a sense of something greater behind the veil of the commonplace events of every day, and as the transparent quality of these events points beyond themselves, we become aware of more ultimate Being whose purpose is to reveal a transcendent meaning through every living moment. It was such a transcendent revelation that came to Paul and to Schweitzer in Christ.

He cites twelve New Testament utterances of Paul which show this mysticism that is revealed in the experience of Christ:

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1 Schweitzer, The Quest of the Historical Jesus, p. 399.
2 Ibid., p. 3.
Gal. ii:19-20: Through the law I have died to the law that I might live unto God: I have been crucified with Christ. I live no longer as I myself; Christ lives in me.

Gal. iii:26-28: You are all sons of God through (the) faith in Jesus Christ. As many of you as were baptized unto Christ have clothed yourselves in Christ. In Him is neither Jew nor Greek, neither bondman nor freeman, neither male nor female; yet are all one (masculine) in Christ Jesus.

Gal. iv:6: Because you are sons, God has sent forth the Spirit of His Son unto our hearts, who there cries Abba, Father.

Gal. v:24-25: Those who belong to Christ have crucified the flesh with its passions and lusts. If we live by the Spirit let us also walk in the Spirit.

Gal. vi:14: But let it not befall me to boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me and I to the world.

2 Cor. v:17: So that, if any man is in Christ he is a new creation; the old (neuter) has passed away; nay, has become new.

Rom. vi:10-11: The death that Christ dies is a death unto sin once for all; the life that He lives, He lives for God. Even so, count yourselves dead for sin(sic) but alive for God in Christ Jesus.

Rom. vii:4: Similarly, my brethren, you have been made dead so far as the law is concerned through the body of Christ, in order that you may belong to another, namely to Him who was awakened from the dead, in order that we may bear fruit for God.

Rom. viii:1-2: There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has made you free from the law of sin and of death.

Rom. viii:9-11: For you are not in the flesh but in the Spirit, if it be so that the Spirit of God is dwelling in you; and if any have not the Spirit of Christ he is none of His. But if Christ is in you, then the body indeed is dead because of sin, but the spirit is life because of righteousness. But if the Spirit which awakened Jesus from the dead dwells in you, then He who awakened Christ Jesus from the dead will also make your mortal bodies to live through His Spirit which dwells in you.
Rom. xii:4-5: For, as we in one body have many members and the members all have their different functions, so we, many as we are, are one body in Christ, though in relation to one another we are (various) members.

Phil. iii:1-11: That I may win Christ and be found in Him not having my own righteousness, the righteousness of the law, but the righteousness which is by faith in Christ, the righteousness (which comes) from God on the ground of faith; to know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if anywise I might attain to the resurrection from the dead.

This mysticism expresses itself as a being in Christ who, having died and risen with Him is now freed from sin and from the law and now possesses the Spirit of Christ and can be assured of resurrection.

Schweitzer believes that "being-in-Christ" is "The prime enigma of the Pauline teaching: once grasped it gives the clue to the whole." 1

When Schweitzer writes that a peculiarity of the mysticism of Paul is that he is not "wholly and solely a mystic," 2 he is saying that Paul and Schweitzer look at mysticism the same way. They do not scorn the temporal nor do they scorn an inadequate conception of ordinary thought. They are of the world. Each has the mentality of the mystic yet each, paradoxically, does not. "The exoteric and the esoteric go hand in hand," 3 for each has a mysticism that is linked with a naturalistic and non-mystical conception of the world.

Schweitzer again speaks authentically and autobiographically when he states that Paul is not urging men who have been redeemed by Christ

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1 Schweitzer, The Mysticism of Paul the Apostle, pp. 3, 4.
2 Ibid.
3 Ibid., p. 24.
4 Ibid., p. 25.
to withdraw from the world. Paul "bids them take their place in it, that they make use of the powers derived from their being in the Kingdom of God."¹

Schweitzer as a student, minister, professor and principal at Strassburg, began the quest of this baffling yet alluring Christ-mysticism which Paul professed. *Geschichte der Paulinischen Forschung* was published in 1911 as the result of this study. But Christ-mysticism was not fully synthesized until he had seen the elemental strivings of primitive man in Africa. *Die Mystik des Apostel Paulus* in 1931 was the result of two additional decades of thought and growth.

Schweitzer characterizes Paul as the "primal Christian mystic"²

In Schweitzer's studies and in his life a transcendent yet immanent revelation that was Christ-mysticism emerged out of his reverence for Jesus and the Kingdom of God. The two were not separate but parts of the same fabric woven by arduously searching intellectual and spiritual growth, drawing together vivid threads into larger patterns of insight, experience and fulfillment.

Schweitzer's ability to identify with Paul's passionate conflict and realize also a fulfillment in Christ-mysticism gives self-revelation and shows why Schweitzer has given such sacrificial periods of his life to this exposition which he feels with deep emotional understanding.

¹Ibid., p. 388.  
²Ibid., p. 395.
Schweitzer's "thorn in the flesh" could well be buried in his renunciation. He, like Paul, has learned to live with it and is able to do his creative work in spite of its handicapping element, or so it might appear to be. "Seek ye first the Kingdom" is primal to each, in spite of or because of, a "thorn in the flesh" which can deepen the desire for growth, fulfillment and service to man.

What the thorn in the flesh might be, Schweitzer does not fully reveal to us. We can infer from what he says of his childhood distresses and his eventual decision to renounce his careers in Europe as pastor, theological professor, Biblical scholar, musician, that he suffers from a deep wound. Is it the acute guilt of special privilege and the compassionate suffering for those less fortunate than himself? Is it the overpowering and radical call of Jesus to give up the comforts of a complacent life and follow Him at great cost? Or is it the conflictual struggle of many talents and complex countervailing forces within him which he will renounce for the simple and primitive life of a missionary in the African jungle? These questions we must ask as we proceed in our study. At this point we may glimpse a solution that for Schweitzer will ultimately go beyond intellectual reason toward a profound and mystical reverence for all life in the spirit of Jesus. He will die to self and the world he has known to be a new creature in Christ.
5. Reverence for Suffering Humanity Through Medicine

In Paris on October 13, 1905, Schweitzer made his decision to devote himself to the African natives through medicine. He suggests in his autobiography that he desired to become a physician in order that he could work without having to talk. In this new life of physician he could present the religion of love by actually putting it into practice.¹

When Schweitzer made the decision to become a physician, he realized that it would entail a considerable effort. "I did in truth look forward to the next few years with dread."² Schweitzer had been trained in the fields of Biblical criticism, history, theology, philosophy, literature, languages, music, and organ building. It seemed to many that he was wasting his talents to enter a new career as a medical missionary to the natives in Equatorial Africa.

Schweitzer has been criticised for his decision to go to Africa. Oskar Kraus in Albert Schweitzer: His Work and His Philosophy quotes Albers who wrote:

> It is surely symbolical that Schweitzer did not stay in Europe for there is indeed enough misery to alleviate, but chose the African forest for his labors. It was the lack of the historical past, the primitiveness of Africa that appealed more to his new intellectual phase than the superhistorical background, the older sophisticated old-age atmosphere of Europe.³

¹Schweitzer, Out of My Life and Thought, p. 1114.
²Ibid.
Dryssen would agree in part: "The fundamental significance of Schweitzer's action lies in the fact that he turned his back on Europe after having shown her the tragic state of her civilization."\(^1\)

However, Dryssen maintains agreement with Schweitzer:

> Ethical will is the most beneficent power in the whole history of mankind. The truth of this is manifest in the life and sufferings of Jesus, the influence of which is still felt after nearly two thousand years. In Schweitzer's actions too we see that the ethical forces which were active in Christ are still a living reality.\(^2\)

What this sacrifice meant Schweitzer reminds us:

> Not to preach any more, not to lecture any more, was for me a great sacrifice, and till I left for Africa I avoided, as far as possible, going past either St. Nicholas' or the University, because the very sight of the places where I had carried on work which I could never resume was too painful for me. Even today I cannot bear to look at the windows of the second lecture room to the east of the entrance of the great University building, because it was there that I most often lectured.\(^3\)

Here was the basic problem: renunciation. He would be forced to face this problem multiple times in a conflictual struggle as he faced the elemental needs of the primitive; he would wonder often about his renunciation, and of what he was giving up.

Schweitzer realized the problem of dealing with the primitive people in part before he went to Lambarene. Yet perhaps he did not realize how they would try his patience nor was he yet acquainted with the place that superstition would play in their thinking, due to the tribal laws of their animistic religion. He could nevertheless see how

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\(^1\)Ibid., p. 66.
\(^2\)Ibid.
\(^3\)Seaver, *Albert Schweitzer: The Man and His Mind*, p. 51.
the Negro can be lifted from the child of nature to an increasingly responsible member of society.

There slumbers within him (the Negro) an ethical rationalist. He has a natural responsiveness to the notion of goodness and all that is concerned with it in religion... There lives within him a dim suspicion that a correct view of what is truly good must be attainable as the result of reflection. In proportion as he becomes familiar with the higher moral ideas of the religion of Jesus, he finds utterance for something in himself that has hitherto been dumb, and something that has been tightly bound up finds release. The longer I live among the Ogowe Negroes, the clearer this becomes to me.¹

The doctor has a great fondness for the natives and when he prepares to leave for Europe, he has a sense of loss in that he will be away from them for some time.

How fond of them one becomes in spite of all the trouble they give one! How many beautiful traits of character we can discover in them if we refuse to let the many and varied follies of the child of nature prevent us from looking for the man in him! How they disclose to us their real selves if we have love and patience enough to understand them.²

The problem of pain in the world was acute in Schweitzer's thinking. He began to feel that his good health and happy youth and fine home and the ability to work were not to be taken for granted. Actually out of this feeling of happiness grew a concern that life should not be lived alone or for itself but rather he must help to diminish the pain of others.

We must all carry our share of the misery that lies upon the world. Darkly and confusedly this thought worked

¹Schweitzer, On the Edge of the Primeval Forest, p. 155.
²Ibid.
in me and sometimes it left me so that I breathed freely and fancied once more that I was to become completely the lord of my own life.1

Schweitzer's life has been dedicated to medicine to alleviate the problem of pain among natives. He has felt that pain is a more terrible lord of mankind even than death itself. "To be human means to be subject to the power of that terrible lord whose name is Pain."2

While the author was at Lambarene he talked with Joseph, the doctor's first orderly. Joseph had returned to the hospital after an absence of nearly a decade as a cardiac patient. The doctor recalled the time early in his career at Lambarene when he groaned, "What a blockhead I was to come out here to doctor savages like these!" Joseph quietly remarked, "Yes, doctor, here on earth you are a blockhead, but not in heaven."3

Schweitzer in his twenty-first year determined that his happy life must be dedicated to those less fortunate than himself. Although the thought of medicine and Africa may have been far removed from his thinking at this age, the desire to be of service to suffering humanity was already being considered.4

Suffering humanity and the missionary outreach became increasingly evident to young Albert while still living in Gunsbach. In Memoirs of Childhood and Youth he remembers that the afternoon services in his

1 Schweitzer, Memoirs of Childhood and Youth, p. 81.
2 Schweitzer, On the Edge of the Primeval Forest, p. 171.
3 Schweitzer, The Forest Hospital at Lambarene, p. 118.
4 Schweitzer, Out of My Life and Thought, p. 102.
father's church whetted his interest in missions. The first Sunday of each month would be a missionary service when the father would relate the story of the missionary enterprise and specifically tell about individual missionaries. There was one missionary from South Africa who came to his attention, and the appealing expression of a Negro sculptured on a monument he often visited.

Once for many Sundays in succession he read us the memoirs of Mr. Casalis, a missionary to the Basutos of South Africa, which he had translated from the French for this very purpose. These made a great impression upon me.

Besides Casalis, Bartholdi the sculptor, a native of Colmar, who made the figure of the Statue of Liberty which stands at the entrance to New York harbour, was one of those who turned my childish thoughts in the direction of the far-off lands. On his monument to Admiral Bruat, which stands in the Champ de Mars at Colmar, is the stone figure of a Negro, which is certainly one of the most expressive pieces of work that his chisel ever produced. It is a figure of herculean proportions, but the face wears an expression of thoughtful sadness which I could not forget, and every time we went to Colmar I tried to find time to go and look at it. The countenance spoke to me of the misery of the Dark Continent, and even today I make a pilgrimage to it when I am in Colmar.\footnote{Schweitzer, Memoirs of Childhood and Youth, p. 63.}

Schweitzer knew that there was a vast difference between Dives and Lazarus. As he read his New Testament his compassionately sensitive nature responded to the excruciating and dramatic conflict between those who have and those who have not.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day;

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

And it came to pass, that the beggar died. . .
The rich man also died. . .

Lazarus would need the ministration of the physician more than Dives, who could pay handsomely for services rendered. Not so with the beggar Lazarus, who was grateful for crumbs from the rich man's table. Africa had Lazarus in multiplied numbers, for Lazarus was illiterate, afraid, diseased, and living in the darkness of animistic superstition. Schweitzer had compassion on this multitude of life which was in direct opposition to the happiness and health he had known in Gunsbach. Just as Gunsbach and Lambarene were centuries apart, Schweitzer and the native African were the distance between a Lazarus and a Dives. This Schweitzer desired to rectify through his own life.

The cost of the renunciation Schweitzer had prepared to make became increasingly clear to him as the time drew near for him to embark upon the African mission. Psychological pressure ostensibly mounted over the years, both from friends who pleaded with him and from his own conflicts which afflicted him from within. Although the decision was made in 1905, there undoubtedly were many times when the decision was tested thoroughly by opposing forces and experiences that ran counter to his goal to become a tropical physician.

When he was in medical school he still continued to lecture in the university in both theology and philosophy, to serve at St. Nicholas church, to write books on Bach, and to give organ concerts throughout Europe. The emotional conflicts that were inherent in his great renunciation were being postponed until that day when finally renunciation had to be faced with sterner realism in the jungles of Equatorial Africa.

One has to understand the influence of both Jesus and Goethe on Schweitzer throughout this period, else Schweitzer may well have succumbed to the admonitions of his well-meaning friends and contemporaries. Schweitzer was conducting a life-and-death experiment in which he was the one upon whom the experiment was being performed. If he really did believe in the ethic of love as taught by Jesus, then this was the supreme time to test it in a practical, yet ennobling way. He could be certain that Goethe would enthusiastically and poetically acclaim this decisive form of self-giving to serve in heroic yet inconspicuous devotion to the needs of his fellowmen. That Goethe and Jesus would approve his action was the best assurance he needed. But this is not to say the conflict was not present; it was decidedly manifest and Schweitzer knew it.

The renunciation awakened and fulfilled a serious conflict of his idyllic childhood which had caused him great anxiety in having privileges not given to others with whom he associated in his village. This created guilt and the assuaging of that guilt was the dedication of himself to suffering humanity. Whether the natives are grateful or not does not
matter. Much more important is the knowledge that he is helping them in the alleviation of their pain. Renunciation can be acceptable in the light of a greater good. Ethical responsibility for the suffering natives enables him to do penance through his own renunciation. He wants to be involved more deeply in a Christ-mysticism, yet there must have been times when he agreed with his friends that perhaps this was not the optimum way, or perhaps he was not the one who should do this type of missionary service. Schweitzer wanted to be amply certain that this was exactly what God wanted him to do, but how to handle the problem of renunciation with all of its ramifications was probably never settled. As late as 1931 he stated that he was prepared for renunciation if it should be required of him, yet still he indicated that so far renunciation had not taken place. For he continues to function as the missionary, author, New Testament scholar, organist, humanitarian; he has not been required to renounce everything he once thought he would have to do if he were to go to Africa as a missionary physician.

But he has met the endless demand of suffering humanity, and has never shirked the heavy burdens of his missionary work. He has found, however, creative opportunities to continue working the fields he had renounced. The conflicts were resolved by taking up again what he had lost, and out of the elemental struggle with primitive forces brought them to higher fulfillment.
6. Summary of Schweitzer's Progressive Experiential Awareness of Reverence for Life

When Albert Schweitzer decided to follow the footsteps of his minister-father, the University of Strassburg was his choice. His theological education that was to begin there was to have a significant impact upon theological education far beyond the bounds of the Alsatian university. The historical Jesus, the meaning of the Last Supper, ethical philosophy, and Biblical theology filled Albert's mind with a desire for the arduous devotion of scholarship.

At the same time, special musical instruction obtained from Widor at the organ deepened his veneration for Bach and Wagner. Musical insights motivated Schweitzer to comprehend the great religious themes and give them artistic expression as concert organist.

The influence of Harnack in dogmatic theology overawed the young theologian, who was seeing Berlin at the height of its cultural existence. The appointment as preacher at Saint Nicholas in Strassburg opened for Schweitzer another new world as he was privileged to speak each Sunday to a congregation about the deeper things of life. Goal after goal was attained by this questing theologian, who while still in his mid-twenties, was made a lecturer in the university and shortly thereafter the acting principal of the Theological Seminary of Saint Thomas.

His *Quest of the Historical Jesus* became a major work of creative investigation, appearing the year following his book on Bach. This
multi-sided personality had achieved in the areas of theological scholar-
ship, philosophical insight, significant authorship, and musical vir-
tuosity before he was thirty years of age what most men fail to achieve
throughout a lifetime in any one of these fields of labor.

One can, therefore, realize part of the frustration his closest
friends experienced when he calmly announced his decision to go to
Equatorial Africa as a physician, for which he would begin medical
preparation immediately. For ten years the plan had been secretly in
formulation, although it was not until 1904 that the specific place
or type of work called him into a public declaration.

Renunciation would be required of him, and this he was prepared
to accept.

In the growing realization of the central theme, reverence for
life, as his responsibility, certain influential patterns were forming,
new insights were being realized, and new goals were being evaluated
and perceived. Growth toward a fulfillment of reverence was being
articulated in his own thinking; while studies in Jesus, Goethe and
Paul were opening out to lifelong pursuits.

Reverence for the Kingdom of God through Jesus had begun early in
the Gunsbach home and church. He not only sought to know the historical
Jesus but he searched to discern the what and when and where and why of
the Kingdom of God. In his passionate devotion to this unfolding truth
Schweitzer searched through and beyond answers that tradition had given
but not to his satisfaction. Schweitzer could identify himself with
this Man of Galilee whose vision of life and God seemed to be out-of-join with our time. As his theological seed came to flower he saw the historical Jesus as One who could not be taken from His time and transported to our time.

In addition to Jesus, probably no other person has so influenced Schweitzer, unless it might be the German poet Goethe. The phrase "Reverence for Life", as well as nature philosophy and elemental ethic of affirmation can, in part, be traced to Goethe.

Goethe reminded Schweitzer of the ethical sense of justice, the importance of the intellectual labors, coupled with the physical, that a man should never think of himself more highly than he ought to think, that it is good to change the intellectual work for the natural sciences for a time, and that one can well complete his life in what some may think is insignificant endeavor. Man must be free and, if he is imprisoned by his work and longs to be free and creative, then he must be helped to free himself from his spiritual bondage.

Paul's Christ-mysticism was an early theological investigation for Schweitzer. Two publications, covering three decades, comprise his searching analysis of Pauline studies. Schweitzer's study of the historical Jesus finds its sequel in Christ-mysticism as expressed by Paul. Here he found the way we come to experience God. In this he saw the fruition of the Kingdom of God in the world. Yet the freshness of Schweitzer's awareness of the mystical was not that man is removed from the world, which is more traditionally the view of the mystic, but rather
that he remain in the world and participate fully in the contemporary scene. This Paul believed; and this Schweitzer affirmed. For Schweitzer this was a meeting not only of minds but of spirits as well. Each would help men experience the Kingdom of God by practical work, by logical discourse on the person of Jesus, by helping men see that Christ was at work in the world reconciling the world to himself through the dynamic of redemptive love; yet each was aware of a "thorn in the flesh" which could becloud goals and fulfillments if he succumbed or shrank from the anguishing burden of pain.

Suffering humanity he could not forget. From childhood Schweitzer had known the anguish that he experienced when he saw life suffer. He shared a deep sense of guilt for sufferings inflicted on others. He struggled with this compassion until he resolved to alleviate pain wherever he found life suffering. Suffering humanity needed solace, comfort, tender loving care. Jesus, Goethe, and Paul spoke to this longing to bring assistance to suffering humanity. Immersing himself in deeds rather than words, Lambarene would become the place where he could bring help. When he read of the need, he was prepared to follow. An Augustinian prompting crossing the centuries, "Tole lege" caused him too eventually to make his way to the African continent. This was for both Augustine and Schweitzer the turning point when a decision was enacted, and a completely new life was calling each one to the utmost devotion.

For the first time, amid many beckonings, the way ahead emerged into clear and irrevocable decision.
CHAPTER IV

PSYCHOLOGICAL IMPLICATIONS OF REVERENCE FOR LIFE THROUGH EXPOSURE TO NEEDS OF SUFFERING HUMANITY

1. First African Adventure: 1913-1917

Albert Schweitzer and his wife, Helene Bresslau Schweitzer, on the afternoon of Good Friday, 1913, set sail from Bordeaux, France, with seventy packing cases of medical supplies which he had purchased through his organ earnings. The intellectual pursuits were still in evidence, for even as he took the train from Paris to Bordeaux, he was correcting the proofs on the second edition of his Geschichte der Leben-Jesu-Forschung. The proofs of his Die Psychiatrische Beurteilung Jesu were corrected a few weeks later as he was on the boat en route to Lambarene. In addition he completed six volumes in the edition on Bach's works before his departure and was able to complete the last three volumes on choral composition shortly after arriving in Africa.

Did Schweitzer feel a sense of ambivalence about escaping from the academic life and with that possible ambivalence did he feel a sense of guilt about leaving Strassburg?

Schweitzer told the author at Lambarene that he felt certain that Africa was where he ought to work. The author asked him if he ever felt that his renunciation of his intellectual life at Strassburg was the wrong choice, and he replied, "Only when I stand before the University."
This answer would indicate that the problem of renunciation had not been completely resolved.

The praise he received in the university as a scholar and musician did not fulfill the deeper sense of destiny which he desired. He had been acclaimed for a decade for his interpretation of Bach on the organ. His searching scholarship in the areas of New Testament study and his philosophical understanding of Kant had been published within the decade. The deeper sensitivity of his life was still being frustrated for he was seeking a more profound vocational fulfillment as well as relative peace within himself. Could Schweitzer combine the vocational goal with his own psychological and spiritual struggle? Apparently for himself he had found the answer for which he sought in terms of a vocational goal. This would not indicate, however, that the problem of renunciation would be automatically solved.

This right to happiness was one which he wrestled with in his vocational quest. Christianity and vocation were linked together in his desire for this inward happiness.

Friends never shared in this struggle which he had waged. They knew only the decision of his renunciation at the age of thirty when the entire project seemed to be madness in their eyes.

Renunciation of the organ, the privilege of writing and teaching among those he loved, and financial independence were three major areas Schweitzer agreed to sacrifice. He was prepared to make the sacrifice but eventually found it was not necessary to make it.
These three sacrifices I had begun to make, and only my intimate friends knew what they cost me.

But now there happened to me what happened to Abraham when he prepared to sacrifice his son. I, like him, was spared the sacrifice. The piano with pedal attachment, built for the tropics, which the Paris Bach Society had presented to me, and the triumph of my own health over the tropical climate had allowed me to keep up my skill on the organ. During the many quiet hours which I was able to spend with Bach during my four and a half years of loneliness in the jungle I had penetrated deeper into the spirit of his works. I returned to Europe, therefore, not as an artist who had become an amateur, but in full possession of my technique and privileged to find that, as an artist, I was more esteemed than before.

For the renunciation of my teaching activities in Strassburg University I found compensation in opportunities of lecturing in very many others.

And if I did for a time lose my financial independence, I was able now to win it again by means of organ and pen.

That I was let off the threefold sacrifice I had already offered was for me the encouraging experience which in all the difficulties brought upon me and upon so many others, by the fateful post-war period has buoyed me up, and made me ready for every effort and every renunciation.¹

The desire to serve developed in a steady progression of crucial decisions in Schweitzer's mind, for he believed that he could help to alleviate the suffering that was humanity's lot.

The three-fold renunciation was faced honestly by Schweitzer; and as he indicates, there was considerable cost involved in the choice. He went to Africa prepared to make the sacrificial renunciation of the organ, but a gift sent from Paris enabled him to play the zinc-lined piano with pedal attachments. It is true that this was not the familiar

¹Tbid., p. 230.
organs of Gunsbach and St. Sulpice, but this substitute could partially satisfy the absence of regular organ practice. What was expected to be total renunciation in the field of music was only partial. By an adaptability and flexibility Schweitzer could live with this psychological improvisation which served to recover what he gave up in his musical renunciation.

Secondly, the renunciation of teaching activities did not begin when he first began the pursuit of medical schooling; he was still in constant demand as a lecturer. When he reached Africa his scholarly writings did not cease. As late as the train trip to Bordeaux and on the boat en route to Lambarene, reading of proofs took a portion of his time. After reaching Lambarene evenings were spent in writing for the consumption of scholars. The renunciation of teaching activities had in a sense been modified; still there was the prolific output of his creativity and authorship.

Thirdly, financial independence, which had been a goal of his earliest remembrances when the family faced economic hardships, was a renunciation not entirely required of him while he was preparing to be a physician. He still earned money from his pen and organ. He was ready to face renunciation. But the total impact of tragic loss never came to him. Renunciation, or at least his willingness to face renunciation, still has not been required of him, but only a modified renunciation.
Where he should work and what type of work he would seek was not at first plain:

The idea of devoting myself to the work of medical help in the colonies was not the first form that the resolution took. This one emerged after plans for giving other kinds of help had occupied my mind, and had been given up for the most varied reasons. Finally a chain of circumstances pointed out to me the road which led to the sufferers from leprosy and sleeping sickness in Africa.¹

This again was the sensitivity of the man who as a child could not bear to bring harm or hurt to any living creature. In a very real sense, he was accepting the guilt which he felt for all humanity that suffers. He wished to play a role in decreasing the guilt and not adding to it. Where could he express his debt more than in the Ogowe section of Equatorial Africa, which has been described as one of the most unhealthy places in all the world to live.

He explains the chain of events that led him to give up his intellectual work at the university as a professor to go as a doctor to Equatorial Africa.

I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly of us! We are Dives, for, through the advances of medical science, we now know a great deal about disease and pain, and have innumerable means of fighting them; yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the colonies

¹Schweitzer, Memoirs of Childhood and Youth, p. 82.
however, sits wretched Lazarus, the colored folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at the gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate.¹

Dr. Clement C. Chesterman, a physician who has served as Honorary Secretary on the British Advisory Board on Medical Missions, writes concerning the many Africans who are playing the role of Lazarus.

The ends of his fingers are worn away, and the lobes of his ears are thickened. He is full of this sore, and it is leprosy. Actually he doesn't mind that much, for leprosy only kills slowly; and besides, one in twenty may be lepers in the part he comes from. . . Every now and then, as you watch him, his whole shrouded form heaves with... tuberculosiš.²

When the Schweitzers arrived at Lambarene they were disappointed to see only two buildings still standing from the former mission station founded originally by American Presbyterians in 1874. These two buildings were a termite-ridden bungalow, which became their first home, and an abandoned chicken-coop, which became the first operating room. From the first days, almost before he had opportunity to unpack his medical supplies, he was besieged by the sick persons, who suffered from malaria, leprosy, sleeping sickness, dysentery, ulcers, heart disease, hernia, and elephantiasis. Soon he built a new corrugated tin building near the water's edge where more patients could be housed.

When he arrived in Lambarene he soon saw the necessity for some order. Each morning the Africans were read the following:

**The Doctor's Standing Orders**

1. Spitting near the doctor's house is strictly forbidden.
2. Those who are waiting must not talk to each other loudly.
3. Patients and their friends must bring with them food enough for one day, as they cannot all be treated early in the day.
4. Any one who spends the night on the station without the doctor's permission will be sent away without any medicine. (It happened not infrequently that patients from a distance crowded into the schoolboys' dormitory, turned them out, and took their places.)
5. All bottles and tin boxes in which medicines are given must be returned.
6. In the middle of the month, when the steamer has gone up the river, none but urgent cases can be seen till the steamer has gone down again, as the doctor is then writing to Europe to get more of his valuable medicines. (The steamer brings the mail from Europe about the middle of the month, and on its return takes our letters down to the coast.)

The rules above were made necessary because of the large number of persons who came and the necessity for some degree of order. Schweitzer, in the first nine months of his work at Lambarene, had close to two thousand patients to examine. In 1920 when Dr. Schweitzer wrote his book *On the Edge of the Primeval Forest* he summarized his statement concerning the close of the first year at Lambarene with these words:

> That it is so hard to keep oneself really humane, and so to be a standard-bearer of civilisation, that is the tragic element in the problem of the relations between white and coloured men in Equatorial Africa.²

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²Ibid., p. 98.
He quickly recognized that pain was a greater lord than he had at first imagined in the primeval forest:

Thus I had during the first weeks full opportunity for establishing the fact that physical misery among the natives is not less but even greater than I had supposed. How glad I was that in defiance of all objections I had carried out my plan of going there as a doctor.  

This reinforced his decision that he had made the proper ethical choice. Regardless of the conflicts he had faced of renunciation, laborious study and well-meaning but misguided friends, his choice was right. His was a Lutheran assurance: "I can do no other. God help me!

As the doctor began his work, he was faced with a problem of finding Africans who could serve as interpreters and orderlies. A person named Joseph Azoawani, who had been a cook, came to help at the hospital. He spoke eight native dialects and was of increasing assistance to Schweitzer. It was difficult for the former cook to see why the doctor would accept all patients who came to the hospital, since the doctor's reputation would be marred if some would die.

Schweitzer's work was interrupted on August 5, 1914, until the end of November in that year since he was interned with his wife as an enemy alien. This set-back was difficult to endure for him, for the work at the hospital had so recently begun. However, he began writing his The

1 Schweitzer, Out of My Life and Thought, p. 164.
Philosophy of Civilization which had been in his thinking since 1899.

An English publisher had requested the work in 1910.

Apparently the intellectual pursuits at the jungle hospital began with this forced medical idleness. "In this attitude of entire detachment I began the work and went on with it when I was again allowed to go about and devote myself to the sick."¹

It was difficult for the African to understand the mass-killing that was taking place in the world through the outbreak of war. Schweitzer had difficulty explaining the action of white men's hatred toward one another. Although the African is simple, he soon understands the ways of the white man. Schweitzer writes:

In return for very little work nature supplies the native with nearly everything that he requires for his support in his village. The forest gives him wood, bamboos, raffia leaves and bast for the building of a hut to shelter him from sun and rain. He has only to plant some bananas and manioc, to do a little fishing and shooting, in order to have by him all that he really needs, without having to hire himself out as a laborer and to earn regular wages. If he does take a situation, it is because he needs money for some particular object; he wishes to buy a wife, or his wife, or his wives, want some fine dress material, or sugar, or tobacco; he himself wants a new axe, or hankers after rum or cheap spirits, or would like to wear boots and a suit of khaki.²

Schweitzer during this time felt it was "a great mercy that while others had to be killing, I could not only save life but even work as well to bring nearer the coming of the Era of Peace."³

¹ Schweitzer, Out of My Life and Thought, p. 175.
² Schweitzer, On the Edge of the Primeval Forest, p. 112.
³ Schweitzer, Out of My Life and Thought, p. 191.
It was fortunate that the doctor's supplies of bandages and medical supplies lasted throughout this period. The African understood the meaning of the boat which brought many cartons and boxes of medicines. During this period much building was taking place. Every man who could help was pressed into service. Schweitzer states:

Suddenly I catch sight of a Negro in a white suit sitting by a patient whom he has come to visit. "Hullo! friend," I call out, "won't you lend us a hand?" "I am an intellectual and don't drag wood about," came the answer. "You're lucky," I reply. "I too wanted to become an intellectual, but I didn't succeed." ¹

But Schweitzer did succeed, for day after day he wrote in his Philosophy of Civilization. When the many patients were not claiming his time, he had his pen in hand. Most of the patients expressed gratitude toward the doctor who removed pain from their bodies. The doctor speaks highly of them:

A white timber trader, a thoroughly kind but somewhat irritable man, once said to me, "What a good thing it is that the Negroes have better characters than we have." There was a grain of truth in the saying. Every one of us has at some time been put to shame by the way the natives have put up with our impetuous rudeness. They quietly went on with their work and remained as friendly as if they had never had to endure our probably not unjustified, but still, and not for the first time, very excessive abuse. ²

Schweitzer's rapport with the African is understanding:

When the poor, moaning creature comes (with strangulated hernia), I lay my hand on his forehead and say to him: "Don't be afraid! In


an hour's time you shall be put to sleep, and when you wake you won't feel any more pain." Very soon he is given an injection of emulgon; the doctor's wife is called to the hospital, and with Joseph's help, makes everything ready for the operation. When that is to begin she administers the anaesthetic, and Joseph, in a long pair of rubber gloves, acts as assistant.

The operation is finished, and in the hardly lighted dormitory I watch for the sick man's awaking. Scarcely has he recovered consciousness when he stares about him and ejaculates again and again: "I've no more pain! I've no more pain!" ... His hand feels for mine and will not let it go. Then I begin to tell him and the others in the room that it is the Lord Jesus who has told the doctor and his wife to come to the Ogowe, and that white people in Europe give them the money to live here and cure the sick Negroes. Then I have to answer questions as to who these white people are, where they live, and how they know that the natives suffer so much from sickness. The African sun is shining through the coffee bushes into the dark shed, but we black and white sit side by side and feel that we know by experience the meaning of the words: "And all ye are brethren" (Matt. xxiii:8). Would that my generous friends in Europe could come out here and live through one such hour!

The path of pain has played an enormous role in Schweitzer's life. The pain which he has endured has been psychological, for it has been suffering for someone or something. This pain he saw night and day during the first two years at the hospital. He saw how the animistic religion of the villages did harm and killed. This continuous experience of pain was a prelude to his synthesizing concept of "Reverence for Life."

How can I describe my feelings when a poor fellow is brought me in this condition (strangulated hernia)? I am the only person within hundreds of miles who can help him. Because I am here and am supplied by my friends with the necessary means, he can be saved, like those who came before him in the same condition and those who will come after him, while otherwise he would have fallen a victim to the torture. This does not mean merely that I can save his life. We must all die. But that I can save him from days of torture, that is what I feel as my great and ever new privilege. Pain is a more terrible lord of mankind than even death himself.

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1Schweitzer, On the Edge of the Primeval Forest, p. 62.
2Ibid., p. 62.
2. The Meaning of Reverence for Life

He saw pain in many forms. The war, although he was far removed from it, was pain of incredible suffering. As he moved closer to the suffering humanity he had come to Africa to serve, the closer he came to the core of his ethics, his philosophy, and his religion. At Lambarene he could witness daily the law of the jungle which was survival. Animals fed on smaller forms of animal life. Birds fed on insects. The law of the jungle was seen in plant, animal, and human life. The doctor wrestled with a solution. There were inconsistencies in any system he followed. Here we see the sheer idealism and enthusiasm of a man approaching the prime of life with uncanny objectivity.

A. A. Roback, in writing in defense of Schweitzer, says that his sensitivity toward life is unusual.

The dilemmas which Schweitzer has been confronted with are not those of his making. They do not emerge from any conflicts within himself but from the conditions of existence, the need of sacrificing one life for another— and therein it is difficult to follow him, when, for example, he has to reflect on the destruction of the germs of sleeping sickness in order to save life, or when he buys a fish-eagle from the natives in order to rescue it and then must kill a number of small fishes daily in order to feed it.1

The experience in the African jungle reminded him of the animal struggle he had seen years before through childhood eyes. But now he was seeing men struggle for survival as animals had done thirty years

before. His system of thought in the last year had been force-fed through the trauma of elemental life he witnessed at every turn of the path. The thicket was impenetrable. An impervious door closed off the light. To Schweitzer there must be the answer, and he had to discover it for himself and for humanity.

This sensitive person had been struggling for years to phrase what he had felt but to no avail. He was not searching for a slogan; rather he was searching for a key which would unlock the closed door. For months the system seemed to take form, yet its major premise was not definable in a satisfactory way to Schweitzer.

Schweitzer's quest was soon coming to fulfillment, for he was moving closer to the heart of the system he was attempting to state in words that would convey the deeper meanings he had experienced in the four decades of his life.

When Schweitzer found the Goethe phrase "Reverence for Life" coming from his subconscious, he was on his way to N'Gomo on the Ogowe. For three days he had been struggling to see how the elemental and universal had been conceptualized in ethics. This, he felt, had not yet been accomplished. But Reverence for Life was that elemental and universal principle which he had long sought. A door which had been unyielding in the past suddenly began to open. Now for him ethics and world- and life-affirmation for the first time in a completed synthesis were side by side. He could now bring together the disjointed fragments into a wholeness as a comprehensive system.
Life seen in its simplest forms in the jungle could be explained and understood. Life in any form had an aura of reverence about it, according to Schweitzer. He asks:

What is Reverence for Life, and how does it arise in us?

If man wishes to reach clear notions about himself and his relation to the world, he must ever again and again be looking away from the manifold, which is the product of his thought and knowledge, and reflect upon the first, the most immediate, and the continually given fact of his own consciousness. Only if he starts from this can he arrive at a thinking world-view.

Descartes makes thinking start from the sentence "I think; so I must exist" (Cogito, ergo sum), and with his beginning thus chosen he finds himself irretrievably on the road to the abstract. Out of this empty, artificial act of thinking there can result, of course, nothing which bears on the relation of man to himself, and to the universe. Yet in reality the most immediate act of consciousness has some content. To think means to think something. The most immediate fact of man's consciousness is the assertion: "I am life which wills to live, in the midst of life which wills to live," and it is as will-to-live in the midst of will-to-live that man conceives himself during every moment that he spends in meditating on himself and the world around him.1

This seemed to Schweitzer more than a strong philosophical system, for it had in it the justice of the Old Testament prophets yet the gentleness of Jesus. Goethe, St. Francis, and St. Paul were a part of this dynamic concept which had been formulated by this Alsatian physician. The Christian concept of forgiveness plays a major role in Schweitzer's thought. He writes:

Why do I forgive my fellow man? The current ethic says that it is because I sympathize with him. It presents men as impossibly good when they forgive, and allows them to practise a kind of

1Schweitzer, Out of My Life and Thought, p. 186.
forgiveness which is really humiliating to the person forgiven. Thus it turns forgiveness into a sort of sweetened triumph of self-sacrifice.\(^1\)

Schweitzer feels that the ethic of Reverence for Life clears away misty notions. He must forgive others else he could not forgive himself. All humanity shares in the guilt. When he forgives the lies that others repeat he must be aware of the lies he himself has directed against himself. The lovelessness, hatred, slander, and arrogance that he finds in himself must be forgiven in others, for he too has been loveless, hateful, slanderous, and arrogant. This must be done without fanfare or trumpet.

Life-affirmation to Schweitzer is a spiritual act in which man "ceases to live unreflectively and begins to devote himself to his life with reverence."\(^2\) A thinking being feels a compulsion to give the same reverence to other life about him that he would receive. Moreover, he maintains that one who does have reverence for all life experiences that other life in his own life. He will want to preserve and promote life in its highest values for development. "The ethic of Reverence for Life, therefore, comprehends within itself everything that can be described as love, devotion, and sympathy whether in suffering, joy or effort."\(^3\)

Yet there is a paradoxical problem of happiness, according to Schweitzer, which comes to one who feels this experience of reverence:

Reverence for life does not allow me to appropriate my own happiness. At moments when I should like to enjoy myself without

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\(^2\)Schweitzer, Out of My Life and Thought, p. 187.
\(^3\)Ibid., p. 188.
a care, it brings before me thought of the misery I have seen and surmised. It refuses to allow me to banish my uneasiness. Just as the wave has no existence of its own, but is part of the continual movement of the ocean, thus I also am destined never to experience my life as self-contained, but always as part of the experience which is going on around me. An uncomfortable doctrine prompts me in whispered words. You are happy, it says. Therefore you are called to give up much. Whatever you have received more than others in health, in talents, in ability, in success, in a pleasant childhood, in harmonious conditions of home life, all this you must not take to yourself as a matter of course. You must pay a price for it. You must render in return an unusually great sacrifice of your life for other life. The voice of the true ethic is dangerous for the happy when they have the courage to listen to it. For them there is no quenching of the irrational fire which glows in it. It challenges them in an attempt to lead them away from the natural road, and to see whether it can make them the adventurers of self-sacrifice of whom the world has too few.¹

Reverence for life takes on increasing significance for one who may be forced on the farm to mow down "a thousand blossoms in his meadow as fodder for his cows should take care that on his way home he does not, in wanton pastime, switch off the head of a single flower."² Life in any form must be injured only out of necessity. He states:

To have reverence in the face of life is to be in the grip of the eternal, unoriginated, forward-reaching will, which is the foundation of all being. It raises us above all intellectual knowledge of external objects, and grafts us on to the tree which is assured against drought because it is planted by the rivers of water. All vital religious feeling flows from reverence for life and for the necessity and for the need for ideals which is implicit in life. In reverence for life religious feeling lies before us in its most elemental and most profound form, in which it is no longer involved in explanations of the objective world, nor has anything to do with such, but is pure religious feeling founded altogether in implicit necessity and therefore devoid of care about results.³

¹Schweitzer, Civilization and Ethics, p. 267.
²Ibid., p. 264.
³Ibid., p. 223.
Reverence for Life resolves the conflict Schweitzer feels within himself. He does his work in a religious framework and can afford to leave the results to God. Schweitzer's concept of reverence is the elemental goal in religion and ethics. To have understood the elemental is like the child grasping in insight the alphabet. The necessary tools have been given in the elemental sense whereby perception is experienced. All words are based on the law and order of twenty-six letters. The simplest to the most complicated use those letters.

Reverence for Life is establishing the alphabet that man uses in his search for his relationship to himself, his natural world about him, his fellow man, his God.

Resignation, which is not negative to Schweitzer, enables man to grasp the elemental meaning of life. The conflict is resolved in this self-surrender just as the wire surrenders to the dynamo and the flower to the sun. The Augustinian concept centuries ago that we are made for God and mankind's heart is restless until it finds rest in Him is what Schweitzer conceives of as resignation. This is achieved when a man has seen the principle of profound relationship and then builds his life on that premise.

The conflict for Schweitzer is being resolved through Reverence for Life. What remains now is the continual challenge that life is expressed in this basic philosophy and his future actions adhere to this cohesive core of meaning in the elemental fact and force of unity among all creatures who live by the Creative Spirit.
3. World War I

i. Prisoner of War

In September, 1917, Albert Schweitzer was taken from Lambarene by ship to be placed in a prisoner-of-war camp in Europe. This gave him a few days' time since the ship was delayed, and with the help of other missionaries he was able to pack his belongings together in cases and to put the drugs and instruments in a small building at the mission station. He had been working diligently on his Philosophy of Civilization and he gave it to a Mr. Ford, who was an American missionary working at the station at the time and he was to hold onto the manuscripts until the end of the war and then send them to Schweitzer. He summarized the material in French and thought that probably the necessary chapter headings would make it look as though it would be the historical study of the Renaissance. The Father Superior of the Catholic mission came on board the ship as the Schweitzers were getting ready to leave, shook hands with both, and then said, "You shall not leave this country without my thanking you both for all the good you have done it."

It was impossible to write on board ship and so Schweitzer filled his time with learning by heart some of Bach's fugues and Widor's Sixth Organ Symphony. After the trip was over, the Schweitzers were put in temporary barracks for three weeks at Bordeaux and it was here that the doctor first developed dysentery. He was to suffer for many months with this disease. From Bordeaux they were taken to the internment camp at Garaison in the Pyrenees, and during this time he continued to work on his Philosophy of Civilization. At Garaison Schweitzer was the only physician among the interned.
When we came the governor had strictly forbidden me to have anything to do with the sick since that was the business of the official camp doctor, an old country practitioner from the neighborhood. Later on, however, he thought it only just that I should be allowed to let the camp benefit by my professional knowledge as it did by that of the dentists, of whom there were several among us. He even placed at my disposal a room which I could use for the purpose. As my baggage contained chiefly drugs and instruments which the sergeant had let me retain after the inspection, I had available almost everything that I needed for treatment of the sick. I was able to give especially effective help to those who had been brought there from the colonies as well as to the many sailors who were suffering from tropical diseases. Thus I was once more a doctor. What leisure time I had left I gave to the Philosophy of Civilization and practicing organ on table and floor.1

Eventually word came after a long and severe winter that Schweitzer and his wife were to be sent to a camp at St. Remy de Provence which was intended for people from Alsace. Here at the end of March, 1918, they were transferred to the prisoner-of-war camp. A number of Alsatians whom he knew were there.

As one of the interned was a doctor, I had at first nothing to do with the sick and could sit the whole day over the sketches on the volume of the Civilized State. Later on, my colleague was exchanged and allowed to go home. I became camp doctor, but the work was not as heavy here as at Garaison.2

Mrs. Schweitzer became ill during this time and it was with a tremendous sense of relief that in July they were returned to Alsace in an exchange of prisoners.

ii. Alsace and Strassburg. Schweitzer's return to Gunsbach was a reminder of war and not the peaceful valley which he had left on Good Friday in 1913.

1Schweitzer, Out of My Life and Thought, p. 200.
2Ibid., p. 205.
There were dull roars from guns on the mountains. On the roads one walked between lines of wire netting packed with straw as between high walls. These were intended to hide the traffic in the valley from the enemy batteries on the crest of the Vosges. Everywhere there were brick emplacements for machine guns, houses ruined by gun fire! Hills which I remembered covered with woods now were bare. Shell fire had left only a few stumps here and there. In the villages one saw posted up the order that everyone must always carry a gas mask about with him.1

Schweitzer's health was extremely poor and he suffered high fever and torturing pains from the dysentery. An operation was performed in Strassburg. Following the operation he was offered a position as doctor at the municipal hospital. Once more he became the curate at St. Nicholas. He also occupied the empty parsonage on the Nicholas Embankment through the courtesy of the Chapter of St. Thomas, although he felt he had no right to it since he was only the curate and not the preacher. Still he was very grateful for the opportunity to have this home. He continued his studies, attempting to get ready for publication Bach's Choral Preludes. In addition he took up again the Philosophy of Civilization. For further research he began the study of the religions of the world centering in the ethics of Judaism, Christianity, Islam, the religion of Zarathustra, Brahmanism, Buddhism and Hinduism.

On January 14, 1919, a daughter was born to the Schweitzers. This was on his forty-fourth birthday. Before Christmas of that year, Schweitzer was invited to deliver lectures at the University of Upsala, Sweden. Here at the University he chose the problem of "World and Life

1 Ibid., pp. 210, 211.
Affirmation and Ethics in Philosophy and the World Religions." In the summer of 1919 he had undergone a second operation and so when he came to Sweden, he was still recovering from the operation. The Archbishop Söderblom had him and Mrs. Schweitzer stay as his guests. While in Sweden he gave a series of organ concerts and lectures in order to pay off the debts which he had incurred for the hospital.

After this Dr. Schweitzer returned to Strassburg and began at once writing his recollections of Africa during the missionary journey under the title On the Edge of the Primeval Forest. This appeared in Swedish in 1921 and in the same year came out in German and then in English. Later it was published in Dutch, French, Danish, and Finnish. The problem of colonization among primitive peoples was discussed by Dr. Schweitzer in this volume.

Have we white people the right to impose our rule on primitive and semiprimitive peoples--my experience has been gathered among one such only? No, if we only want to rule over them and draw material advantage from their country. Yes, if we seriously desire to educate them and help them to attain to a condition of well-being. If there were any sort of possibility that these peoples could live by and for themselves, we would leave them to themselves. But as things are, the world trade which has reached them is a fact against which both we and they are powerless. They have already through it lost their freedom.¹

The primitive is the child of nature. His elemental needs are expressed in survival. He is illiterate and disease-ridden. He has been conditioned to life impoverished and frightened by the witch-doctor's

¹Ibid., p. 222.
gyrations and incantations. He is fearful lest he anger any one of
the scores of spirits who control his destiny. Schweitzer's com-
passion for the primitive enables him to see him as a younger brother
who can yet experience a better way to live free from pain and such
fear-inspired religious superstitions.

In 1921 Dr. Schweitzer received an honorary doctorate from the
theological faculty in Zurich. During Lent in 1921 he played the
organ at the first performance of Bach's "St. Matthew Passion" at the
Orfeo Catala in Barcelona. In April he resigned both positions at
Strassburg and decided to depend for his living in the future upon his
pen and his organ playing. He returned to Gunsbach where he became
the vicar to his father and worked on the Philosophy of Civilization.
During this time he made a number of journeys to various universities
where he was constantly in demand as a visiting lecturer. To see
what activities covered this period, Schweitzer tells in his own words.

In the autumn of 1921 I was in Switzerland and from there
I went in November to Sweden. At the end of January I left
Sweden for Oxford in order to deliver at Mansfield College the
Dale Memorial Lectures. After that I lectured at the Selly Oak
College at Birmingham on "Christianity and the Religions of the
World," at Cambridge on "The Significance of Eschatology," and
in London to the Society for the Study of the Sciences of Reli-
gion on "The Pauline Problem." I also gave a number of organ
recitals in England. In the middle of March, 1922, I returned
to Sweden from England to give more concerts and lectures.
Scarcely was I home when I went again for weeks to give lectures
and concerts in Switzerland. In the summer of 1922 I was able
to work at the Philosophy of Civilization undisturbed. In the
autumn I went again to Switzerland and after that I gave some
lectures on ethics at Copenhagen by invitation of the Theological
Faculty of the University. With these were combined organ
recitals and lectures in various towns of Denmark. In January,
1923, I lectured on the "Philosophy of Civilization" at Prague
by invitation of Professor Oskar Kraus. How wonderful were the experiences vouchsafed me during these years.¹

This may indicate how great was the sacrifice required by his renunciation in Africa. But the pull of the lectureships, organ concerts, writing, old friends, intellectual activity, and the university drew him back to European life like a magnet that had been pulling for six thousand miles and for six years.

In the spring of 1923 the first two volumes of The Philosophy of Civilization were published, the first being The Decay and Restoration of Civilization and the second, Civilization and Ethics. In this same year in London was published his book Christianity and the World Religions. His definition of civilization can be summarized in a single sentence.

"Civilization I define in quite general terms as spiritual and material progress in all spheres of activity, accompanied by an ethical development of individuals and of mankind."²

Schweitzer maintains that:

The world view of Reverence for Life follows from taking the world as it is. And the world means the horrible in the glorious, the meaningless in the full of meaning, the sorrowful in the joyful; however it is looked at remains to many a riddle.³

Schweitzer's argument for Reverence for Life is based on man's awareness of the emotional reconciliation in life, which is a spiritual relation with the world and independent of all knowledge of the universe. Ethical world- and life-affirmation are on the heights after one has finally passed through the valley of resignation. Reverence for Life

¹ Schweitzer, Out of My Life and Thought, pp. 229-230.
² Ibid., p. 232.
³ Ibid., p. 235.
is the world-view that is fundamentally understood through a growing experience of the world that enables us to be brought into relation with it. Schweitzer states:

All thinking which penetrates to the depths ends in ethical mysticism. What is rational is continued into what is non-rational. The ethical mysticism of Reverence for Life is rationalism brought to a conclusion.\(^1\)

While Dr. Schweitzer was correcting the proofs of his *Civilization* and *Ethics* he was packing his cases for his second sojourn in Africa.

### iii. Return to Africa

Because of ill health Mrs. Schweitzer was left behind when the doctor left for Africa for the second period. On February 14, 1924, he left Strassburg. A young Oxford student, Noel Gillespie, went with the doctor as a helper. At Bordeaux the customs officer had never met a traveler with four potato sacks full of unanswered correspondence. He arrived at Lambarene on Easter eve. All that remained of the hospital was one of the small buildings of corrugated tin and the uprights of a big bamboo hut. Fallen building had to be reconstructed.

At first he had hoped to continue his work on the manuscript of *The Mysticism of Paul the Apostle* which he had begun in 1911. However, the mission work was so engrossing that he was unable to do any literary work in that period. Because the hospital had fallen into ruin it was necessary to move it to a new spot nearly two miles up the river where

\(^1\)Tbid.
further expansion could take place. Several factors had to be con-
sidered along with the increasing number of patients. Some of these
he gives in describing how he came to this decision.

I had hoped that the huge number of patients was some-
thing only temporary. Now, however, the dysentery epidemic
showed me in addition the danger which threatened the hospital
because I had no isolation ward for infectious cases. Owing
to the impossibility of keeping the dysentery patients sepa-
rate from the rest, as is always desirable, the whole hospital
was getting infected. It was a dreadful time!

Another great defect was the absence of sufficient accom-
modation for mental patients. I often found myself in the
position of being unable to take in dangerous lunatics, because
our only two cells were occupied.

So with a heavy heart I forced myself to the decision to
remove the hospital to a spot three kilometres (nearly two miles)
up the river where it could be extended as much as was necessary.¹

The burden of manual labor was heavy upon him in these days. Even
the practice of medicine was restricted by the necessity of rebuilding
the hospital.

My life during those months was lived as a doctor in
the mornings and as a master builder in the afternoons.
Just as during my previous stay there were unfortunately
no laborers to be had, since the timber trade which was
flourishing again after the war absorbed all the labor power
which was to be found.²

Because the number of patients increased rapidly at this time, it
was necessary for the doctor during 1924 and 1925 to send for two doctors
and two nurses from Europe.

¹Ibid., pp. 240, 241.
²Ibid., p. 239.
In the midst of these preparations Schweitzer's life as a workman was interrupted by the word which came to him that the honorary degree of doctor had been conferred upon him from the Philosophical Faculty of the German University of Prague. Yet the literary opportunities which he had hoped would be available were non-existent during this period. The demands of building the new hospital were great.

In the evenings I found myself so tired out and so dulled by the continual going about in the sun that I, so to say, never got as far as writing. My remaining energy sufficed for nothing beyond regular practice on my piano and its pedal attachments. The Mysticism of St. Paul remained, therefore, unfinished but during these years I made progress in music.\(^1\)

On January 21, 1927, the new buildings were completed and the transfer of patients from the old hospital to the new were accomplished. For the first time the doctor had a hospital which could accommodate two hundred patients, and a building for mental patients had been erected as well.

Schweitzer was then ready to work on his book The Mysticism of Saint Paul. But, due to a severe famine and an epidemic of dysentery, his writing had to be postponed. However, he did send a series of letters to a friend in Europe and these were published in three volumes under the title Mitteilungen aus Lambarène by C. H. Beck in Munich and Paul Haupt in Berne. These letters were eagerly read by friends and by putting them in book form they were distributed throughout a much larger area of readers. In these letters he reported on the work of the mission and his life of strenuous labor to relieve the suffering of his African neighbors.

\(^1\)Ibid., p. 234.
4. The Primitive's Needs

i. Physical

After Dr. Schweitzer had been in Africa for a period of four-and-one-half years his views were confirmed which had drawn him from the "world of learning and art to the primeval forest."¹

His friends who tried to dissuade him from going to Africa initially had told him that "the natives who live in the bosom of Nature are never so ill as we are, and do not feel pain so much... but I have come to see that such statements are not true."²

Schweitzer felt that the physical suffering of the natives in Africa was much more painful than that experienced by persons in Europe. He felt that the "child of nature feels them (diseases) as we do, for to be human means to be subject to the power of that terrible lord whose name is Pain."³

Schweitzer argued that civilized people in Europe become ill and send for the doctor at once. If an operation appears to be imminent some hospital is nearby where a person can get help immediately. However, in Africa, he argues, there are thousands "and millions who endure the most terrible sufferings though medical science could avert them. Every day there prevails in many and many a far-off hut a despair which we could banish."⁴

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¹Albert Schweitzer, On the Edge of the Primeval Forest, p. 122.
²Ibid., pp. 122, 123.
³Ibid., p. 123.
⁴Ibid.
The physical problems in the jungle necessitated persons' coming long distances, sometimes as great as three hundred miles by dugout, to bring the sick person for hospitalization. Sleeping sickness, from which many victims suffer, was one of the first areas he had to work on for improvement. Before the turn of the century sleeping sickness was unknown in the Ogowe area and was introduced by carriers from Loango. It moves very quickly into a new district and according to Dr. Schweitzer may carry off one-third of the population. In Uganda the number of inhabitants was reduced in six years' time from 300,000 to 100,000.¹

Leprosy, which has been a problem for centuries in Africa, takes a large toll of persons; however, thanks to the new antibiotics which American pharmaceutical houses have been sending to the Doctor in increasing amounts since the war, he can arrest in some cases and cure in others.

Tropical malaria, elephantiasis, tropical dysentery, non-malignant abdominal tumors, hernia, and various types of animal bites fill wards in the hospital at any time of the year. While the author was in Lambaréne, he watched a number of operations. According to Dr. Emeric Percy, who has been the chief surgeon in Lambaréne, two out of every three operations would be non-malignant, abdominal tumors for women

and hernia for men. The problem of cataracts for persons, who are now living longer than ever before, has been one of fairly recent origin.

It is a relatively new procedure for mothers-to-be to come to the hospital for the birth of their children. In the past they have usually allowed the witch-doctor to do his damage and in this case, whenever complications would arise, a Caesarean section had to be performed to save the life of the mother. In most cases, the child would not live and was dead on arrival. However, the author was told by Dr. Schweitzer that a new era has taken place as persons now find they can come here to the hospital and that their children will have an opportunity for a normal beginning of life.

The problem of sanitation is one that Africans do not understand, nor do they understand the meaning of hygiene. These they begin to learn as by-products during a time of hospitalization for a member of the family. Such persons learn simple hygienic practices in taking care of themselves and also of their food and other necessities of day-by-day living. Schweitzer summarizes his view of these physical sufferings, by saying, "From my own experience and from that of all colonial doctors...a single doctor out here with the most modest equipment means very much for very many."\(^1\)

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\(^1\)Albert Schweitzer, *On the Edge of the Primeval Forest*, p. 126.
ii. Educational

Because the African does not have an opportunity for free public education in the Gabon, he must rely, if he is to attend any school at all, on the missionary program which has had the school in operation with intermittent breaks since 1874. At that time American Presbyterians founded the school, but it fell into disuse when the Americans returned to the United States after the Government demanded the French language be taught in Equatorial Africa.

It was when Dr. Schweitzer came to Lambarene in 1913 that plans were formulated for the school to be re-established eventually. However, it was not until the entire hospital was moved to its present location during the years 1924-27, that the former site could then be utilized for the school.

When the author spent two weeks at Lambarene in June and July, 1955, he was privileged several times to attend the school and learn something of the work that was carried on there by three European teachers sponsored by the Paris Missionary Society, and eight native teachers most of whom were graduates of the school.

Instruction in the school carries through the eighth grade. Approximately one hundred boys and one hundred girls attend the school nine months of the year. They come from a radius of more than two hundred miles from Lambarene, most of them reaching the school by dugout canoe.

Dr. Schweitzer is intensely proud of the school and its program. Many of the graduates of the school eventually find their way into some
form of work either in a clerical occupation at the nearby hospital; or many of them will serve as orderlies and practical nurses on the hospital staff. During one morning while the author was present the boys, and later the girls, staged an impromptu concert. The young people sang in two-part harmony, and he was rewarded in the girls' division by a folk dance which they were very happy to provide.

Although technically the school has little relationship with the hospital, Dr. Schweitzer feels that it is important to work as closely as possible with the school and give assistance whenever he can.

The French government provides no schooling whatsoever in this region and were it not for the nearby Roman Catholic mission and the mission sponsored by the Paris Missionary Society, persons would receive no training at all in this section of the Gabon.

One day the author saw a young man sitting in Dr. Schweitzer's boat reading a book. At noon the author spoke to Miss Haussknecht, who had been at Lambarene for about thirty years, and remarked that it was unusual to see "that young man sitting in the Doctor's boat with the open book". The nurse replied that it was simply to give one the impression that he was reading; actually, he could not read a word but tried to impress people who went by on the river that he was a scholar.

"The way one can tell whether these natives can read or not is to see if they wear glasses," she remarked. "You see, if they wear glasses, they tell all their friends in this unsubtle way that they now can read. They buy the glasses whether they need them or not!"
The Doctor expressed the feeling that much more should be done in terms of education but felt that his own hands were full with the many responsibilities that are constantly upon him in the administration of a growing hospital program.

iii. Spiritual

The author was told by Dr. Schweitzer that animistic religion is on the increase in the section of Equatorial Africa where Lambarene is located. The female figure is the one used as the fetish. Large amounts of food are placed in front of this wooden-carved figure which is usually located behind the cook-fire. In one simple village about ten miles from the hospital the author saw such a fetish. The legs were burned to the knees and it appeared as though the female figure had been used for many years. The superstitions of the Africans make them believe that there are many types of spirits in existence. There is a spirit of rain, a spirit of night, a spirit of food, a spirit of work, a spirit of sickness, a spirit of death and many more.

One particular problem which has been faced by the doctor for many years is the fact that Africans, immediately following a major operation, will attempt to go to the river to bathe away the evil spirits. For this reason a special guard must be placed outside the hospital room so that the African will not disappear following surgery.

The witch doctor has educated his people with this idea that whenever he has contact with the white men, he must go to the river immediately and bathe away the evil spirits.
The animistic religion, since it is on the increase, makes more difficult certain phases of hospital work, because these persons are intensely superstitious. One will not allow another African to do his cooking for him for fear his food will be poisoned. He must rely on the individual from his own family who has accompanied him on the trip, then he can be assured that his food will be clean and not poisoned.

In the leper village it was found that a larger percentage of persons attended the Sunday morning services of worship conducted by a staff member than was found to be the case in the main hospital service. A different member of the staff each Sunday would conduct the service in French and interpreters would translate into one or two of the better-known dialects. For many persons this was the first such experience in a Christian service of worship.

In the leper village one was impressed by the interest that was exhibited by those who attended the service. According to Dr. Schweitzer this was due to the fact that the average length of stay in the leper village is considerably longer than would be true in the main hospital itself. In the main hospital the average length of stay is less than six weeks, whereas in the leper village the length of time a leper may have to spend there will be two years or more.

Although the doctor knew that many of these persons were hearing for the first time about the religion of Jesus, it was felt the much greater opportunity could be expressed in the leper village where the continuity of experience is over a much longer period of time and would therefore be more valid.ing.
While there the author was told of a young man who had been in the hospital some years before, had attended the service of worship and had heard sung for the first time the Gospel hymn, "Wonderful Words of Life". After learning the hymn he returned to his African village and taught the entire village of some one hundred persons the words and music. It is now known as "Wonderful Words of Life Village" and it has been used as a theme song by this village since that time. The doctor related this incident with a great deal of interest and enthusiasm.

At the former site of the chicken coop where Dr. Schweitzer began his work in 1913 there has now been erected a chapel. In this chapel the students from the school will gather each day for chapel services.

Dr. Schweitzer is distressed by religious conflicts and rival divisions on the mission field which lead to separatism and disunity, contrary to the universal principle of Reverence for Life.

The most difficult problem in the mission field arises from the fact that evangelistic work has to be done under two banners, the Catholic and the Protestant. How much grander would be the work undertaken in the name of Jesus if this distinction did not exist, and there were never two churches working in competition. On the Ogowe, indeed, the missionaries of both bodies live in quite correct, sometimes even in friendly, relations with one another, but that does not remove the rivalry which confuses the native and hinders the spread of the Gospel. 1

Schweitzer is deeply impressed by the conversion of the primitive African to a Christian philosophy of life. He maintains that "this redemption through Jesus is experienced by him as a two-fold liberation;________________________

1 Albert Schweitzer, On the Edge of the Primeval Forest, p. 119.
his view of the world is purged of the previously dominant element of fear, and it becomes ethical instead of unethical.¹

Dr. Schweitzer feels that he has a sense of "victorious power" when he is giving them the simplest teachings of Jesus. While he has been explaining the Sermon on the Mount, the parables of the Master, and the sayings of St. Paul about the new life in which we live, he realizes that in a very real sense this power is made available to these primitive folk. However, there are problems that are faced:

But to give up the common habit of lying and the readiness to steal, and to become a more or less reliable man in our sense, is something different from practising the religion of love. If I may venture on a paradox, I would say that the converted native is a moral man more often than he is an honourable one. Still, little can be affected by condemnatory expressions. We must see to it that we put as few temptations as possible in the way of the coloured Christian.²

¹ Albert Schweitzer, On the Edge of the Primeval Forest, p. 112.
² Ibid., p. 113.
5. Summary of Psychological Implications of Reverence for Life Through Exposure to Needs of Suffering Humanity

When Albert Schweitzer left for Africa in 1913 he left with an awareness that now renunciation would at last be required of him. Eight years earlier he had anticipated renunciation of academic activities, music, and financial independence. These renunciations still were not demanded of him while he was preparing to become a physician. The plaudits from the academic and cultural world for his contributions were still ringing in his ears, but their disapproval for "putting his lamp under the African bushel" were still audible as well. This was a life and death struggle which he had waged alone and he anticipated that the cost would be heavy.

Arriving at Lambarene he still awaited the full impact of renunciation, but it did not come to the finality that he had anticipated. His musical activities were adjustable and adaptable through the piano. The academic activities were continued through writings for the scholars; and the financial independence was adequate, for a time at least, through his organ concerts and gifts from well-wishers.

The struggle to rebuild an abandoned mission station took physical stamina, patience, and much time. Yet he saw Lazarus with his sleeping sickness, malaria, elephantiasis, and hernia. He saw him as illiterate man living in the wilderness jungle of life. Pain had been his lord for too long. Now Schweitzer would help alleviate that pain. His intimate knowing of the suffering of Lazarus enabled Schweitzer to understand
that the need for him to be in Lambarene was even greater than he had envisioned while still in Europe.

Reverence for Life in the jungle brought back childhood memories of animals struggling to live in the Vosges Mountains. Here again was the elemental in life struggling to live and be free. "Reverence for Life" was the principle whereby ethics, philosophy, and religion were unified into one cohesive system. "Every life that seeks to live is related to all other life that seeks to live." This was the way he expressed this unifying principle drawing together all life in its varied forms and manifestations. Forgiveness through an ethical love brings a spiritual life-affirmation but it does not allow one to appropriate happiness for himself.

When war broke out the Schweitzers were placed in a prisoner-of-war camp in Europe. Paradoxically, while he was interned with war raging around him, he continued to work on his Philosophy of Civilization! After considerable suffering the Schweitzers returned to Alsace. Illness and several operations followed; a period of studies, preaching, lecturing, and concerts filled his days to the brim. Renunciation of Africa was now being required rather than the renunciation of the former areas of his life. This was again the life he once knew and he drank deeply at its spring like a thirsty pilgrim. Africa called again; he responded, this time without his wife, who was too ill to make the journey.

The task of rebuilding the station brought heartaches. The colossal
task of moving the entire hospital upstream nearly two miles was accomplished in three years.

Once again he looked at those who bear the mark of pain. The primitive's needs were physical, educational, and spiritual. His ministry of healing was available for their diseases. The educational needs of a handful were being met in a modest way at the school on the former hospital site. Their spiritual needs in the past had been animistically met by the witch-doctor. Christianity had something else to say and do and this Schweitzer communicated by his quiet example and ethical love, the cooling of the fevered brow and the cup of cold water in His Name.

In this period of his life we see the maturing Schweitzer involved in a heroic conflictual struggle. His sensitivity to the pain of other life and compassion to minister to this suffering rises to a crucial decision. As he renounces the comforts of civilization, the careers of eminence in many fields, and the cherished ties of his homeland, we, like his friends, are touched with the sadness of a great and sacrificial renunciation. The struggle of many years in this scholar and musician has come to rest in a fateful decision.

At this juncture in his life we may wonder how he will make out with the consequences of this decision. Will he be impoverished by his losses and unable to sustain the burden of unaccustomed labor in a strange and primitive culture? Will he regret the sacrifice and in time give up the mission to these suffering Africans? As we have traced the course of
these years we see none of these defeats coming upon him. Instead we find him rising to maximum strength in carrying forward the arduous medical and manual labors of the jungle. And furthermore we find nothing to be finally lost by this renunciation. For each field of scholarship, teaching and music is recovered and carried forward both in the forest of Africa and the halls of Europe.
CHAPTER V

EVIDENCES OF THE CONFLICTUAL STRUGGLE

1. Europe: 1927-1929

i. Lectures and Concert Tours

Schweitzer spent the fall and winter of 1927 in Sweden and Denmark followed by spring and early summer in Holland and England. Autumn and winter of 1929 were spent in Switzerland, Germany and Czechoslovakia. Königsfeld in the Black Forest was the home base, where Mrs. Schweitzer and their daughter stayed.

This was a time which the doctor used for getting his book The Mysticism of Paul the Apostle ready for publishing. To understand the pressure under which Schweitzer worked at this time, it is necessary to comprehend the many lines of march along which he was advancing. From those strenuous years we find a note which he wrote to a friend in Amsterdam.

I am under doctor's orders to take a rest though I have broken them to come to Holland to perform the marriage ceremony for the son of an old friend. If I am guilty of breaking them again by going this week-end to England now I am so near, it is because I want to show Miss Maude Royden of the Guild House before she goes on her world tour my appreciation of all that she and her friends have done in raising money to provide a special section of my hospital for the mental cases. But I cannot give any organ recitals 'till I am thoroughly rested. Please tell my English friends that this visit is almost incognito, but I shall be returning to England in the spring to carry out many lecture and organ engagements.1

People were impressed by Schweitzer's abilities in the fields of theological, philosophical and musical scholarship. Many had read On The Edge of the Primeval Forest and were impressed too by his selfless renunciation of the mounting acclaim in Europe. They talked with him, and were surprised to see his gentleness shine through his greatness. But what they failed to see was what this triumphant entry into European life was doing to Albert Schweitzer. This was appreciation for his work, whereas the African took much that was done for him in the hospital for granted. Language, cultural background, intellectual interests characterized home to Albert Schweitzer, although he had thought of Lambarene as a home too. But Europe was his first home and the home of his fathers. This was his heritage. Energetically and enthusiastically he responded to these interests he had left behind, and enjoyed himself in this time of fulfillment and growth.

Wherever Schweitzer went people were anxious to talk with him. Concerning his visit in England Seaver states:

Even more striking was the "terrific impact" of his presence within doors—a veritable tornado—with a riot of people surging round him; secretaries with their typewriters relegated to the bathroom and the stairs; important and importunate callers, with whom he had light-heartedly made appointments and had forgotten all about, demanding interviews,--their indignation melting, when admitted eventually, "like wax in the sun." And when before his departure, itself an uproarious occasion, Miss Royden tried to express in halting French their gratitude for his visit and the "honour" that she and her household felt in entertaining him as their guest, the Doctor, gravely shocked, drew her aside and besought her never to
use such a word as that, "parce que ce n'est pas convenable parmi les chrétiens." 1

During spare moments he continued to work on The Mysticism of Paul the Apostle. "I did not wish to take the manuscript with me to Africa a third time and I soon found myself once more at home in the subject matter. Chapter after chapter came slowly into existence." 2

This would indicate a desire to keep his Pauline scholarship in the European setting, where it would be more advantageous to do this literary investigation. In Lambaréné there are always many demands on his time. Buildings must be built; patients must be examined; letters must be written; work crews must be started; trees must be felled. But Europe has less sense of the obligations that beget guilt. In Europe Schweitzer can answer affirmatively or negatively concerning a concert or lecture. Not so in Africa where alternatives are fewer, and demands vastly different.

ii. Goethe Prize in Frankfort

On August 28, 1928, Schweitzer received from the city of Frankfort the Goethe Prize. The remuneration from the prize was so adequate that he could build a home in Gunsbach. It was built of sufficient size that the personnel from his hospital could spend time on vacation while in Europe. Beloved Gunsbach became a Mecca for him. The Vosges Mountains were home. Here he could again become refreshed from the arduous life demanded of him in both Africa and Europe. This was the peaceful valley

1 Ibid., p. 109.
2 Schweitzer, Out of My Life and Thought, p. 248.
where he knew as a schoolboy the happy and less complicated years of growing life. Roots were being sunk down deep into the same mother soil he had known from his earliest recollections. What better place to have a home for returned personnel from Lambarène than here at Gunsbach? Much had happened to both history and Schweitzer since those decades when Gunsbach was home. This new home to be built, would be built by his plans and specifications here in Gunsbach where the lost could be recovered.

C. T. Campion translated the address and published it in the Hibbert Journal that year. One of Schweitzer's closest observers, who was at that time in the British Isles, gives this interpretation of what Goethe meant to Schweitzer.

In his studies of St. Paul the missionary and of Bach the musician, several aspects of Schweitzer's own personality are mirrored, whether consciously or unconsciously, to himself: it is the nature of the great to reflect greatness. But in his study of Goethe the humanist they spring to light, and with the candour of grateful affection and admiration, he acknowledges them. And in the honour which the citizens of Frankfort accorded him they testified their own recognition of the fact that the mantle of "this Frankfort child" had descended on the pupil-teacher of Strassburg, who, in the many-sided genius and lofty character of Goethe, had himself found a supreme example of the union of creative with practical serviceable activity. Hence his explanation of the personal debt which he owes to this "giant among the intellectuals"—who was no "Olympian" after all, but one whose spirit, though it dwelt among the heights, deemed no task too lowly that could be of service to his fellows.1

The schedule that Schweitzer followed in the winter of 1928 is well documented by a companion who traveled with Dr. and Mrs. Schweitzer during

1 Seaver, Albert Schweitzer, the Man and His Mind, p. 111.
that time. In November he was in Cologne and Bremen for a series of lectures and recitals. Then in December he went to Prague where he received an honorary degree of Doctor of Philosophy. Here he lectured on Bach, his work in Africa, and on the Hellenization of Christianity.

Writing till 2:30 A. M. After a roll and coffee at 10 he began to prepare for a recital on an unknown organ. He went on without a break till 3, when he was carried off to see and try a new organ. At 4 his midday dinner, his first refreshment since 10. At 5 an unknown artist begged to draw him, was accorded ten minutes, and took twenty. Then he had twenty minutes' rest on his bed. At 6 by motor-car fifty minutes to another town. Meeting strangers and preparations for a lantern-lecture. Fifteen minutes' rest lying across two chairs. Lecture from 8 to 10. Then to a restaurant so that all who wished might have an opportunity of meeting him while he tried to snatch some supper. Back to the other town at midnight. Bed at 1:30 A. M. . . . The money he earned in Germany was not given to Lambarene, but to German charities as there was much distress.¹

Everett Skillings in the postscript to Out of My Life and Thought relates:

Before an organ recital he has been known to practice as long as eight hours. He and his assistant go up and down the stairs to the organ loft many times to get the effect of the various stops. This is necessary because no two organs are the same and in order to render a perfect performance he must, before each recital, pencil in on the music the stops to be used.²

These were fruitful years in the home-coming period of his life when he was fully giving himself to the colleagues and friends who requested his lectures and concerts. And yet he had not forgotten Africa nor turned his back on the hospital in Lambarene. He was not yet ready to depart from the stream of awakening life in Europe, yet he was aware of his place

¹Tbid., p. 112.
among the primitive folk. This may have been the most intense conflictual struggle of his life. This was the life his friends said he would be missing if he went to Africa. Often he must have been right, and he did miss European fulfillment in his life. Yet would he have achieved the elemental understanding of life had he remained in Europe? One year in Africa taught him more than he had ever seen of suffering and pain in his lifetime in Europe. In Africa he remembered Lazarus and the remembrance of Lazarus would cause him to return to Africa again and again. Europe was a respite that was invigoratingly exciting and stimulating, but the holiday must come to an end. He must return to the valley where Lazarus was waiting for him with blinded eyes that no longer saw light and with outstretched hands that showed the ravages of leprosy.

2. Third African Sojourn: 1929-1932

i. Autobiography: Out of My Life and Thought

In this year as Schweitzer was preparing to return to Africa, Felix Meiner in Leipzig requested an autobiographical sketch for the seventh volume: Philosophie der Gegenwart in Selbstdarstellungen (Present Day Philosophy in Self Portraits). Schweitzer decided that this brief autobiographical sketch which was to appear in book form later might better be enlarged, and so he wrote his own autobiography entitled Aus meinem Leben und Denken. Felix Meiner in Leipzig published this in 1931 and the following year in England it was published under the title Out of
My Life and Thought. The influence of Goethe is strongly felt in Schweitzer's autobiography. Goethe's autobiography was entitled Aus meinem Leben. Aus meinem Leben und Denken is Schweitzer's apologia for his life. It is written to tell the story as he wanted men to read it and to understand the many conflicts that were involved in his ceaseless struggle. These conflicts were in his life and in his thought. They struggled for synthesis and fulfillment. This life was not the result of a child’s fantasy but rather the endless struggle that was still being fought on the battlefield of men's minds as it was directly related to persons living in the most elemental circumstances conceivable in the Twentieth Century. The joy was in the struggle, so that a more abundant life could emerge for men who could know a Lord far greater than the lord of pain.

ii. Other Writings

After completing the autobiography Schweitzer turned to his work on the third volume of his Philosophy of Civilization. The last chapter of The Mysticism of Paul the Apostle was written in December, 1929, as the ship took him from Bordeaux to Cape Lopez. The preface was written after Christmas as the river steamer was taking Dr. and Mrs. Schweitzer, a woman doctor, and a nurse back to Lambarene.

When the Schweitzers returned to Lambarene they found the need for much additional building to be constructed. An epidemic of dysentery was coming to an end as they arrived. However, the building work was
nearing completion and the doctor could spend some evenings in writing. When serious surgical cases took his time, he would not get to the writing for days and sometimes weeks.

In the spring of 1930 Mrs. Schweitzer was forced to return to Europe since the climate was too difficult for her.

In October, 1931, the burgomeister of Frankfort invited Schweitzer to deliver a memorial address on the death of Goethe. The first draft of the address was prepared at Lambarene after the invitation had been received. The final form of the address was not completed until January, 1932, as he was on the boat returning to Europe. In the meantime, a publisher in Munich had been preparing to release in 1931 Das Urwaldspital zu Lambarene. That same year, A. and C. Black of London, published the translation under the title More from the Primeval Forest. The German volume Mitteilungen aus Lambarene, which had been integrated by bringing together three smaller books into one, was also published in an American edition entitled The Forest Hospital at Lambarene. With the invitation to speak at the 100th anniversary celebration of the death of Goethe, it was essential that he return to Europe sooner than he had previously expected. The decision to return to Europe was not an easy one to make. More construction was constantly faced, yet the influence of Goethe could make Schweitzer return to Europe as few other attractions could move him. The fact that his wife's poor health had caused her to return prematurely to Europe gave Schweitzer concern. He naturally wanted to see her and their only child, who was now thirteen years old. Goethe's death anniversary
would give him an opportunity to speak about the poet, see his family, obtain additional medical supplies, raise funds for the hospital, and accept certain lectures and concerts. Whenever he had left Lambarene in the past, his absence made more difficult the normal routine at the hospital. New buildings were not built nor the old ones cared for properly while he was away, but this was the conflict that seemed to have no apparent solution. To Europe he must go.

3. Europe: 1932-1933

In the Goethe address Schweitzer characterized the "gruesome and frightful" events that men were facing in the world in that year, and proclaimed that a "gigantic repetition of the Faust drama was being played on the world stage." However during the closing portion of his address he stated in a more hopeful tenor these words:

Not everything in history is ordained to be overthrown in the process of constant change, as it seems to superficial observers; on the contrary, ideals that carry within themselves enduring worth will adjust themselves to changing circumstances and grow stronger and deeper in the midst of them. Such an ideal is that of human personality. If it is given up, then the human spirit will be destroyed, which will mean the end of civilization, and even of humanity...

Before two decades have come to an end, Frankfort will celebrate the 200th anniversary of the birthday of its greatest son. May it be that he who gives the memorial address at that new festival may be able to state that the deep darkness which surrounds this one has already begun to lighten, that a race with a true feeling for reality is seeking to comprehend it, and is beginning
to achieve a mastery over material and social needs, united in its resolve to remain loyal to the one true ideal of human personality.\footnote{Schweitzer, "Goethe: Two Addresses," translated by C. R. Joyce and C. T. Campion, pp. 55, 57, 58.}

Schweitzer was struggling to keep alive the message of Goethe for the twentieth century. Man had become surfeited with materialistic goals and had failed to recognize the ethical goals that needed emphasis. Schweitzer, like a prophet of old, was calling humanity back to a re-evaluation of the power of the human spirit as it finds expression in personality. When interpersonal relationships break down, then this will mean the end of civilization. This Goethe must say to our day again as he said to a former Germany, which ostensibly had forgotten or perhaps had never heard his wisdom. Schweitzer spoke as one having authority and Frankfurt listened. This was not simply a prophet of doom but one who had a solution to offer in terms of Reverence for all Life. This was a lesson Goethe had helped him to grasp and assimilate in his own life. He wanted to pass on this truth to those who would listen to its summons.

Schweitzer had an extended stay in England where he was involved in preaching, lecturing, broadcasting, and recordings. During this visit to Britain he received four honorary degrees: Oxford University conferred the degree of Doctor of Divinity; Edinburgh, the degrees of Doctor of Divinity and Doctor of Music; and St. Andrews, the Doctor of Laws.

Men were impressed by Schweitzer's availability. The man on the street could converse with him in a backroom at a restaurant or simply
on the street. The masses knew what he was talking about for he spoke simply and could make men exclaim: "Why, that's exactly how I feel but I couldn't say it before!" He communicated to the elemental strivings in the human spirit, and men heard him gladly. The man in the university was impressed by his academic achievements, his writings, his philosophical outlook, his Reverence for Life, his renunciation, although many did not understand its full meaning. He looked like a German farmer but spoke with eloquent persuasion.

Schweitzer made his first visit to Scotland at this time. In Glasgow he spent most of the time he had in three days testing the qualities of its cathedral organ with intervals for addresses at Woodlands Church and Camphill Church, returning to Edinburgh by the last train. Seaver quotes a London newspaper which gave the following description of Schweitzer:

One would know instinctively, I think, that he was no ordinary man, but it would not be altogether from his appearance—medium height and heavily built; a square, strongly marked, sallowy tanned face with rather weary eyes; thick moustache and shock of black hair tinged with gray; capable, alert hands, broad and muscular, which he lays now on your sleeve, now on your shoulder.

One would gather something from that face, and something from that cadenced baritone voice, listening to which one realized that the German language has a melody of its own. But one would gather more from the kindness and warmth of humanity which his personality radiates, an entirely masculine sweetness.¹

Yet the time came when he no longer enjoyed the qualifications of

¹Seaver, Albert Schweitzer; The Man and His Mind, p. 142.
Europe. Schweitzer arrived at Bordeaux on March 16, 1933, to begin his fourth journey to Lambarene.

4. Fourth African Sojourn: 1933-1934

In 1933 Mrs. Schweitzer left Konigsfeld with their daughter to settle in Lausanne, Switzerland. The climate and educational resources for the daughter were considered to be excellent. Religious devotion would not have brought separation of a husband and father from his family if he had stayed in Europe. Obviously, some were ready to point this out to Schweitzer as though he needed to be told. But if he had stayed he would not have been renouncing. Renunciation includes the pleasures of a close relationship one can enjoy with his own family. This is part of the price of renunciation that Schweitzer could not fully anticipate when he first made his decision to go to Africa. He was not married at the time and was thinking as an individual unrelated to a family of his own. Loneliness would settle down upon anyone in this condition as he contemplated a return to Africa without his family. But this was his task and personal affairs were secondary. This was a sacrifice he had known before and was to know often again in the future. Whatever sacrifice was necessary, this he was prepared to make when he first decided to make Africa his life as a missionary physician.

From April 21, 1933 to January 11, 1934, Schweitzer spent a brief period in Africa. He did extensive writing during the period as he continued to work on the third volume of his Philosophy and prepared the
Gifford Lectures which were to be given in 1934 and 1935 in Scotland. The work at the hospital continued as the year 1934 saw a total of 622 major operations performed. The constant pressures at the hospital did not allow him much time for the preparation of the Gifford Lectures. Hernias, elephantiasis, and abdominal tumors in surgery permitted little leisure which he hoped might eventuate.

5. Europe: 1934-1935

i. Hibbert Lectures at Oxford

Schweitzer returned to Europe in February, 1934, for the preparation of the Gifford Lectures and remained in Europe until February, 1935. He devoted the major portion of the spring and summer at Gunsbach working upon the third volume of his Philosophy and preparing for the Gifford Lectures, as well as the Hibbert Lectures. In the Hibbert Lectures, which he delivered at Manchester College, Oxford, under the subject "Religion in Modern Civilization," he maintained that

The loss of ideals results in the loss of a sense of personal responsibility and a lack of self-reliance. Modern man dares not face the world alone; he shrinks from freedom and from duty; he prefers to accept the domination of an impersonal arbiter—the State—which is the custodian both of his conscience and of his reason. But this is to de-personalize himself. It is the logical outcome of the application of "Realism" to the political sphere. The trend in this direction was already apparent in the theory of state-craft expounded by Marx, who did not awaken ideals to ameliorate the lot of his workers; the spirit of realism obliged him simply to await the progress of events. And in the world today there still prevails a contempt of life, a lack of reverence for it. No people knows whether or not another people will attack it tomorrow. Every
nation is in a state of fear, because all are ruled by that terrible want of sense which is the unreasonableness of irreverence for life. ¹

Schweitzer is seeing evidences of the irreverence of life. This loss of idealism is the price that men pay when they de-personalize life. Ethical justice brings men to reverence for life; dishonesty brings men to irreverence. Life is profaned by men who selfishly gratify themselves rather than give unselfish service to humanity. This sense of the unethical in life makes Schweitzer aware of the deep need in men's lives for fulfillment which comes only after conflict and struggle born of ethical insight. He sees that his missions in both Africa and Europe are part of the same fabric. Each is a laboratory whereby the raw stuff of humanity is seen through the eyes of one who reverences life wherever he finds it. He reports on what his findings are to those who will heed his analysis of the elemental strivings in mankind.

While Schweitzer was in Oxford and later in London giving the same set of lectures at London University, a reporter described the impression he made upon his hearers.

Schweitzer is a large man physically as well as spiritually. With his great frame, commanding presence, shaggy head of hair, prominent muscles, penetrating eyes, and directness of manner, he impresses one as a champion of humanity who is as fit to wrestle with nature or with the problems of the intellect as with the forces of evil...

Energetic and robust, and without a gray hair, he has well withstood the battle of life. He seems to possess two qualifications to explain this happy condition: equanimity of temperament and a deep

¹Seaver, Albert Schweitzer: The Man and His Mind, p. 146.
interest in the best things of life. He spoke without notes placidly and with a sense that he seemed pleased to be in our midst. Unlike some romantic figures, Dr. Schweitzer does not disappoint those who see him and hear him.¹

Fulfillment of his life goals in a larger measure than he had ever anticipated is evidence that the conflictual struggle has not been in vain. Men are listening to him with rapt attention. His utterances are being reported in newspapers, magazines and journals. His energy and robustness indicate the inward way as well, for here is a man who has renounced, yet whose renunciation, at least as he envisioned it, has not been required. Voices of "losing your life and never hearing from you again" are stilled; he is speaking in accents loud and clear. He is not just a physician or professor or musician but he has made a contribution as a humanitarian who can speak to men as they are and show them the better way by which they too can be fulfilled through growth in the ethical awareness of humanity. The simplicity of the message is unmistakable although its Lincolnesque character reminds men of a timeliness set within a larger timelessness.

He developed a plan for lecturing which he followed in countries where French or German were not spoken:

I have it in written form and speak it word for word as I have written it. The translator studies the written text and goes over the lecture with me sentence by sentence so that when we stand before the public there is no need of his searching what I say in order to interpret it. He knows it all by heart just as I do myself and the lecture runs off so smoothly in two languages that the auditor

¹Ibid., pp. 1146-1147.
shortly forgets that he is listening to a translated lecture. Naturally this practice represents a great deal of effort on my part and on the part of the interpreter. But it enables me to speak in foreign countries in a manner that is not annoying to the listeners.¹

Just as a concert would take a full day of preparation with each new organ, so too does the preparation and delivery of an address when a translation is needed into the tongue of another nation. With care and considerable effort the lecture is delivered. Words are carefully prepared to indicate the growth, fulfillment and achievement that have taken place through the struggle and conflict of many years. When Schweitzer speaks of the struggles and conflicts, men know what he is talking about and he thus can speak to their deepest needs and strivings.

On November 3 he went to Edinburgh for the Gifford Lectures, which were given in a series of ten, three times a week on "The Problem of Natural Philosophy and Natural Ethics." It was while he was here that Sir Wilfred Grenfell had returned from Labrador. A meeting was arranged between them by a mutual friend who saw a common motif in these two self-effacing and compassionate missionaries.

We began at once to question each other about the problems connected with the management of our hospitals. His chief trouble was the disappearance of reindeer for their periodic migrations; mine the loss of goats, from theft and snake-bites. Then we burst out laughing; we were talking not as doctors concerned with patients, but as farmers concerned with livestock.²

¹Schweitzer, Out of My Life and Thought, paperback edition, p. 192.
Grenfell was much interested in the latest films of Lambarene and referred to Dr. Schweitzer's hospital in his next lectures. When they left the house they were asked to sign the visitors' book. Grenfell signed first, and Schweitzer, seized with sudden mirth at the thought of his own bulk and swarthy appearance contrasted with the smaller frame of his spruce white-haired companion, and the appropriateness of their respective habitats, taking the pen inscribed beneath his own name the words: L'Hippopotame est heureux de rencontrer l'Ours Blanc.¹

The Gifford Lectures were an endeavor to trace the progress of human thought from the eminent thinkers of Greece, Persia, China and India. The material on Indian thought grew to such an extent that it was later published as a single book under the title Die Weltanschauung der indischen Denker. This was published by Beck at Munich in 1934 and it appeared under the English title Indian Thought and Its Development in 1936 by Hodder and Stoughton in London and by Henry Holt and Company in New York. In these lectures he showed the roots of world negation and life affirmation. In working thru these historic conflicts he was at the same time finding ground on which to resolve the struggle in which he was engaged, such as renunciation of music, the academic life, and financial independence.

¹ Seaver, Albert Schweitzer: The Man and His Mind, pp. 148-159.

From February 26, 1935, to August 22, 1935, Schweitzer entered upon the fifth African sojourn. He did not stay long at Lambarene this time for he had obligations for the second course of Gifford Lectures at Edinburgh. The majority of the material for these lectures was written at Lambarene. It was at this time that he expressed grateful appreciation to friends for the help they had given him at Lambarene. An article which appeared on September 6, 1935, in The Spectator expressed the progress that was being made.

A grateful white patient had presented the hospital with a large petroleum lamp, a tremendous boon in the operating room at night when the need for urgent operations was frequent. (Surgeons accustomed to electric light—to say nothing of all the many other amenities of science—may well take note of this.) The risk of fire of course precluded the use of ether as an anaesthetic at such times, but a local anaesthetic was generally used in any case—in special cases an injection of Novocain solution into the spine—and "how grateful we colonial surgeons should be to Charles Louis Schleich for his discovery in 1892 which so enormously simplifies surgical work!"

The cemented floors of the wards are sprinkled with fresh ashes every morning as a precaution against the incursion of ants. But if the ashes become damp in the night air, and so of firmer consistency, these insect armies can find a foothold on their surface and march over the barrage. When this occurs in the ward for mentally deranged patients, who are always noisy and excitable, there is no alternative but to remove them and flush the whole ward out from floor to ceiling with a solution of Lysol. "Even the excited patients keep comparatively quiet when this situation arises, as if they realize the danger from which it is necessary to deliver them."

\[1\] Ibid., p. 153.
He was ever weaving stronger ties between friends in Europe and Africa by which to unify divisions and find deeper ground for resolving their conflict.

7. Europe: 1935-1937

i. Lectures and Concerts

The four paths along which thinking seeks to arrive at a religion are: the path of materialism, the path followed by Kant and other nineteenth century philosophers of ethics, the path of philosophy of values and pragmatism, and the path trodden by modern thinkers emancipated from Kant.

Schweitzer cited a definition of ethics: "It is good to maintain life and further life; it is bad to damage and destroy life."\(^1\) Further Schweitzer maintained that "ethics arrives at the religion of Jesus. It must recognize that it can discover no other relationship to other beings as full of sense as the relationship of love. Ethics is the maintaining of life at the highest point of development--my own life and other life--by devoting myself to it in help and love, and these things are connected."\(^2\)

This was autobiographical showing his struggle with guilt to be responsible for the sick brethren, and in this devotion to helping mankind through love.

\(^1\)Seaver, Albert Schweitzer, The Man and His Mind, p. 342.
\(^2\)Ibid.
Schweitzer returned to Edinburgh for the second series of Gifford Lectures which were delivered in French as a series of twelve. During the two months that he was in England, he was giving concerts and lectures almost continually. The Dean of Canterbury, Dr. Hewlett Johnson, wrote concerning Dr. Schweitzer's visit:

Of course, the visit of Dr. Schweitzer was an outstanding event. He addressed some 150 or 200 people in my large drawing-room in December, 1935, and his robust personality illuminated all he had to say through his interpreter, Mrs. Russell. It had been proposed that he and Dr. Grenfell and I, together with the Japanese Christian, Kagawa, should go on a mission of help to China at the time of the great flood in the previous year. Arrangements for that quarter, however, fell through, and I alone went, and Dr. Schweitzer wrote to me to say how gladly he would have come, but that he was tied to his work in Africa, at which he would continue, for his strength allowed him to go on running in the same old pair of shafts, but like an old cart-horse he might not run equally well in fresh shafts. ¹

Again the conflicting pulls of many demands are revealed but he resolves not to go farther afield or be torn apart by the lure of new fields of service. He will remain on home ground and work through every problem and distress there.

ii. Recordings and Writings

In Switzerland in the spring of 1936 Schweitzer was giving recitals and spent part of the remainder of the year at his guest house in Gunsbach. He translated into French his book on the Indian philosophers under the title Les Grands Penseurs de l'Inde. Columbia Records in London

¹Ibid., pp. 152-153.
requested that he make recordings on the organ at St. Aurelia's in Strassburg, which he agreed to do.

These funds for the hospital were lessening his financial worries considerably. Throughout the fall he worked at his desk writing on his Philosophy. The struggle to complete his writing commitments was always with him. There was always more to do than he could accomplish and the constant frustration plagued him. Yet when interruptions came, he gave time as he could spare to those who came seeking him out.

8. Sixth Sojourn in Africa: 1937-1939

On February 18, 1937, Schweitzer returned to Lambarene with the manuscript for his Philosophy. He had hoped to be able to finish this, but because of the increased activities he had to postpone it. However, he did write a book entitled Afrikaniske Geschichten, which was published by Meiner in Leipzig in 1938. The English edition, From My African Notebook, was published by Henry Holt in New York in 1939.

He related the burden and the challenge of working at Lambarene. Every advance is made with considerable hardship. The primitive needs education and medicine and compassion. The latter two the hospital can give.

It is interesting that this book, like so many other literary endeavors, can be written with considerable ease, yet the Philosophy hangs over him like an enormous cloud. The unification that Goethe wrote about between intellectual activity and the natural sciences is indicated in this literary pursuit.
It was essential that additional funds be obtained for the hospital. Mme. Schweitzer came to the United States on a lecture tour in 1937-1938. Their daughter Rhena accompanied her mother on this trip. The sense of dedication to the work of the hospital is evidenced by Mrs. Schweitzer's zeal. Each is committed to the same task. Renunciation of family relationship is accepted for the greater good that is being accomplished in Lambarene. Eventually Rhena married a Swiss organ builder and now lives in Zurich with her husband, three daughters and son. It was to her home where Mrs. Schweitzer came in later years of separation from the doctor.

Mrs. Schweitzer's health was frail from the beginning although she was extremely defensive about this fact. The doctor mentions it in passing in his many writings, that often she had to return to Europe or take a period of time at Cape Lopez on the ocean for rest. She was bound more closely to Europe than the doctor although each enjoyed the European periods.

She was extremely self-conscious of her arthritic condition in later years and would not allow herself to be photographed due to her stooped position.

To commemorate the 25th anniversary of the hospital's founding, Europeans who lived in the Lambarene area collected an amount of 90,000 francs and presented it to the doctor for an X-ray. However, the doctor felt that a much greater need would be a large supply of necessary drugs and so this purchase was made.
9. The Problem of Renunciation

In the dozen years preceding World War II, Schweitzer made four sojourns to Africa. From 1927 to 1939 half of his time was spent in Europe and half in Africa.

Each time Schweitzer returned to Europe there would be lectures, concert tours, recordings, and writing commitments. Wherever he went there was a public awaiting him, and far more invitations flooded upon him than he could possibly accept. His reputation was increasingly known throughout Europe as the physician-organist-theologian who had renounced the academic world for the African jungle. From England, Germany, Switzerland, Denmark, Sweden, Czeahoslovakia, and Scotland enticing invitations came to him, and these he accepted.

The renunciation of these major interests when he turned to missionary work had been real, and he suffered deeply for what he was giving up, yet the total renunciation which he may have anticipated had not been required in Europe, for each time he returned he was welcomed heartily and offered academic opportunities, organ concerts, and financial independence with money raised for the hospital in Lambarene. And neither had renunciation been required of him to give up the mission in Africa. At every moment he stood ready to renounce if renunciation should be required. Yet it was not required, and he was as much a part of the European scene during these twelve years as he was active in Africa.
Renunciation took a turn that could not have been anticipated when he was thirty. Now it was a family renunciation when his daughter Rhena and his wife Helene were separated from him. This transpired due to the climate at Lambarene which Mrs. Schweitzer's frail health could not bear. If she were to survive she would have to live most of the time in Europe where her daughter could obtain proper schooling. This renunciation of family created understandable conflict in Schweitzer's life. Yet during this highly productive period in which equal time was spent in both Africa and Europe we see him nearing the height of his prolific output of lectures, writings, concerts. Here is a man who will continue to ride the conflicts to victory. If both Africa and Europe would beckon, Schweitzer could continue to answer the demands of each. As the challenge became more intense, his heroic response was commensurate with the demands placed upon him.

He exhibited the ability to respond negatively to an appealing humanitarian summons to go to China and give assistance for he saw that this would involve more at this time than his responsibilities and energies could stand. He had been pushing himself to the limit for years. Europe and Africa were his double foci of creativity and fulfillment. Renunciation of self had been required of him and he did not hesitate. But to surrender financial independence or music or intellectual activities were not required of him. It was renunciation of self ambitions that cost him the most and it was this that made men respond to his personality. Kagawa and Grenfell and Schweitzer had this in
common, and the fact that each was not aware of his own humility made him the more appealing to the minds of men. Each had forsaken the easier way to find a fruition of fulfillment among the primitive minds of men where disease was rampant and the elemental strivings for survival were desperate. So it was for Grenfell with his Labrador fishermen, Kagawa with his Kobe derelicts, Schweitzer with his Gabon primitives. Each had paid the price of renunciation of self, yet each was still waiting to see how great would be the renunciation required of him.

10. Summary of the Evidences of the Conflictual Struggle

The years from 1927 to 1939 point up a conflictual struggle that was taking place in Schweitzer's mission in life. He evidences this struggle between allegiance to African demands and European responsibilities. These two fields of work represented far more than two different geographical locations. Often they seemed antagonistically separated and divisively created. One was academic appreciation, enthusiastic adulation, economic prosperity, social acceptability, and the quintessence of cultural satisfaction. The other was arduous labor, superstitious animism, economic deprivation, physical suffering, and ignorance born of limited knowledge and illiteracy.

Yet each made its demands. Each had its problems. Each provided excitingly challenging goals for fulfillment. As Schweitzer attempted to ascertain what the goals of each were, rather than to choose either Africa or Europe he chose both Africa and Europe. Both places needed
his creative contributions. Each received equal time for this twelve-year period. This indicates a man who accepted the multiple and conflictual demands of diverse talents, and instead of giving up one for the other he rather attempted to follow his conflicts through to a victory, so that the choice continued to be both African and European needs based on Schweitzer's own ability to help meet those needs through his own inner dedication to offer himself in generous devotion. He bit off more than one man could possibly chew, but then proceeded to chew it.

Europe wanted to see and hear this man whose life was almost becoming a legend. They wanted to read his books, hear him lecture, play the organ and shake his hand. Europe wanted to participate in the drama which he was writing and producing and directing and playing the leading part. Reverence for Life stirred thinking men to meditation and discussion. They wanted to know more about his historic Jesus who was mistaken, his interpretation of Bach's fugues, his ethical love at work in a jungle mission station, his interest in Goethe, Paul and civilization. The more Europe questioned and sought and responded, the easier it was to stay. But he was in Europe so that Africa could be provided for and sustained through economic and medical crises. To him the call of Europe was very insistent and it tempted him sorely to tarry awhile longer.

Africa called too. Pain was rampant as ever. Men were still illiterate, suffering and dying, and for many of these needlessly if
he could be in Africa to help. New buildings, better equipment, more doctors, more nurses, increased quantities of medicine—all these were needed and this was the persistent call of Africa. He knew what the call was, for he had seen it a thousand times, and its pathetically pleading image could not be erased from his mind. The most perfect rendition of Bach would not erase it; the most brilliant of homiletic expositions could not diminish it; the applause of rapt hearers would not obliterate it. This was Africa calling incessantly and persistently without diminution. This was the conflictual struggle. Each call must have an answer.
CHAPTER VI

SCHWEITZER'S SYNTHESIS OF INTERACTING TENDENCIES
THROUGH REVERENCE FOR LIFE

1. Schweitzer's Frustration During the War Years

On January 10, 1939, the Doctor left for Europe with the hope of completing the third volume of Philosophy. The boat landed in Bordeaux early in February and while the boat lay in the Bay of Biscay, Schweitzer heard Hitler on the ship's radio and realized that war was imminent. He decided not to unpack but simply go ashore for ten days in order that he might obtain necessary medical supplies before the outbreak since war time would create tremendous problems in obtaining medicines. Mme. Schweitzer did not accompany him back to Africa. After the war began, Schweitzer wrote a friend in America:

We are all of us conscious that many of the natives are puzzling over the questions raised by the war. How can it be possible that the whites, who brought them the Gospel of Love, are now murdering each other, and throwing to the winds the commands of the Lord Jesus? When they put the question to us, we are helpless. If I am questioned on the subject by those who think, I make no attempt to explain or to extenuate, but say that we are in "front" of something terrible and incomprehensible. How far the ethical and religious authority of the white man among these children of nature is impaired by this war, we shall only be able to measure later on. I fear that the damage done will be very considerable.¹

Schweitzer wrote to Seaver concerning his desire for a period when he could spend sufficient time on his writing:

My capacity for sound sleep enables me to carry on like this and keep going without a day's rest. But oh! for one free day when I could at last sleep enough to get rid of the fatigue which more and more invades me; to concentrate entirely on finishing my book, to study my music and play the organ at leisure; to walk, to dream, to read for pure refreshment's sake. When will that day come? Will it ever come?—But meanwhile I give thanks to God who has given me the health and strength to carry on this existence, in so difficult a climate, and in continual preoccupations of all kinds. I am upheld by the privilege of being allowed to give myself to those in pain, and by the generosity of friends which enables me to continue my work.¹

This confession by Schweitzer shows the deep sense of responsibility that is constantly on his conscience. Dr. Emeric Percy, head surgeon at Lambarene, told the author that Schweitzer's sense of duty would keep him at his task with never a lessening of activity for personal reasons. Everything he did had a reason that was necessitated and dictated by duty.

The fatigue that Schweitzer speaks about has been noted for years in his writings and personal letters. But why would he not be fatigued to carry on the schedule that would cause a man half his age to give up? The fatigue however is psychological as well as physical as he carries the burden of anxiety within himself for the economic problems of the hospital, personnel responsibilities, writing demands, musical aspirations, and the constant daily demands of suffering humanity cared for at the hospital. Schweitzer cannot ration himself free, unscheduled

¹Seaver, Albert Schweitzer: The Man and His Mind, p. 162.
time for sheer relaxation. There is too much that is left undone.
Duty calls unmistakably every minute of every hour.

Because of the imminence of war, Schweitzer decided to return to
his people at Lambarene, even though Mme. Schweitzer decided to remain
in Europe. What he encountered during the war years at Lambarene
appeared in a pamphlet entitled The Hospital at Lambarene During the
War Years 1939-1945, which was published by the Albert Schweitzer
Fellowship.

On March 3, 1939, aboard a little steamer, I entered once
more the river Ogowe. With quaking heart I asked myself what
events would have taken place before I next sailed out of this
stream into the sea. During the months that followed I used all
the funds of the hospital to buy a store of drugs and other neces­
sities, purchasing them in Africa or ordering them from Europe.
Luckily nearly all of these consignments arrived before the
outbreak of war.¹

Because there would be obviously a shortage of medical supplies,
the doctor decided to return a number of patients to their homes in
the interior. Economy had been practiced in order to conserve the
precious medical supplies. Only the most urgent cases could be
accepted at the hospital. "What sad days we spend sending these people
home! Again and again we had to refuse the urgent entreaties of those
who in spite of all wished to stay with us."²

War came close to the hospital for, in the fall of 1940, the Vichy
Government was fighting the troops of General DeGaulle for the occupation

¹Schweitzer, Out of My Life and Thought, p. 200.
of the town of Lambarene, about two and one-half miles from the hospital. Both sides had been instructed not to bomb the hospital. Stray shots from time to time came near the hospital itself but no serious damage was done.

From the fall of 1940 until the end of the war most of the supplies had to come from England and the United States and occasionally from Sweden. At the end of the year 1940 medical supplies were volunteered from America. More than a year elapsed before the consignments arrived in May, 1942. Cooking utensils, rubber gloves, shoes, and reading glasses were in the shipping boxes in addition to the life-saving drugs. As more money was received at the hospital the doctor was able to admit more patients for diagnosis and treatment. The treatment of sleeping sickness, which was a problem at the hospital from the earliest days, was taken over by the government and a camp had been established some distance down the river.

With the collapse of the timber trade during the war, the doctor was able to obtain more workers and so he decided to do considerable building which had been long overdue. The foundation for the garden had to be reinforced, since the garden was reclaimed each June as the receding waters of the Ogowe would leave a rich deposit of soil on the river bank. Nearly every afternoon during the first two years of the war, the doctor spent working with the laborers in the building of the walls to make the gardens more productive.

In the summer of 1941 Mme. Schweitzer arrived at Lambarene by taking a Portuguese steamer from Lisbon to Angola and finally coming through the
Belgian Congo. She arrived on August second. When the work of the hospital was diminished at the beginning of the war, there were only four nurses. The work of the hospital went on despite limitations of staff until the cessation of hostilities. Schweitzer gives a vivid account of what the end of the war meant to the hospital community. It is significant that Schweitzer contemplated the joy of this occasion in reading from ancient China a witness to the futility of strife and the need of Reverence of Life.

We received the news of the end of the war in Europe at midday on May 7. While I was sitting at my table, writing some urgent letters which must reach the river steamer by two o'clock, there appeared at my window a white patient who had brought his radio with him to the hospital. He shouted to me that an armistice had been concluded in Europe. I had to keep on with my letters and then I had to go down to the hospital for some appointments. But in the course of the afternoon the big hospital bell was rung and our community gathered to hear the joyful news. After that, in spite of great fatigue, I had to drag myself to the plantation to see how the work was progressing. Not until evening could I begin to think and to imagine the meaning of the end of hostilities. While the palms were gently rustling outside in the darkness, I took from its shelf my little book with the sayings of Lao-tse, the great Chinese thinker of the sixth century B.C., and read his impressive words on war and victory: "Weapons are disastrous implements, no tools for a noble being. Only when he cannot do otherwise, does he make use of them. Quiet and peace are for him the highest. He conquers, but he knows no joy in it. He who would rejoice in victory would be rejoicing in murder. At the victory celebration, the general should take his place as is the custom at funeral ceremonies. The slaughter of human beings in great numbers should be lamented with tears of compassion. Therefore, should he who has conquered in battle bear himself as if he were at a festival of mourning."¹

¹Tbid., pp. 205-206.

War's end was not a time for rejoicing as one saw in his mind's eye the thousands of lost lives on both sides of the conflict and the tens of
thousands of rootless peoples who had no place to lay their heads. Yet the rejoicing could come as the cessation of hostilities conceivably might bring men closer to a knowledge of what Reverence for Life meant at work in men's lives throughout the world.

Schweitzer's beloved Europe had heard again the crashing of artillery and the crescendo of bombers over head. Strassburg and Colmar and Paris and Berlin were to know the hellish damage of block-buster bombs as they destroyed medieval landmarks of cathedrals and castles and contemporary landmarks of homes and hospitals. This was war in France, Alsace and Germany. England, Holland and Czechoslovakia knew war too where once they had heard this humanitarian speak words of hope and ethical love in Reverence for Life and play the organ with a spiritual devotion.

Schweitzer's beloved Gunsbach had escaped the bombing but not nearby Colmar. The author's first cousin was killed in Colmar and buried at nearby Epinal. The author in retracing the European career of Schweitzer at Oxford's Mansfield College, London's Westminster Abby, Paris' St. Sulpice, Amsterdam's Concertgebouw, Strassburg and Colmar visited Gunsbach in 1947 on his way to Epinal and saw the village as it looked when Schweitzer last saw it before the war began. These were years of heavy sorrow without respite.

Emma Haussknecht, a native of Colmar, who had been at the hospital for a period of eight years without vacation, wrote to the Albert Schweitzer Fellowship these words in 1946:
I am a nurse in Dr. Schweitzer's hospital. I started working at Lambarene twenty years ago and I have had the privilege of spending the war years at the hospital working with dear Dr. Schweitzer. We are all awfully tired, but the Doctor is the most courageous of all.

After the day's duties he plays on the piano with organ pedals and from our rooms, in the silence of the night and in the midst of the big forest, we enjoy the most perfect recitals. The music hours are a comfort and inner help. They have meant so much to me during the years of separation from home.

We cannot forget the helpfulness of the Lambarene friends in the United States of America during the war. We cannot imagine the region here without the hospital and its staff. The misery around us makes us keen to continue as long as our strength holds out.¹

The war years which left the staff depleted in numbers and energy, made the work difficult to carry on. Schweitzer attempted with his faithful colleagues to carry on in the struggle to bring cessation of pain to the Africans. Little wonder the African failed to understand the white man's war. Schweitzer had difficulty enough making the explanation to himself, as why men did not enter into "Palaver." Concepts that had formed over the years were finding expression in thoughts and writings which one day would be stated in prophetic utterances at Oslo in the Nobel address.

In 1947 Charles R. Joy and Melvin Arnold visited Dr. Schweitzer. Dr. Joy had translated many of Dr. Schweitzer's writings and was preparing Albert Schweitzer: An Anthology. Mr. Arnold was a publisher of the Beacon Press, which had undertaken the publishing of the Schweitzer series. The book which they prepared was entitled The Africa of Albert

¹Ibid., p. 207.
Schweitzer and was illustrated with many photographs. They related in their volume:

Late at night, under the flickering light of a kerosene lamp, the Doctor labors at the writing table in his tiny study-office-bedroom...As he finishes chapters, he piles them on the top shelf above his head. Chapters on which he is still working are hung by strings to nails behind him—"the way a hunter hangs up his pheasants," he laughs.

In his first interview on world affairs in more than a decade, Dr. Schweitzer told us: "We must substitute the power of understanding the truth that is really true, for propaganda; (we must substitute) a noble kind of patriotism which aims at ends that are worthy of the whole of mankind, for the patriotism current today; (we must substitute) a humanity with a common civilization, for idolized nationalisms; (we must substitute) a restored faith in the civilized state, for a society which lacks true idealism. . . a faith in the possibility of progress, for a mentality stripped of all true spirituality. These are our tasks."1

Just as Schweitzer struggled to bring unity into the life he lived, so too did he see the vast need to bring the same unity through divisiveness into the world where the body of mankind had been torn asunder by war twice in a quarter of a century.

When the doctor returned to Europe in 1948 after having been at Lambarene for nearly ten years without a furlough, he had completed a quarter of a century at the forest hospital. Returning to Gunsbach in November 1948, he found some rest at Konigsfeld in the Black Forest and in Switzerland where he saw for the first time his four grandchildren.

This was a time of fulfillment to Schweitzer as he sought to deepen the close ties between himself and his family. With the grandchildren

romping with him, he was reminded of his own days of youth when a
sense of growing fulfillment made his days seem too short. To see
the family in this deep expression of mutual love and concern made
him long that the families of nations could express ethical good will
rather than mistrust and dishonest dealings. He would have prepared
his concepts of creative thinking ready when the American invitation
for the Goethe Festival would be received a year later.

Back in the summer of 1941 when Mme. Schweitzer was able to join
her husband at Lambarene, their daughter Rhena and her husband Msr. Eckert
were able to get to Switzerland. He took a job with the House of Kuhn
and later became a director of that organ-building firm.

The time in Europe was a very busy one for the doctor. Although
he returned to Europe for a rest, this was not possible. Requests came
again for lectures, recitals and personal appearances. Many friends and
even more admirers came to Gunsbach for interviews. Many schools and
churches had pilgrimages to his door. It was impossible for him to
accept the many invitations which came in upon him each day. Yet when
people came to see him, he would give as much time to everyone as he
could possibly spare. Curiosity seekers mingled with scholars that they
might talk with him. The requests for speaking engagements and recitals
were often brought personally by some member of a committee which was
hopefully planning to have Schweitzer present. The sincere person would
have an opportunity to see him although his meals were delayed and his
writing commitments would inevitably suffer. To many this intrusion into one's private life would be offensive; Schweitzer for decades had enjoyed little private life. He had adjusted himself to the needs of people. If they wanted to see him and had made an effort to seek him out, then he would be available.

Was this not another demonstration of his reverence for life? Each person was an event to Schweitzer, for each is uniquely capable of ethical love. This can come when a person is exposed to this higher way through the example of another. Greatness in Schweitzer does not allow him to think about himself but rather the basic needs for fulfillment in another human being. He is interested in both Dives and Lazarus but knows better how he can help Lazarus out of his blindness into light, and out of the unfulfilled into fulfillment of purpose in life, free from fear and pain.

2. The Goethe Festival in America

By cable from America came the invitation on two different occasions to address the Goethe Festival at Aspen, Colorado, in the summer of 1949. The generous fee which had been offered him, he decided would be a welcome contribution to his work "for the sake of his lepers."

On the doctor's first trip to America he and Mrs. Schweitzer were besieged by photographers and reporters as they arrived in New York, en route to Aspen, Colorado, where the Goethe Festival was scheduled to be held. When the Nieuw Amsterdam brought the Schweitzers into New York harbor, the American public had a chance to see through the news
reports and photographs something of the famed missionary. He remained in New York City working on the final parts of his address and continuing to answer letters among his mounting correspondence.

Chancellor Robert Hutchins, then Chancellor of the University of Chicago and chairman of the United States Goethe Bicentennial Foundation, promised Schweitzer that an amount of 2,000,000 francs ($6,100) would be given to the hospital if Schweitzer would come and address the gathering. Aspen at an evaluation of 7,930 feet with its rarified air created some difficulty for the doctor. He made his address twice; once in French and once in German on different days. The University of Chicago awarded him an honorary Doctor of Laws degree.

In Chicago, Cleveland, Boston and New York, he visited friends, played organs, and checked in various pharmaceutical houses for the latest in drugs. The picture of the elderly couple visiting the United States for the first time is well described by Winthrop Sargeant in "Life" magazine. Here again we sense his inexhaustible patience and love for every person, even though he may be a total stranger and have no apparent common interest to bring the great mind engaged in universal principles and endless ethical responsibilities.

As the California Zephyr streaked across the Midwestern plains in 1949, two passengers diffidently approached a large, patriarchal man who sat deeply preoccupied in a clutter of dilapidated luggage and manuscripts. Hollywood would have typed him an absent-minded professor or an old-fashioned country doctor. His gray hair stood up in an unruly mop. He wore a rumpled gray suit and a diminutive drooping mustache. He peered through a pair of antiquated steel-rimmed spectacles while his large, stubby peasant fingers wrote meticulously on a paper in his lap. He was obviously a personality of consequence. "Are you Mr. Einstein?" his fellow passengers
inquired shyly. The old man looked up, set his writing aside and began speaking in French. Happily the passengers could understand. "No", he replied, smiling, "unfortunately not. I have the same kind of hair as Dr. Einstein (he pointed at his wayward thatch) but inside, my head is altogether different. Dr. Einstein has a much greater mind for scientific subjects. However, I am an old friend of Dr. Einstein's. Would you like me to give you his autograph?" The passengers expressed delight, and the old man reached for a scrap of paper. On it he wrote in neat, round script, "Albert Einstein, by way of his old friend, Albert Schweitzer."

In Chicago the temperature had soared to 99 degrees. Schweitzer got out at the station to stretch his legs, people recognized him and began to surround the prominent visitor. Suddenly Schweitzer spied an elderly woman carrying two heavy suitcases. He excused himself from the gathering and offered his services to this surprised but grateful woman. He took both bags for her into the train and placed them on the luggage track. A chain reaction was begun as several persons began to emulate the example of the seventy-four-year old visitor and immediately assisted elderly persons with their heavy luggage. This practice of helping the elderly in railway stations Schweitzer has followed for many years.

The trip to America proved to be exhausting. Never before had so many photographers and newspaper reporters besieged him. Every day there was the photographic request heard innumerable times, "Just one more, Mr. Schweitzer!" and the reporters' wish for "Just one more minute of your time, doctor!"

\[1\text{Life, (July 25, 1949,) pp. 75,76.}\]
Again a trip had been made in behalf of his beloved Goethe and his beloved Lambarene.

3. The Leper Village

i. Staff Personnel

Dr. Schweitzer as he returned to Africa inaugurated new work among the lepers. A number of lepers had come to Lambarene in past years. The hospital was not equipped to handle them as well as the other patients since they had to be isolated from the main hospital.

The fact that the hospital could not properly care for the lepers had been a constant burden to Schweitzer for years. The struggle to get a leprosarium that could take care of the unfortunates was happily consummated with the money obtained from the Nobel Prize. The staff which assisted in the leper village was a cross section of the world, coming both from East and West to the South to bring alleviation of pain.

In 1950 Dr. Emeric Percy, a Hungarian, came to the hospital and eventually became the head surgeon. In 1958 he went to the Albert Schweitzer Hospital, founded by Dr. William Mellon, in Haiti as the head surgeon. Other physicians who have served recently included an Alsatian, Dr. J. P. Naegle, an American; Dr. William Wyckoff; and Dr. Charles de Lange, who was in Lambarene when the author was there; he left for private practice in Paris during the first week of the author's stay. Dr. Guy Schweitzer, a nephew of the doctor, came early in 1952. Dr. Minori Nomura, a Japanese who translated Zwischen Waaser und Urwald, came as a visiting doctor with a special interest in leprosy.
In January, 1941, Mrs. Schweitzer came and stayed until September, 1946. She returned with the doctor in November, 1949, and remained until June, 1950. In October, 1950, Erwin Mathis, who is an Alsatian engineer and the nephew of nurse Mathilde Kottman, came to relieve the doctor of many types of work. For a period of three and one-half years he "looked after the hospital motors, repaired the buildings, supervised the hospital patients at work, took the roll call of the workman morning and noon, and in the evening distributed their food." A second general aide was Andre Vigne, who was a retired French clergyman, having worked at the Protestant Mission at Lambarene. He has been at the hospital since December, 1951. When the author was at Lambarene he saw Pastor Vigne supervise construction of leper buildings. He was also responsible for Sunday morning services at the leprosarium and assisted in supervision of work at the gardens down by the riverbank.

The attitude of Reverence for Life was seen one Sunday by the author following a Sunday morning service in the leper village. A Swiss nurse in her late twenties had conducted the class in French and had told the Africans concerning Jesus cleansing the lepers. At the close of the session a half-dozen lepers were waiting at the dispensary for additional medication, which the nurse proceeded to give in the form of a large pill. To each she gave the pill but also a smile of friendship and understanding.

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2 Ibid., p. 5.
The author expressed his surprise that anyone could smile in the midst of such a hideous disease; her reply was that "this work is a beautiful work." There is a struggle in the lives of the staff to submerge self for the good of suffering humanity. It makes the continual struggle more deeply felt because Schweitzer himself has passed this way too. Dr. Schweitzer's eighth sojourn in Africa began in October, 1949, and lasted until May, 1951.

ii. The Physical Aspects

From December, 1951, to July, 1952, the doctor returned to Lambarene. Work began at the leper village clearing, which was on a hill about twenty minutes from the main hospital. He describes the process in the Courier:

I should like to describe the building site. In the shade of the mango trees and oil palms on the edge of the site about fifteen leprosy patients are sitting, breaking up stones for the concrete. They tell their stories, and the hammers are often silent for long intervals as the story demands. Somewhere in the forest surrounding the site three or four men with picks and crowbars are digging out stones which they break up with heavy hammers. If the stones are too big to be broken they are heated for two hours in a fire made of dried palm branches; then water is poured over them and they break into several large pieces which can then be tackled by hammer. The stones are then carried to the stonebreakers sitting under the mango trees, who always complain that the rocks are too large.

When the outside and partition foundation walls are finished our African carpenter Monenzalie, who helped in building the Hospital thirty years ago, sets to work with four assistants. Once the beams are in place the corrugated iron is nailed to the rafters. This needs a great deal of care if it is to be done properly. Then the doors are put in place; they consist of sheets of galvanized iron in hardwood frames.

Now the place of the carpenter and his assistants is taken
by the experts who weave the raffia walls. In command of these workers is Obianghe, a leprosy patient who has been cured and became so attached to the Hospital that he remained to work. This gang is the most craft-conscious, and they take it very hard if anyone dares to suggest that they might help out with some other work.\footnote{Ibid., pp. 13-15.}

The doctor worked long days at the leper village which characterized his deepest belief in Reverence for Life. This was not a delegation of responsibility, but rather Schweitzer himself would pound nails, saw wood, pour cement, dig post holes, fasten corrugated roofs. This was Goethe inspiring him to change from the intellectual pursuits to strenuous physical labor, and he followed this rhythm throughout his years at Lambarene. This willingness to do the most menial of tasks involved him in close proximity with those whom he came to serve. White and black sweated and worked laboriously beside each other in the steaming jungles without apology or preference. The struggle to get back to the writing desk in the midst of these construction crises was faced hundreds of times since 1913.

Although the doctor had hoped to do considerable writing during this period, the time could not be found. His mounting correspondence, which had always been a constant problem, was not being adequately answered. Because he was months behind in this area of work, the writing that he had hoped he might do for his third volume on The Philosophy of Civilization did not find completion.

From July to November 1952 Schweitzer stayed in Europe. Again
engagements from all parts of the world came to him for organ concerts, lectures and personal appearances. He made himself available to visitors at Gunsbach. His formal reception on October 20, 1952, into the French Academy of Moral and Political Sciences marked the high point of the European sojourn. His address was entitled "The Problem of Ethics in the Evolution of Human Thought," and showed how the ethical Reverence for Life enables man to live peaceably within himself as well as with all men. Thinking men must become ethical if civilization is to survive. It was during this time that he gave permission for his life story to be photographed by Erica Anderson and to be produced by Jerome Hill. However, he would not permit the film to be released in his lifetime, according to the terms of the original agreement.

In November, 1952, the doctor returned to Africa for the major work on the leprosy village in memory of his father and mother. The village was planned to accommodate about two hundred and fifty persons.

On October 30, 1953, the 1952 Nobel Peace Prize was awarded to Schweitzer in absentia and was accepted by the French Ambassador to Norway. The amount, in excess of $33,000, was used by Schweitzer for the new leprosarium. Schweitzer's work in Africa is an eloquent protest against the heartless cruelty of Western civilization. His oblique and unique way of protest is by demonstrating a better way to the African and the world through his belief in redemptive love at work through the faithful labors of those who want to help the
woes of humankind. The Nobel Peace Prize characterized the acclaim of the world for his willingness and creativity to make peace possible in our time as he lived out his versatile life in one small section of the world's vast surface. His experiment is for all to see. It is refreshing to behold a man who could have been tempted a dozen times to have turned his head slightly by applause, adulation, and appreciation, yet he remained resolutely determined that his mission in life was to repay a debt to suffering humanity in the form of helpful, curative, life-bringing service.

An eight-year report on the Lambarene Hospital by Albert Schweitzer was translated from the French and made available to the "Friends of Albert Schweitzer." Schweitzer opens the booklet with these words:

> For the first time, since sending in December 1945 a detailed letter to friends of the Hospital telling them of our experiences during the war, I take up my pen again. More than once I have felt the need and the duty to inform them how things have been shaping for us since the war, and I started to do so several times. But I could never finish, either because I was interrupted by urgent work or because I was too tired.

The fatigue of which Schweitzer writes is again indicated. The war years had been exhausting, but the years following the war demanded growing effort on the doctor's part. He was getting older in years and beginning to move more slowly yet without saving himself. He told the author: "After all, at eighty one doesn't have the strength of a man at forty!"

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1Albert Schweitzer, Eight Year Report on Lambarene Hospital, p. 3.
To Schweitzer the struggle to keep the hospital work moving ahead in a satisfactory manner, to solicit gifts, to maintain the mountain of correspondence that has always caused him anxiety, to maintain the satisfactory interpersonal relationships among the personnel, to build new buildings—these account for part of the fatigue and the urgent work.

The doctor closes his statement about the work at the Hospital with these words which though resigned to patience in bearing the many burdens yet reveals his longing to write.

I intend going to Europe shortly. May it be granted to me to work quietly there on the manuscripts which I wish to finish and to bring some order into the chaos of my correspondence... When I return before the end of 1954 I shall see what still remains to be done in the village of the leprosy patients and take it in hand.1

4. Nobel Peace Prize

i. The Acceptance of the Award

Dr. Schweitzer was awarded the Nobel Peace Prize in 1952, but was unable to go to Oslo to receive it. During the summer of 1954 and in the early fall he worked on his speech which he called "The Problem of Peace in the World Today." He arrived in Oslo on November first for his first visit to Norway. Normally Schweitzer travels in the third class but in deference to the committee he came this time in the first-class accommodations. Dr. Charles R. Joy, writing

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1Ibid., p. 21.
as an eye witness in the January, 1955, issue of *The Christian Register*, says concerning this visit:

He could not be separated from his battered old metal suitcase, which long ago became an antique like his little black bow tie. They saw a man a little shrunken in his large frame, a lined face revealing both struggle and achievement, piercing eyes under shaggy brows, an untrimmed mustache and struggling hair turning almost snow-white with the years, and above all else a charming friendly smile.

There was much applause as he stepped down from the platform and greeted everyone, known and unknown, shaking their hands and winning their hearts. Many of the women wept and men swallowed hard to conceal their emotion. A little old lady pushed her way through the journalists crowding round him and placed one finger lightly on the back of his coat before slipping away again.

On the arm of the French Charge d'Affaires Schweitzer made his way to the waiting automobile, a policeman going before him like a drum major waving the people back to make a passage. At the entrance to the station another old lady bowed low before him, offering him a single flower and saying simply: "Thank you from all my heart" and the elegantly uniformed French valet seized the moment to rush the dilapidated valise into the concealment of the trunk at the back of the car.

The following day young people were waiting in line at 2:00 A.M. for tickets for the address which would not be given until 5:30 in the afternoon. By 5:15 all tickets and seats had been taken and hundreds of people stood in the marble hall to hear the doctor. The King entered at 5:30. Dr. Schweitzer was introduced by the chairman of the Nobel Prize Committee. His manuscript was tied together with the familiar piece of string. He delivered the address in French although most of the people attending would have understood German better.

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He had announced that he would not play in Oslo, but on the day after the address he went to the back door and played at Trinity Church a Bach Fugue on the newly installed organ. His love of the organ was not to be denied. Many were wondering what he would do if he were starting over again.

In answer to questions concerning his decision, Dr. Schweitzer stated it in these words:

If I should have to live again I should take the same path for this is my destiny. Every man must follow his own vocation. If he does not do that, he will not be at peace within himself. Personally I have changed from music, theology, and philosophy to medicine. Years ago when I saw an article in a French Missionary magazine about the need of a doctor in the Gabon, I thought this was a call for me and so I answered it.¹

In this he reaffirms his renunciation which he found necessary to be at peace within himself, and he intimated that he has found the peace he sought.

He was asked concerning the books which he had written and especially the ones which were forthcoming. In his reply he reveals again the heavy burden of labors that keep him from his beloved writing. At the same time he acknowledges that the sacrifice is great, yet he is willing to bear it, and to live in the patient hope that he will yet find opportunity to complete the volumes so often put aside for more urgent duties in response to the calls of life or death.

¹Ibid., p. 18.
There are still many things that I want to finish, but the war has retarded me. It was very difficult to get doctors and nurses during the war, but if I may keep my health I will work on these books and try to finish them. It is my great hope that I may succeed. It will take some time to complete the last volume of my book on philosophy for I do not want to have in it a single superfluous word. All day long at the hospital I long for a moment of leisure when I can be by myself to work. These moments are rare.1

5. The Meaning of Conflict

Schweitzer as he began his Nobel Prize Address was able to speak out personally from a background that involved two world wars in his lifetime. He knew the meaning of conflict, whether it was between nations, persons, or ideologies. He and his wife, who now sat beside him in Oslo, had been prisoners of war. His mother had been killed by the violent manifestations of war. They knew what the deprivations of war meant to persons. His beloved Alsace had been a battleground in Europe for centuries. The hospital was actually on the firing line of a battle front during the second World War and had to minister to Africans without adequate personnel or medicines. Schweitzer knew well the tragic meaning of conflict.

Out of this heritage, Schweitzer stated that the victors and the vanquished alike have an impossible situation, for there seems to be lacking in the entire post-war plan a place for justice. Instead there are the germs of conflict for a third war because men have failed to

1Ibid., p. 18.
read and understand what history can tell men about justice. The second war has not been followed by a genuine treaty of peace, Schweitzer showed. We have a truce but not a treaty of peace.

Today modern warfare is an evil far graver than in former times due to the technological advances man has made. The way man can keep himself from another war is to become aware of ethical values. But man has become a superman who can unleash forces of nature at his whim. As man took to the air he found a means of mass killing, which means that man has become impoverished by the increase of his powers. He must go underground like the beasts of the field to escape the horrors and panic fears of modern warfare.

This means that the entire human race is in danger. Schweitzer felt that cruel inhumanity and the reckless superman are indissolubly linked and each progresses in step with the other. Only as we have a change of heart and put out of man's reach these destructive weapons, can we have peace in the world. Man through the historic growth of the League of Nations and the United Nations can come to international understanding, but this still cannot bring a state of general peace. Ethics will alone have the power. Man must be animated by humanitarianism, he believed.

The respect for life comes as nationalism is overthrown by the rebirth of the humanitarian ideal. Nationalism is virulent today.

Schweitzer concluded: The human spirit is capable of creating a new attitude of mind based on ethics. Only as men foster peace can there be peace. He closed his address with the words of the Apostle
Paul: "If it be possible, as much as lieth in you, live peaceably with all men."

This is Schweitzer as a member of the human race appealing to mankind to make ethics applicable in human endeavor. This is what he has done in his life, and it is pragmatically acceptable. He has used the rich creativity of mind, yet has experienced emotional conflicts as he dealt with men in the fullest encounter of interpersonal relationships. But in spite of the conflicts peace has characterized his life as he has moved from one goal of achievement to another. Albert Schweitzer the creative worker has been achieving over the years a synthesis of interacting tendencies through Reverence for Life. His joy has been in the deep struggle which he has waged. The happiness that comes from ethical awareness has not been accidental, but rather has been shaped and beaten out upon the anvil of his own conflictual experience. This is not the theorist expostulating in vain abstractions; this is a practical working man of rich experience, multiple gifts, and self-effacing accomplishment speaking out of a heart that yearns for men to follow a better way in this treacherous path toward peace.

The Nobel address was the major opportunity to speak so that the thinking world could hear his words of wisdom. He could well have said words that would make him seem high and lifted up away from "the crowded ways of life." But he did not. He identified himself with everyman. He was speaking from Albert Schweitzer too who had to work as a youth to control a temper, which may without control lead to disintegration of
interpersonal relationships, whether it be among nations or men. The path of peace was one he has hewn through the tangled and conflictual vicissitudes of life; he speaks as one having authority. This is why men heed his words of simplicity and justice and ethical love. This authenticity of life and deed and word caused men to listen to Jesus, to Paul, and to all those who through the centuries have stated without equivocation the deep truths that stir men to insightful, heroic, love-inspired action in behalf of humanity. This Albert Schweitzer has done as he too joins the long march through forests of fear and dark moods of violence to open a pathway for reverence and peace.

6. Discovery of the Elemental in Schweitzer's African Experience

Schweitzer's Weltanschauung fulfills three conditions: it must be ethical, universal and optimistic. In these respects his Weltanschauung is in agreement with that of Jesus. To Schweitzer the elemental in one goal in life interacts with the elemental values in another. Conflicting streams have vied with one another for the priority of his life; music theology, philosophy, writing, lecturing, medicine. Had he remained in Europe one wonders if the principles could have been as fully known in the stark realism he understood at Lambarene where suffering, illiterate, primitive humanity personified the elemental nature in man. He went to Africa with a questing mind to find the elemental, although he may not have clearly articulated that intention openly. But when he met the African in face-to-face encounter he came to a realization of the elemental vitality as it was related to Reverence for Life.
The conflicting streams that were characteristic of rational European man began to synthesize. The confluence of a number of these streams made a unified river of knowledge and experience that bore the traveler with increasing rapidity yet too with greater risk.

Schweitzer's understanding of the elemental life force in Africa was an experiential awareness of what takes place when one is reduced to primitive nature. This humanistic awareness was experienced in the labor of building buildings, cutting back the labyrinthine jungle, the hacking down of papyrus and water lilies for the gardens as the river receded each June, the felling of mahogany and ekoume trees, the digging of wells, and the procuring of food. The elemental power of earnest and persistent labor was through these experiences more readily comprehended.

The elemental in pain too was experienced. Tumors weighing thirty-two pounds, arms dangling because a gorilla swiped out viciously at a man, malaria reducing men alternately from chill to fever, sleeping sickness that caused men to fall unconscious in the sand as ants began their ravenous devouring, pregnant women jumped upon by witch-doctors to scare away evil spirits—these caused Schweitzer to see the elemental forces in primitive life.

The elemental in the spiritual forces was early seen and felt by the doctor. Animistic religion gave men no freedom but fear. Fear and pain were the two awful lords over the African. His freedom was nil. His type of religion kept him that way. When the primitive saw and
experienced freedom at the hospital service and heard about Jesus for the first time, he was interested though wary. This intimate knowledge provided Schweitzer a new and deeper appreciation of the universal and elemental quest in all life whether it be Strassburg or Lambarene. There were certain irreducibles in both places. These he continued to search for and eventually found their unity in Reverence for Life. In both Lambarene and Strassburg it was true that struggling life is saying: "I will-to-live in a world that wills-to-live."

With this increasing appreciation of the elemental nature in himself and in his environment, he was achieving a synthesis he had not known before in Europe. Had he continued to live in the university setting, the insight may not have come as quickly or compellingly as it did in Africa where he was thrown into the very heart of the elemental needs and goals of mankind.

7. Summary of Schweitzer's Synthesis of Interacting Tendencies through Reverence for Life

The inhumanity of man to man in the tragic dimensions of a World War was experienced by Schweitzer for the second time in twenty years. Heavy responsibilities in carrying on the enlarged work of the hospital during the war years caused frustration and anxiety. The struggle for survival was found in both the jungles of Lambarene and upon the battlefields of Europe. Many persons had to be sent back to their homes not cured due to the shortage of personnel and drugs.
Following the war increasing numbers of persons sought Schweitzer out both in Europe and Africa. America invited him to make his first visit to her shores for a Goethe Festival in 1949. In these encounters he broadened and deepened his sense of the unity of mankind, and the urgent need to give reverence to all life.

A leper village was begun in 1952 and was partially paid for by the Nobel Peace Prize. In Oslo he spoke on "The Problem of Peace in the World Today" and declared that man has paused with truces but not achieved treaties of peace. He must have a plan of justice that will encompass all men with ethical goodwill. Only peace based on ethics and a new attitude of mind will enable men to foster peace, he maintained.

Schweitzer's Weltanschauung is universal, ethical and optimistic. The elemental nature of life must be understood if we are to be grounded in truth and devoted in reverence. As he lived and worked in Africa he came to a new realization of the elemental life force at work in man as he labors, suffers, and dies. Schweitzer sees more clearly the interacting tendencies in his own life and brings them to new synthesis through Reverence for Life. In his environment as well as within himself he comprehends the elemental passions and strivings and goals of mankind from the primitive African to the sophisticated European. Africa made him deeply aware of the elemental he had been searching for but had not articulated before in one interacting system: Reverence for Life.
Schweitzer felt that every man must follow his own vocation. If he did not do that he would not be at peace with himself. Within each of Schweitzer's vocations there has been struggle and conflict which had to be worked through to his own fulfillment. In a very real sense Schweitzer had achieved high and honored goals in the areas of music, philosophy, and theology. In so arriving at many outstanding goals at an early age, he could give out of the overflow with confidence as a basically unthreatened individual. In medicine, too, this same battle has been waged. In all his vocational choices goals have been defined and heroically achieved. One goal has not been given up for another but all seem to move ahead as a mighty river having been fed by numerous tributaries. Conflicting schedules of time, demand for various types of performance either in writing or speaking, pressures from the leaders and admirers in each and all these countries would cause another man to define one above all others. But as Schweitzer has increased the searching for new goals in all the vocational choices he continues to plumb the depths, not by preferring one to another but in equally advancing in all. This is heroic drama that gives creative understanding and emotional depth to the life of man.

This has become highly significant for the mutual responsibility of the community of men with whom and for whom he labors. It is paradoxical that even as he fulfills to the utmost his own individuality, he freely and unselfishly gives his boundless energies forth into the streaming dynamics at work in his interpersonal relationships. His ethic reaches
out to others with reverence and draws them by his spirit and quiet example to desire and enter into mutually deepening attitudes of more profound reverence.
CHAPTER VII

MOVING TOWARD ULTIMATE PERSPECTIVES

1. Crucial Decisions

Conflictual struggle has been an integral part of Schweitzer's life since his youthful days in Gunsbach. When he entered his second decade of life, he was aware of the conflict that had been struggling within him concerning maltreatment of animal life which caused suffering or death. He knew he would not knowingly hurt another creature for his sensitive conscience would not allow him to forget cries of pain. The struggle was not whether to torture or kill animal life; rather it was the ridicule that others would make over his sensitivity and sentimentalism. But when he faced this struggle he determined that he would emancipate himself from the fear of men. If inner convictions were at stake, he would let other people's opinions weigh far less than they had done previously. If people laughed at him, now he would not dread it in the same way he had done before. This was his high resolve which he made as he entered his second decade of living.

It was not until his twenty-first year that he had resolved the dilemma of vocation when he decided to devote himself to science and art for the next decade, and then to give himself directly to the service of humanity. His outward success had not yet brought him
inner peace until he was able to resolve the conflict through renunciation. The meaning of the words of Jesus were realized in himself as he read them again: "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake and the Gospel's shall save it." This was the major struggle as he entered his third decade of life.

When he entered his fourth decade the eventful decision was announced to close friends that he was renouncing his already established professions to begin work in another. But this was the plan he had secretly put into practice a decade before. To him its logic was clear. To his friends it was the word of a calm-appearing scholar who must be mad. The struggle was resolved in his desire to give himself to the service of humanity; this he had faced for a decade, not a week or a month. What form that service would take was not crystallized until he read the article on the needs of the Congo mission, but the plan had been carefully worked through. Conflicts came not so much from within himself at this juncture, but rather from his well-meaning friends who could not understand his bizarre behavior.

As he entered his fifth decade the synthesis emerged "Reverence for Life" which enabled him to see life in its elemental framework. This was not a system that had been wrought out on a three-day trip on the Ogowe but rather it emerged into a pattern from intimations that spoke to him when he was ten and was aware of torture and killing; also when he was twenty and found inward as well as outward happiness
and had made the decision to serve humanity after acquiring additional skills and insights; and again when he was thirty and consummated that earlier decision into reality by renouncing and preparing himself to serve as a missionary physician. His parents, animal life, God, Jesus, Goethe, and Paul helped him to this emancipation whereby he perceived the meaning of reverence.

As he entered his sixth decade renunciation was required of him, not in the areas of music, academic activities and financial independence as he had anticipated twenty years before, but rather the renunciation of those two persons most meaningful to himself, namely, his wife and daughter. Renunciation of normal family life, due to the physical weakness of his wife who could not accompany him, was now required of him and would be for many periods of time in the future. That he should return to Lambarene was agreed upon by both Schweitzer and his wife as the primary decision; their personal wishes were secondary. This renunciation was one not previously anticipated.

As Schweitzer entered his seventh decade new opportunities for decision were faced in the role of scholar as he delivered the Hibbert lectures and the two series of Gifford lectures. This was an opportunity to state for the thinking man what Reverence for Life meant in the twentieth century and how indebted Schweitzer was to Indian thought and development for this meaningful fortification of his own concepts. He traced the development of reverence through the centuries and made its application to a potentially ethical humanity living today in the midst
of its unethical civilization.

The beginning of the eighth decade brought to a close World War II. Civilization had proven its diabolism through two recent wars. Although Schweitzer was at Lambarene and continued to be there for an additional period of time, he resolved to continue his writing and prophesying concerning the will-to-live as found in his Reverence for Life. As many sections of the world were groggily emerging from the rubble of hate, Schweitzer continued his writing on his last volume on civilization: Reverence for Life.

As Schweitzer entered the ninth decade the world heard his pronouncements when he gave his Nobel Prize Address on the need for an ethical society free from hatreds and wars. This was the crucial decision to make the elemental application of Reverence for Life from the jungles of the Gabon to the jungles of the world. This was the essence of his philosophy of life. Personal renunciation seemed secondary or tertiary in comparison with the decisions of civilization. His own struggle in Europe and Africa found fulfillment in this opportunity to speak prophetically to a world that had not heard of Reverence for Life.

Simple, elemental decisions at Lambarene had been faced decades before. Reverence for Life would be the criterion by which decisions were resolved.

Shortly after Schweitzer first went to Lambarene he was faced with a mountainous number of problems. He lists these in three categories: preliminary problems, sundry snags, and popular resistance movements.
Preliminary problems included the hospital site, labor, water, drainage, light, timber, bricks, roofing, furniture, fittings, transport, and food.

Sundry snags comprised white ants, black ants, brown ants, biting flies, jiggers, rats, leopards, bush cats, elephants, baboons, storms, and humidity.

Popular resistance movements were ignorance of the reasons underlying care of hygiene, apathy born of familiarity with epidemics, superstition preventing rational thinking and acting, belief in witchcraft which seeks who and not what causes disease, witch smelling which seeks to isolate "carriers" which have nothing to do with disease, poison ordeals which often kill a victim for each death from natural causes, and suspicion of natives born of any of the above or of vested interests.

After listing this impressive list of problems, Schweitzer affirms:

But neither these nor any other creation can separate us from the Love of God in Christ Jesus, and this love and purpose is best revealed by us in the way it was revealed to us, by Jesus the Good Physician, who went about doing good and healing.¹

Schweitzer was dedicated to the proposition that Lambarene was the place where this experiment of life could take place. Redemptive love helped him see his life in the midst of this never-ending struggle.

Here we see Schweitzer as a man deeply searching for the elemental and mysterious forces of life. This is no academic task as he investigated the elemental forces at work in Lambarene and Gunsbach. In the

¹Seaver, Albert Schweitzer; The Man and His Mind, pp. 71, 72.
jungles a nature theory learned from Goethe would be more applicable than an artificially conceived philosophy in Europe that was abstractly speculative. He had seen enough of the artificialities in Europe which provided a facade of respectability but were interiorized by jealousies, hatreds, lusts, fears, and struggles for power. He turned his back on this brand of philosophy and abandoned such academic pursuits for a new quest which would lead him to a vigorous and more existential search among the primitives in the Gabon. The simple joys had given him pleasurable experience and he expressed himself as having this preference for the simple and elemental nature of life, as evidenced by the interest in the animal life and later in primitive life.

The simple and elemental are found in the jungle life as well as in the primitive music of rhythm and tonal harmonies to which he responds. He has reduced life with its multiple demands to a fundamental resolution in Reverence for Life which enables him to understand, live and teach Christ-mysticism and an ethic of world- and life-affirmation. Out of this elemental will-to-live and his profound reverence for it, Schweitzer comes to rest in a simple, all embracing ethic and religion of outgoing love. The will-to-live is expressed in an ethic of a will-to-love. This is not a surrender of the intellectual search for philosophy; rather it is a fulfillment born out of a conflictual struggle to bring all religion as reverence and all ethic as love into a systematic fulfillment that can speak to the world.
2. Controversial Issues

i. Devotion to Jesus

Devotion to Jesus as expressed by Schweitzer causes concern to some who call themselves Christian, for his apparent concept of the person of Jesus is antithetic to traditional Christian belief. In his *Quest of the Historical Jesus* Schweitzer portrays for the scholar a man who was in and of his time and cannot be projected over the millennia to be a part of our time. This controversy has emerged because Schweitzer as a methodical scholar has gathered his data and has inferred from those data certain logically deduced eschatological conclusions. In an honest searching Schweitzer presents his findings concerning the historical Jesus "as an ineffable mystery." This searching analysis incites controversy from some of the traditional scholars of Christianity.

Schweitzer’s treatment of Paul and his concept of Paul’s Christ-mysticism becomes a controversy to those who adhere to a more non-traditional, liberal view of Christianity. His critics feel he is reading into Paul’s Christ-mysticism more than is there and that this mysticism should be more carefully articulated as a God-mysticism that Paul experienced. The Pauline study is a part of the same New Testament fabric woven by the same careful hands of New Testament research and from the data gathered yields the conclusions offered.

When Schweitzer made his decision to put his life at the disposal of Christ, Murry maintains that it was a forced decision and was imposed
by the will. Murry wonders what would have happened to Schweitzer had the Master had a different plan for him.

Further, he states that Schweitzer was at work in Lambarene after ten years with no philosophy and no religion to sustain him, and as a result, according to Murry, his mind was in a state of torment. The critic maintains that Reverence for Life was a religious tone to the ethical, yet was not the same as the concept of the Fatherhood of God as it is related to Christian concepts.

Murry sees Schweitzer abandoning the Christ-mysticism for an ethical-mysticism and confusing Christ-mysticism with vitalistic pantheism. Seaver maintains that Schweitzer holds "the Christ-mysticism of St. Paul, and all who share it, is the experience of love, that is, of ultimate reality."¹

Schweitzer sums up his answer to Murry:

The essential element in Christianity as it was preached by Jesus and as it is comprehended in thought, is this, that it is only through Love that we can attain communion with God. All living knowledge of God rests upon this foundation: that we experience Him in our lives as Will-to-Love. . .²

Seaver maintains that the statement of St. Francis, "where Joy and Sorrow meet, there is Love," is applicable in Schweitzer, and he defines love as "pity in action". The close comparison between Saint Francis and Schweitzer is further emphasized by Seaver when he quotes the following:

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¹George Seaver, Albert Schweitzer: A Vindication, p. 114.  
²Schweitzer, Out of My Life and Thought, p. 277.
And what disciple of Christ was more joyful, and at the same time more sorrowful, than St. Francis? To be of good cheer, yes, that is the distinctive Christian note, but not without the experience of tribulation in the world. It is in a mood quite other than that of captious recrimination that we should listen, when we hear the advocate of world- and life-affirmation confess: "Only at quite rare moments have I felt really glad to be alive."

Seaver maintains that Jesus is too great a personality to be fully known from Schweitzer's standpoint but is not too great to be loved, "loved above all other, nor too great to be followed into the unknown. What else than personal love and devotion to the Jesus who was too great for him to fully know inspired Schweitzer to take that plunge into the unknown?"

ii. Nature of Life

Because Schweitzer represents a perception of nature that is almost pantheistic, he sees God in multiple places and evidences of Him in the commonplace aspects of nature in life. In his rigorous study of the Oriental religions of the World he was drawn to the Hindu aspect of nature which supplemented and reinforced concepts which he held concerning the nature of life. Through this study he felt an affinity for this reverential awareness in life born out by Chinese and Indian mystics for centuries, yet they differed from his position which enabled him to see nature in the elemental aspects combined with the Christian view of life. His mysticism was not withdrawal from the world but involvement in the world. It was not life-negation but rather life-affirmation. His ethical mysticism was bound up, not in the

1George Seaver, Albert Schweitzer: A Vindication, p.96.  
2 Ibid., pp.96,97.
intellectual alone but in the emotional that was deep and fulfilling.

Murry is critical of Schweitzer's desire to justify his life of devotion as a necessity of thought and avers that he was shaken by criticism, that he was not using his talents for the best possible ends. Further, Murry contends that Schweitzer was afflicted by the desire to demonstrate what he was doing by a philosophical justification and is simply a rationalization, which needs no rationalization. Murry is the first to agree that it is noble and heroic activity.

From this approach it appears as though Schweitzer is a monist in terms of his nature philosophy, and that he is a follower of Spinoza rather than Kant. However, Schweitzer renounces monism as untenable and frankly admits his dualism, yet in so doing moves beyond Kant even while upholding his ethical universality. Seaver argues that Kant's self-veracity is really Reverence for Life and that this self-veracity is the keystone of Kant's ethic.¹

Schweitzer's dualism could be expressed in several ways: ethically he moves toward theism and dualism; in mysticism he moves toward pantheism and monism. It is in this latter regard where Murry sees his position as influenced by Leibnitz and Spinoza.

Carl Jung in his concept of the reconciliation of opposite forces pressuring the individual, maintained that that which is denied is

¹Seaver, Albert Schweitzer: The Man and His Mind, p. 300.
repressed so that eventually it will return to engulf the conscious
and to take over the force which appeared to be dominant. Schweitzer
would agree also that these opposing psychic forces must be realized
by working through conflict to integration. His own life-affirmation
and fulfillment show that a man can pursue several streams of dominance
by riding all potential conflicts to victory. This he affirms in his
view of the nature of life, as well as by his own goal-seeking and
goal-fulfilling.
iii. Ethics and Civilization

John Middleton Murry raises certain doubts about Schweitzer's concept of "will-to-let-live", and how this can emerge out of the will-to-live. Further, he questions that the ethic which it expresses, namely, Reverence for Life claimed as a necessity of thought.¹

Obviously, "will-to-let-live" is not Schweitzer's phrase but is rather Murry's. However, Murry feels that the achievement of soul which has characterized Schweitzer has ethical consequences:

But the ethics into which it overflows, as it were, are neither the ethics of resignation nor the ethics of activity... they are a spontaneous translation or overflow of metaphysical love into human conduct.²

Schweitzer is to Murry a medical missionary who sees the will-to-live in himself as the urge to ethical altruism. He universalizes the altruistic urge, according to Murry, and therefore declares that it is the direct and intellectually necessary consequence of understanding himself and all the rest of life as will-to-live.

Schweitzer's ethic is the religion of Jesus. His ethic is based upon Reverence for Life and expresses itself in will-to-live so that a will-to-love can be expressed for all creation. The immanence of God is seen in every lowly form of His creation. Therefore, his ethic is optimistic although his view of civilization is pessimistic unless man is motivated by a deep sense of ethical good will for all humanity. Life-affirmation involves one in the positive view toward all of life. One does not escape from his awesome responsibilities, rather one is deeply involved in all of its multiple demands and vicissitudes.

¹Murry, The Challenge of Schweitzer, p.11.
²Ibid., p.44.
Schweitzer's affirmation of the world and life is needed to resolve conflictual struggle in the minds and nations of men. Ethics is implemented by theocentric men who are reverential toward all life and who affirm that piety in world- and life-affirmation expressed in ethical good will toward all life.

Therefore, the issue of war and peace becomes a primary responsibility to the ethical man who translates a will-to-live into an eventual will-to-love. Life-negation includes hate, lust for power, and war, and life-negation will only deepen the scars of the bestial in humanity. Life-negation breeds life-negation and its commensurate evils. Life-affirmation breeds life-affirmation and its commensurate good.

This is Schweitzer's philosophy of life given expression through reverence for all life which moves from one goal achieved through conflictual struggle to the next goal whereby unity and reverence shall one day prevail and humanity shall be involved in a new awareness of will-to-love.

iv. Optimistic Ethical Weltanschauung

Schweitzer's Weltanschauung is ethical and optimistic and not founded on rationalistic, scientific, theoretical knowledge. Oskar Kraus maintains that this finding of non-rational Weltanschauung is a contradiction in Schweitzer. Schweitzer does not make a sharp distinction between religions and philosophic thinking in his concept of Weltanschauung. For the Weltanschauung of Jesus, which Schweitzer feels is identical with his own, he calls it the simplicity, the
infirmitv and heroism of his ethics. Schweitzer's Weltanschauung is optimistic yet the Weltanschauung of Jesus was pessimistic. Kraus maintains that Schweitzer is inconsistent if he feels that his position is identical to that of Jesus. The inconsistency is heightened, according to Kraus, when Schweitzer states that modern men must be obliged to think "under a world-view of world- and life-affirmation, and yet let the ethic of Jesus speak to us from out of a pessimistic world-view."\(^1\)

Schweitzer holds that the optimistic element in his world-view "is impaired by the fact that he looks forward to the perfected world as a result of a catastrophic end of the natural one."\(^2\) Kraus does not accept the pessimism Schweitzer attributes to Jesus as being the same as Schweitzer holds in optimism. They are two different concepts of Weltanschauung. Kraus holds that what appears to be pessimistic in Jesus' Weltanschauung is actually optimistic for Jesus based his elemental concepts on the perfectness of God and the capacity for repentance in mankind. Further, Kraus affirms that "metaphysical or theistic optimism cannot be anything else but optimistic as regards creation if it is consistent."\(^3\)

Kraus feels that the Weltanschauung held by Schweitzer and based on resignation is inconclusive for Schweitzer's system is founded on the will and is in reality not a rational approach but one that is mystical. Kraus holds that the non-scientific approach that Schweitzer

\(^1\) Albert Schweitzer, Civilization and Ethics, p. 67.
\(^2\) Ibid., p. 28.
\(^3\) Oskar Kraus, Albert Schweitzer, p. 33.
makes to both his Weltanschauung and his Lebensanschauung are the products of distress of soul and are consequently of a religious and not of a scientific nature.” Kraus cannot accept Schweitzer's position that his Weltanschauung springs from his Lebensanschauung for Kraus maintains that the two are distinct. Schweitzer admits freely that his Weltanschauung is a product of his will and is a spontaneous outcome of the mystic experience of the will-to-live.

Schweitzer's reconciliation of optimism and pessimism would refer to his knowledge as pessimistic but his willing and hoping are optimistic. As he looks at the happenings in the world, he is pessimistic. He disagrees with Leibnitz that the world is the best possible and avers that this is a poor conclusion to reach. The optimism appears when he sees what ethical man can do about the suffering as each man decides in his own way what is his responsibility for the sake of his fellow creatures. If man continues in the present course of enmities he will reach a Middle Ages of spiritual misery. Yet man can stop this downward trend, if he wishes to do so. He must revolt against the prevailing and fatalistic spirit of thoughtless militarism and let the ideals of ethical love march forward to heal the divisions of hatred and turn indifference to altruistic concern for all life.

\[1\text{Ibid.}, \text{pp. 45,46.}\]
v. Duality of Life and Thought

Dr. J. S. Bixler maintains that in Schweitzer there is a duality indicated in his autobiography Out of My Life and Thought, namely, that life had contributed in its own distinctive way, and thought had contributed in its own distinctive way, to his working philosophy. "The double emphasis is, I think, not merely a matter of rhetoric. In Schweitzer's various achievements life and thought complement each other in an unusual manner."¹

Bixler seems to feel that Schweitzer confronts a conflict of emotion and idea "which is not wholly resolved, yet which, in its lack of resolution, seems to afford us deeper insights than could otherwise be possible."²

He maintains that Schweitzer appears to "present us with a dualism where the lack of finality is itself a sign of fertility."³ He believes that Schweitzer calls attention to a fundamental lack of compatibility between thought and emotion.

²Ibid.
³Ibid.
Bixler feels that the "world-view is an intellectual construction, a metaphysical statement of the nature of the universe reached through observation and critical analysis. A life-view is an emotional response to the demands the universe makes upon us."¹

Bixler maintains that this interplay between the intellect and practical living emotion "and the productive synthesis they may achieve is furnished of course in Schweitzer's own experience."²

He pays high respect to Schweitzer's intellectual achievement and to his ability as a teacher and preacher. Yet he took up medicine and surgery, so that he would not have to worry about talking but could use his hands to manipulate materials "in a practical cause." Bixler believed that nothing short "of this kind of combination of theory and practice could have satisfied him,"³ that this in itself is a synthesis for the two influences of Leben and Geist, which have remained "so completely at odds with each other throughout the intellectual history of the nineteenth century."⁴

Bixler maintains that the productive tensions in the work of Schweitzer have been on the whole positive and beneficial. There is a strength that resides in this kind of tension, "and the power that may result from faithfulness to the polarity offered by

¹A. A. Roback, The Albert Schweitzer Jubilee Book, pp. 72, 73.  
²Ibid., p. 84.  
³Ibid.  
⁴Ibid.
experience as it is actually known.\textsuperscript{1}

Bixler offers his description of Schweitzer and his duality in these words:

Between life and thought there is a tension and at times even a conflict. But the tension may be turned to spiritual account. The eternal values are not within our reach but, in the words of Alois Riehl, they are our companions in the struggle to go forward just as the stars are our guides when we journey across the plains.\textsuperscript{2}

Ernst Cassirer, formerly professor of philosophy at the University of Hamburg and later visiting professor of philosophy at Yale University maintains that Schweitzer's true character is not indicated by the many-sidedness of his personality and of his work.

All who met him or read his books must have obtained quite a different impression. What strikes us most is not the multifariousness, the mobility, and versatility of his thought, but its simplicity. When dealing with the most variegated and widely divergent subjects, Schweitzer the man and thinker, always remains the same. His whole intellectual and moral energy is directed toward, and concentrated upon, one point. His various activities are never dispersed; they do not only complement each other, they are actually interwoven.\textsuperscript{3}

Cassirer believes that this applies to Schweitzer's theory of civilization for he "never speaks in a technical philosophical language. His work is not encumbered with a complicated and obscure terminology, and it does not contain any subtle and sophisticated modes of reasoning. Schweitzer's thought is a straightforward and ingenious thought. He avoids all scholasticism."\textsuperscript{4}

\textsuperscript{1}Ibid., p. 85.
\textsuperscript{2}Ibid., p. 86.
\textsuperscript{3}Ibid., pp. 241, 242.
\textsuperscript{4}Ibid., p. 242.
Roback argues that Schweitzer's blending of apparently divergent qualities does not indicate a duality of his personality but, as indicated in Schweitzer's writings, is "exemplified by a remarkable unity and his life and personality characterized by extraordinary inner adjustment." 1

Further, he states that "whatever antithesis looms in his system is soon reorganized into a synthesis without leaving a blemish or scar. In other words, we are dealing with a highly integrated psychophysical organism." 2

Roback says that a person in whom duality is pronounced "would show alternating phases of his character. Schweitzer was not addicted to such oscillations." 3

The psychologist is interested in the integration of personality. The practical phase of his life is displayed in handling a situation when he exchanged banknotes for gold when he was going to Europe for the first time and how he disposed of his manuscripts during the first World War so that they would be in safekeeping. The multifarious phases of his life can be seen as during World War I when he was an enemy alien and was forbidden to assist the natives in medicine, that he could continue to practice on his piano-organ and work on the Philosophy of Civilization.

2 Ibid.
3 Ibid., p. 52.
Bixler holds that Schweitzer maintains this dualism "in the demands of reason and feeling as a dualism with profound implications for philosophy."\(^1\)

Bixler believes that Schweitzer's honesty in facing the lack of harmony in life is noteworthy; the difficulty, further, is not glossed over "but is allowed to protrude in all its awkwardness from many of his written pages. It comes out with special prominence in his treatment of the difference between Weltanschauung and Lebensanschauung."\(^2\)

3. The Culmination of the Struggle

Decades ago Goethe impressed upon Schweitzer a three-fold reverence: That which is above us, that which is under us, and that which stands forth bold and frank. The last type is not selfishly isolated but calls the man to stand forth in profound encounter with his equals and thus with ethical responsibility to confront the world.

Schweitzer's Reverence for Life enables him to stand in dynamic relation with all men as fellow seekers of life with the Creator of life. He lives the life for no other man and no other man can live Schweitzer's life for him. Each man, through his own experiences, frustrations, conflictual struggle and goal-seeking, knows what they are for himself. Another may attempt to intellectualize that search but only he who experiences it himself can know the validity of that experience.

\(^1\)Ibid.
\(^2\)Ibid., p. 72.
Schweitzer stands in the light of his own experience and says to all who will heed his words: "These truths I have found to be valid in the nature of the world in which I have been born, struggled, and achieved what little I have accomplished."

In this framework of universal ethical mysticism he has learned the depths of his own struggle for fulfillment in various areas of vocational questing, as he has attempted to serve humanity in divers ways. He has not said: "Look what I have done!" but rather in humility has stated: "These truths I have learned in my own life's struggle toward fulfillment as I understand in reverence for all life."

To the latter man, who has devoted his life as well as his words to humanity, men heed the truth; to the former man, who stands aloof from the conflictual struggle, men can say they have heard that before.

In this growing experience in which Schweitzer is questing for the valid truths in all life that surround him, he is stating his own Lebensanschauung wrought of struggle, temptation, crisis, and victory. Aus meinem Leben is the theme he has learned from Jesus, Paul, Bach, Goethe. This is the story of one man's experience as he has known the pressures of life which have beaten down upon him from external forces and pressures which are inwardizing and are seeking expression in behavior and thought. These men of the past have known this same duality in life. To each has been the quest to know the truth which will make a man and all men free. Each has known his own struggle and out of that conflict has emerged his own Lebensanschauung. From this
has come his Weltanschaung, which is the ethical impression of his life for all life. Schweitzer is not forcing his ethic of love on anyone, for were he to do so, it would be seen only as objectively and intellectually valid but not accepted by the subjective will of man. A man has to will to love and cannot be forced.

Schweitzer paints the backdrop in unmistakably pessimistic blacks and greys, but shows how the scene can change when men's hearts are loving and not hating. Men can change the backdrop for one that connotes optimistic hope through a will-to-love in a world that scoffs until it is desperate and fearsome.

Schweitzer speaks for Schweitzer yet he articulates for many men who see the struggle and are afraid, who face the ultimate choice and are ambivalent.

Schweitzer, with Goethe at his side in either Europe or Africa, sees that renunciation of one man for one other man who has needs that are unfulfilled is reward enough in life. This fulfillment in man begets fulfillment in other men. Jesus, too, stands with him as he sees need and attempts to answer that need in terms of his own will-to-love. Schweitzer is taking Jesus' ethic of love and demonstrating its practicability as life faces its deepest longings and strivings toward sought-after goals of integration and emancipation.

Through the struggle there are still unanswered questions and new decisions which must be faced for the life is still to be lived. Questions can never be finally resolved so long as man still lives, for the living
out of the remainder of his life is still a mystery as well as the vast areas of the unconscious and subconscious where another can never probe or scrutinize. The struggle can never be relegated to the past-tense of life and allow it to be historical alone. The struggle is dynamically a part of the here and now and remains psychological and theological. Certain basic areas of conflict have been resolved; others are being resolved; still others have yet to be resolved, for in the future they must be faced.

The dilemmas of life which Schweitzer has faced have moved from the child with his struggles of an expanding universe of family and friends, to the adolescent with his struggles of the world of ideas and concepts and morality, and to the man with his struggles of vocation, family, and the future. Through these dilemmas has been a growing understanding of a God who may be initially anthropomorphic to One of impersonal pantheism to One as the Personal Thou and Creator to be met in Creative Encounter. The latter is the God whom Schweitzer has increasingly known through the years of struggle. The problem has been basically theological in awareness and scope. God's love has infused Schweitzer so that he can speak about the will-to-love in authenticity. The reliability of that love is quietly demonstrated by Schweitzer in the unthreatened life he lives, but not without continuing struggle and dilemmas of insistence-temptation. The Herculean struggle is not over, but certain basic struggles that have been resolved have been faced and are past.
The varieties of conflict are resolved ethically in Reverence for Life yet there are limitations in one finite man. As the struggle is shared with other persons living in finiteness, there is a spiritual and ethical camaraderie that makes men involved together. Workers and sufferers alike experience this struggle which is both external and internal. The elemental can speak to all men. This Schweitzer has attempted to do as he speaks to men "who have won their way through to the peace which passeth all understanding." This is the culmination of the struggle for Schweitzer.

4. Remaining Questions

As one attempts to fathom the life of Albert Schweitzer there is a sense that there is an impenetrable mystery about Albert Schweitzer which one cannot expose. No one can fully explain another person, much less a person of Schweitzer's multiple talents and profound complexities.

There are remaining questions which are crucial enough that other investigations should study them further in order that a systematic analysis could be presented from the data that are gathered. Remaining questions, in part, include the following:

1. The Relationship of Schweitzer to the Christ of Faith. For fifty years men have read about Schweitzer's belief in the historical Jesus, but few have attempted to understand his Christology in the same breadth of analysis. Schweitzer's Christ-mysticism as related in The Mysticism of Paul the Apostle has not been investigated thoroughly.
He relates the mystical doctrine of the dying and rising again with Christ. What does this mean to him personally as well as doctrinally?

2 - The Place of Jesus in Schweitzer's Religious Outlook. The historical Jesus has been analyzed in The Quest. A deeper question involves what Jesus means to Schweitzer in his own religious life, development, and practice. Is Schweitzer only the scholar who is pursuing intellectual answers to baffling questions or is he one who thinks of Jesus as the Way, the Truth and the Life? Schweitzer tells us about the person of Jesus and what his study meant to him decades ago. What does Jesus mean to him at the close of this eventful, fulfilling life of renunciation. The student who grapples with questions in Schweitzer's life and religious outlook will want to find the place that Jesus holds in his life today, and whether Schweitzer's synthesis of ethics, religion and philosophy has given him decreasing interest in the person of Jesus.

3 - The Meaning of Prayer in Schweitzer's Life. Schweitzer has written amazingly little in the field of prayer and its meaning for humanity. He does not give a clear definition of prayer, its limitations, its manifestations, He mentions it so infrequently one wonders what are his presuppositions and practices of prayer. The author heard him pray the Lord's Prayer nightly at Lambarene and was impressed by the deep devotional worship experience Schweitzer was leading.

4 - The Gospel of Jesus and the Gospel of Paul as evaluated by Schweitzer. Must the Christian scholar be forced to choose either the Gospel of Jesus or the Gospel of Paul? The eschatological expectation
of the Kingdom of God must be understood in both Paul's thinking and Jesus' appraisal as well. The Pauline work that Schweitzer has produced is formidable as well as his studies of Jesus. Are these two men in conflict with each other?

5 - The Place of Pantheism in the Thought of Schweitzer. Some scholars hold that Schweitzer's view is pantheistic. It would be a stimulating study to evaluate his philosophical concepts held in a pantheistic framework. Schweitzer says he is an ethical pantheist, which may be a duality of terminology that defies uniformity. This study would be helpful in a comprehension of Schweitzer's philosophy as it is related to his naturalistic surroundings.

6 - The Relation of Sin to Life-Negation in Schweitzer's Ethics. One would at first suppose that life-negation and sin are the same. Yet the life-negation as Schweitzer writes is a pessimistic view of life which is non-resignation. Is this sin, therefore? The scholar must define sin in Schweitzer's vocabulary in order that he might evaluate its relation to his concept of life-negation.

7 - The Role of Authoritarianism in Schweitzer's Life. The place of authority and permissiveness in Schweitzer's life would make a stimulating study. How does Schweitzer perceive himself in the authoritarian role of father, principal, minister, physician? Is he graciously yet actually condescending to the primitive African or does he provide a way of elevating him to the equal status? Has his role presupposed authoritarian patterns of conduct and behavior, or has he changed the pattern in the light of his own self-analysis and growth?
There are other important questions with which the mind would wish to grapple in future studies of this many-faceted person. His broad sympathies and many fields of creative labor call for further investigation. These and other questions about his life, which is still growing and developing toward fulfillment, will surely remain unanswered. Yet who can rest before the mystery of this man, or who can contemplate his complexity without seeking the more truly and deeply to understand him? The quest of Schweitzer is becoming the quest of our generation: to give reverence and service to every life on this planet as one family of God.
5. Summary of Albert Schweitzer's Life

Albert Schweitzer over the decades has faced crucial decisions which have been instrumental in helping him climb from one plateau to the next in a chronological as well as a psychological progression of growth and fulfillment. Each of these decisions have set the pattern for the decade which is to follow but more importantly have brought a resolution that has extended longer than a mere decade in his life.

The first decade of decision involved a willingness to withstand ridicule from those who would taunt him because he acted sentimentally toward animal life. He would not allow the fear of what others might say to be the determining factor for his own behavioral patterns. This emancipation from the enslavement many persons fail to achieve gave him added strength in future years when these decisions had already become a principle in his pattern of living.

The decade that followed included the desire to find inward as well as outward happiness, and this fulfillment was reached when he decided to devote his life from the age of thirty to humanity. The next crucial decision was faced when the suffering humanity of Lambarene appealed to his sense of what he must now do. This public decision caused the concern of his friends, whereas the two previous decisions had been personal and less dramatically eventful. This crucial decision was remarkable in showing his desire to plan his work and work his plan.
This he must do, and a sense of urgency eventually conveyed the meaning of his seriousness to his friends.

As he entered his fortieth year the principle of "Reverence for Life" was to become his universal system of religious and ethical responsibility. This growing unification in his life had been reinforced by the crucial decisions he had faced and resolved previously. If there had been uncertainty before concerning his ethical awareness of all life in one humanity, it was dispelled. With assurance and firmness born out of struggle and conflict, his vocation was moving steadily and clearly toward ultimate perspectives.

Other crucial decisions could be faced and resolved because he had faced squarely the searching ones in past decades. The decision of family renunciation, made as he returned alone to Lambarene on the second sojourn, was epochal and difficult. Invitations to speak to the world through lectureships and writing opened new and larger channels of outreaching influence which he decided to accept. The fatigue and pain of war in the forties enabled Schweitzer to speak to a world about a peace of justice and love which the world has not yet attained; his Nobel Address urged men to renounce war and hatred for unselfish service and will-to-love.

When his *Quest* was first published some men were astonished at his presentation of the historical Jesus. Schweitzer's devotion to Jesus, the nature of life, his concepts of ethics and civilization still cause concern to some in scholarly circles. Some have criticized...
his Weltanschauung as being optimistic when the Weltanschauung of Jesus appears to be pessimistic. Critics have raised doubts about his apparent duality of thought and life.

The culmination of Schweitzer's struggle is seen as his Reverence for Life allows him to stand dynamically with all men as fellow seekers after the will of God for their lives. A universal ethical mysticism has revealed the depths of his own struggle and how that struggle is related to all men. Schweitzer does not stand alone, for men like Jesus, Paul, Bach and Goethe have faced this struggle in their own lives. Out of each life has emerged his own Lebensanschauung.

As Schweitzer speaks for himself he also helps another to see the elemental and mysterious forces at work in humanity. Jesus' struggle is relevant to Schweitzer as he wrestles with his own temptations. Schweitzer sees God revealed not through impersonal pantheism but increasingly as the Personal Thou to meet in Creative Encounter. When Schweitzer speaks of God's love at work in the world, his own life has been infused with that love.

Conflict is resolved eventually in Reverence for Life. Workers and sufferers together may achieve the elemental unity of life through mutual affection and sacrificial service.
There are questions yet to be answered for this life is still being lived in dynamic relationship to his fellow men and God. This study has investigated a single area in a man's struggles and hard-wrought victories which have emerged. Schweitzer still moves, because of the conflicts and victories, toward ultimate perspectives in a life that has Reverence for All Life.
CHAPTER VIII

SUMMARY AND CONCLUSIONS

1. Summary

The purpose of this dissertation is to learn what Reverence for Life means in the life and work of Albert Schweitzer from a psychological point of view.

Albert Schweitzer's childhood and youth was a period when he sought fulfillment in his parsonage home. Although he felt like "a sprig of the gentry" he identified himself in an empathic relationship with his peers. Yet when he saw maltreatment of animals, a revulsion for the act and a sensitivity toward the animal was sympathetically expressed. At an early age he determined that he would withstand the ridicule of others if he could be instrumental in protecting all life about him.

His home life was marked by a closer relationship with his father, whom he spoke of "as my dearest friend", than with his mother whose reserve did not allow for excessive verbalizing. The family relationship was marked by deep love for one another, which made the love of God meaningful.

His own love of the organ opened to him a lifelong pursuit and fulfillment. As he progressed in his accomplishments, he was given musical instruction and soon discovered the eminent composer Bach,
who expressed his mystical piety through the medium of musical expression. Bach communicated to young Albert of this deep religious emotion.

As Albert came into young manhood, he decided to become a minister like his father and matriculated at the University of Strassburg. His theological investigations brought him a reverence for the Kingdom of God through his awareness of the historical Jesus. As a student and later as an instructor, reverence was experienced through a deepening of naturalistic ethics in the world Goethe opened for Schweitzer. His rigorous scholarship led him into the mystical reverence of Paul in his New Testament lectures. He was first made an acting principal and later principal of the theological seminary. In these years of progressive experiential awareness of Reverence his life unfolded in the fields of music, academic activities, and significant authorship. These were years of fruition and acclaim. His concerts and writings were extending his influence far beyond the confines of the university.

At the age of thirty Schweitzer responded to the needs of the Congo mission and announced to close friends he was preparing now to study medicine and eventually go to Africa as a physician, thus to pay his debt to suffering humanity. Now he was to express his reverence for suffering humanity through medicine. For seven years he labored in a conflictual struggle that demanded from him growing responsibilities in medical school, theology, philosophy, music, preaching, and writing. This struggle of conflicting interests would be resolved, he expected, when he would come to Africa and there as a physician could help relieve
the pain of the primitive man. He was prepared to renounce whatever should be required of him, in the areas of music, academic activities, and financial independence.

As he and his wife sailed for Africa the renunciation was profound, yet he was to find in this mission the implications of reverence for life through exposure to needs of suffering humanity. Here he saw the remains of an abandoned mission station. He saw that medicine could not be practiced until buildings were erected, water discovered, and food obtained. As he saw "those who bear the mark of Pain" in their animistic religious beliefs, he took compassion on them. Elemental and mysterious forces in life opened to him here in a way he had not seen before. He groped for the elemental values in ethics, religion and philosophy that could speak to him and all men. Goethe's phrase "Reverence for Life" came to him as the iron door yielded and he saw the synthesis for the first time. Schweitzer came to perceive that he wills-to-live in a world that wills-to-live. This ultimate concern for the value and unity of all life is Schweitzer's meaning in Reverence for Life, and the ethic that brings with it world- and life-affirmation.

World War I came to Lambarene and the Schweitzers became prisoners of war near the Pyrenees. After physical and psychological struggle for survival they returned to Gunsbach for rest, only to return to Africa some years later after funds were obtained from concerts and writings. The primitive African's needs and potentialities were to him the challenge and appeal that would hold him to his mission. Suffering humanity needed freedom from his pain of malaria, sleeping sickness, elephantiasis. As
Schweitzer saw suffering humanity, he resolved to do his utmost to enter into this suffering with the healing love of Jesus.

Yet a conflictual struggle, which had been waging for some years, between the needs found in Africa and the needs found in Europe was being waged with Schweitzer. Both places had deep attraction and meaning for him. For the next dozen years his time was divided between the two continents as he wrestled with cross tides of conflicting forces. Lectures, concerts, recordings and writings beckoned to him in Europe. Suffering humanity, with infrequent times for writing or public communication, called him to remain in Africa. The problem of renunciation had to be faced again and again, and he is prepared to renounce if it be required. He is a man not deposed by renunciation but riding out this conflict to victory, for his work is still being carried out in the major areas he purposed to renounce.

During the years of World War II Schweitzer's frustration deepened. Supplies and personnel were difficult to obtain. For nearly ten years there was no respite. During this period of time he achieved a synthesis of interacting tendencies through Reverence for Life. When an invitation from America came to speak on Goethe, he was moved to respond that he might weave the continents together in one caring life. When the Nobel Prize was awarded he saw the appreciation the world has for what he was attempting to do. Yet this is not without its deeper meaning of conflict. There is conflict with a civilization that knows not will-to-live but rather will-to-kill; and knows a will-to-hate rather than
a will-to-love. Schweitzer must speak out prophetically, as he does, about this imperative ethical issue. His deep rooting in the elemental forces of Africa enables him to speak as one having authority to all men everywhere. The elemental value of life must express itself in reverence for all life. As Schweitzer has continued his quest for fulfillment there has been a moving toward ultimate perspectives. Crucial decisions have enabled him to build upon past crises which have been wrestled with successfully in previous conflicts. Both Africa and Europe have provided the two environments whereby the conflicts could be faced and overcome.

There are certain controversial issues which critics of Schweitzer debate: His devotion to Jesus, which many traditional Christian scholars feel is faulty, and which makes him a man of his time and not of ours; the nature of life, which they think he perceives in pantheistic terms; the philosophy of civilization which expresses the optimism of ethics and the pessimism of civilization; further, some observers are critical of the apparent duality of his life and thought, for example, as between reason and feeling.

The culmination of the struggle is resolved in Schweitzer himself who, as faithful physician, continues to guide the services of a growing hospital, as spokesman for humanity caught in endless strife, a musician whose concerts and writings fill men with awe and wonder, a scholar whose writings in theology, philosophy and ethics are translated into a dozen
languages, a man who expresses Reverence for Life in his daily actions and who is repaying a debt owed to suffering humanity whose healing becomes his personal responsibility. This integration of conflictual struggle within his life and the eventual resolution that emerges gives one the key to the greatness of his life, for within his own will-to-live is the will-to-love which expresses Reverence for Life.
2. Conclusions

In this study we have sought to understand the inner meaning of the life and labors of Albert Schweitzer. We have observed his struggles both in Africa and Europe and have sought to understand the motivations in his life which have caused him to renounce careers in music and academic activities for the sake of suffering humanity. We have attempted to search for the psychology of reverence in his life which has brought him to this fulfillment as he has moved toward ultimate perspectives.

The following conclusions are set forth from this study of the psychology of reverence in the life and work of Albert Schweitzer:

1 - Reverence for Albert Schweitzer emerged at various age and interest levels to become the central motive of his life mission. Through the unfolding experiences and discoveries of frontiers, he has faithfully worked to understand the meaning of life.

2 - Schweitzer went to Africa not for flight from academic responsibilities nor the desire for isolation from civilization but rather to obey the injunction of Jesus: "Whosoever would save his life shall lose it, and whosoever shall lose his life for My sake and the Gospel's shall save it." This mission to serve the less fortunate was the debt he owed from his own happy childhood to suffering humanity. He could not rest in ease or comfort while others were sick or unloved.
3 - Goethe's influence on Schweitzer has been more profound than any other person with the exception of Jesus, for to Goethe does he owe not only the phrase "Reverence for Life" but also the ethical naturalism propounded by the poet. The intellectual activities and the natural sciences have given Schweitzer an alternation of interests throughout his mature lifetime that has enabled him to pursue multiple interests with creativity.

4 - The culmination of the conflictual struggle has taken place in each epoch of his life through renunciation and intense devotion to the utmost need of the living creatures he felt called of God to serve at whatever cost.

5 - Renunciation in the final analysis has not been demanded of him in the fields he was prepared to renounce: academic activities, music, and financial independence. He expected these would have to be renounced yet he has maintained all the major interests of his career with prolific writings in both Africa and Europe; musical practice and writings in both Africa and Europe and concerts and recordings in Europe; and financial independence which has maintained the hospital through his concerts, writings and gifts.

6 - The multiplicity of his interests expressed in his versatility as preacher, physician, writer, theologian, musician, philosopher and humanitarian have challenged Schweitzer to seek a more profound reconciliation. In finding a deeper spiritual unity he has advanced through conflictual struggle in all these various areas of vocational interests.
7 - Although medicine has been the means by which Schweitzer felt he could serve suffering humanity best, his writing on scientific medical findings has been almost non-existent. This differs sharply from his other fields of endeavor in which he has written extensively for scholarly consumption.

8 - Schweitzer's lifelong ability to set goals of achievement for growth, regardless of the multifarious demands made upon his time, and to reach those pinnacles of endeavor, has made for an integrity of purpose in his life and writings. Regardless of the interpersonal or inwardizing pressures made upon him, he has moved toward goals of fulfillment which he has systematically planned to achieve.

9 - Schweitzer's awareness of the simple and elemental forces as seen in the jungle has given him an opportunity to reduce life with its multiple demands to a fundamental resolution in Reverence for Life which enables him to understand, live, and teach Christ-mysticism and an ethic of world- and life-affirmation. Out of this elemental will-to-live and his profound reverence for it, Schweitzer comes to rest in an all-embracing ethic of will-to-love, which is not a surrender of the intellectual search for philosophy but rather is a fulfillment born out of a conflictual struggle to bring all religion as reverence and all ethic as love into a systematic fulfillment that can speak to the world.
Schweitzer's critics question his philosophical position, his Reverence for Life, the apparent dualism of thought and feeling, and his concept of the historical Jesus. Kraus criticizes Schweitzer's oscillation between rationalism and mysticism on the one hand and pantheism and theism on the other; but this does not deter him from stating that Schweitzer lives a life of self-surrender, and that it is precisely this which characterizes him above all else.

To those critics, such as J. Middleton Murry, who feel that Schweitzer has done an injustice to make Jesus ineffable and not one who is of our time, Schweitzer replies that the Christ-mysticism which Paul experienced is equivalent to what men today may likewise experience in their lives. Schweitzer has attempted to portray the historical Jesus as a man in his own time. Yet Schweitzer's ethic is the religion of Jesus made applicable to men today.

The philosophical position taken by Schweitzer invited attack from critics who maintain that ethics must be rational rather than a tissue of feeling; and that this is sentimental, not practicable. Schweitzer asks the critics to let ethical love as represented through Reverence for Life be applicable on a global scale. Such an experiment would not breed war and hatred as civilization has known them for centuries. Reverence for Life is love in action, as Schweitzer sees it and lives it. Redemptive love, as lived and taught by Jesus, is the concept Schweitzer translates into reverence. This leads to an optimistic and non-rational system of ethics, of which Kraus is critical.
Schweitzer's Weltanschauung is optimistic, yet Schweitzer states that his view and that of Jesus are identical, although Jesus' view is pessimistic. He admits to Kraus that there is a wavering between his terms of optimistic and pessimistic as related to the Weltanschauung. However, the central place of repentance in the teaching of Jesus opens the way for ethical reform which may become eventually optimistic. Furthermore, the pessimism which is implied in some statements of Jesus which signify world- and life-denial, may actually be a prelude to new life through repentance and devotion to a larger good.

The duality in Schweitzer between thought and feeling is criticized in particular by Kraus and Bixler. Yet Bixler comes to see that what appears at first as antithesis eventually arrives at synthesis. The tension that exists between life and thought is resolved and turned into a spiritual wholeness, according to Bixler. Schweitzer would prefer not to evaluate himself at this point for he would consider it presumptuous to become involved in this form of self-evaluation.

The multiple interests and capabilities of Schweitzer defy complete analysis. The diversities of his vocation deserve further investigation as well as many facets of his rational and non-rational approaches to life. Remaining questions which call for further study include the following: his relationship to the Christ of faith, the place of Jesus in Schweitzer's religious philosophy, the meaning of prayer in his life, his evaluation of the Gospel of Paul as contrasted with the Gospel of Jesus, and the tendency toward pantheism as opposed to Christian theism in Schweitzer's thought.
In conclusion, Schweitzer's Reverence for Life may be seen as the ethic of Jesus as he has experienced it in growing dimensions over the years of his unfolding experiences. It is ethical in its redemptive love, which is forgiving yet with a context of judgment. It is one man's attempt to state truth for all men who likewise quest for wholeness in life and who strive to reach goals of spiritual fulfillment. The sense of quiet assurance one finds in Schweitzer reveals that he is tapping spiritual resources that quench the thirst of the traveler; and he has pointed out the Source. As Schweitzer sees himself in every moment of the Creative Encounter, he shares this awakening experience with all who also seek Life. In this reverence he offers a profound resignation to God by which each person can will-to-love all life.
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REVERENCE FOR LIFE IN THE CAREER OF ALBERT SCHWEITZER

Abstract of a Dissertation

Submitted in partial fulfilment of the requirements for the degree of Doctor of Philosophy

BOSTON UNIVERSITY GRADUATE SCHOOL

by

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1959
The purpose of this dissertation is to learn what "Reverence for Life" means in the life and work of Albert Schweitzer from a psychological point of view. What motivated Schweitzer at the age of thirty to renounce promising, if not brilliant careers in music, theology, and philosophy to begin the study of medicine to become a medical missionary in Lambarene, French Equatorial Africa?

The procedure of this dissertation follows the psychological and historical methods of research. Psychologically, Schweitzer's interpersonal responses to other persons, the impact of his culture upon his emerging interests, and decisive tendencies in his social relationships have been studied. Historically, we have investigated the historical events in which Schweitzer participated to discover the interacting processes and formative influences in his growing life. There has been a commingling of the historical and psychological as primary data have been gathered to see what part relationships, behavior, and attitudes play in a dynamic study of conflictual interests.

This study has been interested in the motives that have urged Schweitzer on to goals of fulfillment, and how conflicts have been resolved, sublimated, and integrated with insight and productive achievement.

The concept of "Reverence for Life" in the thought of Schweitzer emerged out of psychological conflicts as well as his unwearied search for truth. He found that all he had learned from philosophy about ethics had left him empty-handed. Then in his fortieth year the phrase
"Reverence for Life" came to him as the unifying principle to explain the surge of life and his religious response in ethical responsibility.

Schweitzer maintains that the ethic of "Reverence for Life" comprehends within itself everything that can be described as love, devotion and sympathy whether in suffering, joy, or effort. Yet, paradoxically, he maintains that Reverence for Life will not allow him to appropriate his own happiness. Resignation of self enables man to grasp the elemental oneness of life. Life-affirmation is a spiritual act whereby man ceases to live unreflectively and begins to devote himself to all life with reverence. Schweitzer's concept of reverence for life is really the ethic of Jesus "brought to philosophical expression, extended into cosmological form, and conceived of as intellectually necessary."

The problem of renunciation, which Schweitzer first faced in 1905, has been a recurrent theme that has played its way into his life. Out of conflictual struggle he has faced renunciation of music, academic activities, and financial independence if that be required of him. He has known the meaning of conflict and out of this has emerged a deepening sense of spiritual unity with all life. His own sense of Reverence for Life enables him to struggle with the conflicts within himself in order that he might know the conflicts, temptations, frustrations and goals of humanity toward ethical fulfillment.

There are certain controversial issues which critics of Schweitzer debate - (1) Schweitzer's view of Jesus, which many traditional Christian
scholars find to be faulty, and which perceives Jesus a man of his time and not of ours; (2) the nature of life, which they think he perceives in pantheistic terms; (3) and the philosophy of civilization in a conflictual Weltanschauung; (4) further, some observers are critical of the apparent duality of his life and thought, for example, as between reason and feeling.

The culmination of the struggle is resolved in Schweitzer himself who continues to carry the responsibility of a growing hospital as physician, the spokesman for ethical good will through humanitarian teachings, a musician whose concerts and writings fill men with awe and wonder, a scholar whose writings in theology, philosophy and ethics are translated into a dozen languages, a man who expresses Reverence for Life in his daily actions and who is repaying a debt owed to suffering humanity. This integration of conflictual struggle within his life and the eventual resolution that emerges from it give the key to the greatness of his life, for within his own will-to-live is the will-to-love which expresses Reverence for Life.

As one attempts to fathom the life of Albert Schweitzer there is an impenetrable mystery about him which cannot be exposed, for no one can fully explain another person, much less a person of Schweitzer's multiple talents and profound complexities. A number of crucial questions remain for further study. Some of these are the relationship of Schweitzer to the Christ of faith; the place of Jesus in Schweitzer's religious outlook; the meaning of prayer in Schweitzer's life; the place of pantheism
in Schweitzer's thought; the relation of sin to life-negation in Schweitzer's ethics; and the role of authoritarianism in Schweitzer's life.

Summarized, the conclusions are as follows:

(1) Reverence has been a continuous and growing concern of Albert Schweitzer, from early childhood through the unfolding experiences and discoveries of frontiers on which he faithfully worked to understand the meaning of life.

(2) Schweitzer went to Africa not for flight from academic responsibilities nor the desire for isolation from civilization but rather to obey the injunction of Jesus: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the Gospel's shall save it."

(3) Goethe's influence on Schweitzer has been more profound than that of any other person with the exception of Jesus, for to Goethe does he owe not only the phrase "Reverence for Life" but also the ethical naturalism propounded by the poet.

(4) The culmination of the conflictual struggle has taken place in each epoch of his life through renunciation and intense devotion to the utmost need of the living creatures he felt called of God to serve at whatever cost.

(5) Renunciation in the final analysis has not been demanded of him in the fields he was prepared to renounce: academic activities, music, and financial independence. He expected these would have to be renounced
yet he has maintained all the major interests of his career with prolific writings in both Africa and Europe; musical practice in Africa and concerts and recordings in Europe; and financial independence which has maintained the hospital through his concerts, writings, and gifts.

(6) The multiplicity of his interests expressed in his versatility as preacher, physician, writer, theologian, musician, philosopher and humanitarian have challenged Schweitzer to seek a more profound reconciliation. In finding a deeper spiritual unity he has advanced through conflictual struggle in all these vocational pursuits.

(7) Although medicine has been the means by which Schweitzer felt he could serve suffering humanity best, his writing on scientific medical findings has been almost non-existent. This differs sharply from his other fields of endeavor in which he has written extensively for scholarly consumption.

(8) Schweitzer's lifelong ability to set goals of achievement for growth, regardless of the multifarious demands made upon his time, and to work faithfully for them, has made for an integrity of purpose in his life and writings. Regardless of the interpersonal or inward pressures upon him, he has moved steadily toward goals of fulfillment which he has systematically planned to achieve.

(9) Schweitzer's awareness of the simple and elemental forces as seen in the jungle has given him an opportunity to reduce life with its multiple demands to a fundamental resolution through Reverence for Life which enables him to understand, live, and teach Christ-mysticism as an ethic of world- and life-affirmation.
James Edward Doty was born in Lakewood, Ohio, on May 8, 1922, to Ordello Luce Doty, Junior, and Margaret McCurdy Doty. He attended the Lakewood Public Schools, graduating from Lakewood High School in June, 1940. He attended Mount Union College, Alliance, Ohio, completing work for the degree of Bachelor of Arts (A. B.) in August, 1943, and received the degree at Commencement, 1944.

On September 8, 1943, he married Mary Merciel Smith of Akron, Ohio. They have three children. Mark Allen Doty was born in Salem, Massachusetts, on January 13, 1948; David Wesley Doty was born in Salem, Massachusetts, on February 14, 1950; Martha Suzanne Doty was born in Salem, Massachusetts, on May 18, 1953.

Mr. Doty graduated in absentia from Boston University School of Theology in June, 1947, with the degree of Bachelor of Sacred Theology cum laude (S. T. B.).
He has done graduate work at Oxford and Harvard Universities in addition to Boston University.

During eight months in 1947 both he and Mrs. Doty studied and traveled with Professor Edwin Prince Booth of Boston University. He has also traveled briefly in Africa in 1955.

He has served as pastor of Bolton Methodist Church, Alliance, Ohio, (1942-1943), Kinnakeet Charge at Hatteras Island, North Carolina, (1943-44), Crombie Street Congregational Church, Salem, Massachusetts, (1947-51), and First Methodist Church, Lynn, Massachusetts, (1951-57).

Since August 1, 1957, he has served as Director of Pastoral Care and Counseling for the Indiana Area of the Methodist Church.

He is a member of the Northwest Indiana Annual Conference of the Methodist Church, honorary director of the Pastoral Counseling Center in Lynn, Massachusetts, a member of the Young Men's Christian Association, Boy Scouts of America, and Sigma Alpha Epsilon.
APPENDIX

i. Goethe Memorial Address in Frankfort

I will narrate shortly how I came into touch with Goethe, and how he reacted on my life.

It was in the field of philosophy that I had first to take up a position with regard to Goethe. When my revered Strasburg teachers, Wilhelm Windelband and Theodore Ziegler, had introduced me to the new philosophy, and I was glowing with enthusiasm for the great speculative systems, I could not but feel it almost incomprehensible that Goethe, who had lived through the powerful influence of a Kant, a Fichte, a Hegel, stood comparatively coldly on one side and let this influence pass by, while he remained within the circle of a nature-philosophy as he had learnt it from the Stoics and Spinoza, coming to believe in it with complete confidence and to attempt himself to develop it further. This astonishment at his remaining loyal to the apparently insignificant, and allowing something so powerful to pass by him, had a great effect on me. I can say that it was for me my first and longest-lasting incitement to come to an understanding with the new philosophy, and to develop my own thought. It thus became in the course of years clear to me that there are two philosophies which exist side by side. The object of all philosophy is to make us, as thinking beings, understand how we are to place ourselves in an intelligent and inward relation to the universe, and how we are to be active under the impulses which come to us from it.

The first of these philosophies brings man and the universe together only by doing violence to nature and the world, and putting men into connection with a world which has been made to bend itself to their thought.

The other philosophy, the insignificant nature-philosophy, leaves the world and nature as they are and compels man to find his place in them, and to assert himself in them as a spirit triumphant over them and working upon them.

The first is a work of genius, the other is elemental. The first progresses by means of mighty eruptions of thought such as appear in the great speculative systems of German philosophy and compel our admiration. But it has its day, and then disappears. The other, the homely, simple nature-philosophy, remains current. In it there comes into its own an elemental philosophizing which first sought to realize itself in the Stoic doctrine, but then shared the latter's ruin because it could not find its way through to an affirmative view of the world and of life. This nature-
philosophy has been handed down to us incomplete. In Spinoza and in the rationalism of the eighteenth century it tried again to think itself through to world- and life-affirmation, but when it proved unable to do this, force took the place of tentative effort. The great speculative philosophy produced its systems of compulsion. But at a time when everyone was blinded by the sight of a world that was bent to human thought there was one man who was not blinded, but held to the elemental, homely nature-philosophy, recognizing that it had not yet indeed - that is, in the eighteenth century in which he lived - succeeded in thinking itself through to the end as affirmative, but knowing that it must somehow do so, and labouring on at that task in the plain and simple way which is the essence of his genius.

When I came to myself again and, returning to this nature-philosophy, recognized that what is demanded of us is: to think it through to its goal of world- and life-affirmation in so simple a way that every thoughtful person in the world should have to take part in this thinking and thereby find himself at peace with the infinite, while at the same time obtaining an effective impulse to creative activity, then I saw in Goethe the man who had held out at the abandoned post where we were now mounting guard again, and resuming the interrupted work.

Meanwhile I had found contact with him in another way. At the end of my student days I re-read, almost by chance, the account of his Harzreise in the winter of 1777, and it made a wonderful impression on me that this man, whom we regarded as an Olympian, set out amid November rain and mist to visit a minister's son who was in great spiritual difficulties and give him suitable help. A second time there was revealed to me behind the Olympian the deep but homely man. I was learning to love Goethe. And so whenever it happened in my own life that I had to take upon me some work or other in order to do for some fellow-man the human service that he needed, I would say to myself, "This is a Harzreise for you."

I came once more on the real Goethe when it struck me in connection with his activities that he could not think of any intellectual employment without practical work side by side with it, and that the two were not held together by their character and object being similar, but were quite distinct and only united through his personality. It gripped me deeply that for this giant among the intellectuals there was no work which he held to be beneath his dignity, no practical employment of which he ever said that others on account of their natural gifts and of their profession could do it better than he, and that he was always ready to prove the unity of his personality by the union of practical work with intellectual activity.
I was already a minister when I first had to arrange my daily work, and when I sighed over the fact that through the much walking and the manifold duties entailed by my new office - which I had persisted in taking upon me to satisfy an inward need - I lost time which would have been available for intellectual labour, I comforted myself with Goethe, who, as we know, with mighty plans of intellectual activity in his head, would sit studying accounts and trying to set in order the finances of a small principality, examining plans so that streets and bridges should be constructed in the most practical way, and exerting himself year in, year out, to get disused mines at work again. And so this union of homely employment with intellectual activity comforted me concerning my own existence.

And when the life-course I had chosen led me to the point where I was compelled to embrace an activity which lay far from the natural endowment in which I had hitherto proved myself - far, too, from the employment for which I had prepared myself - then Goethe was the comforter who provided the words which helped me through. When other people, and even those who knew me best, found fault with my decision and tormented me with reproaches for wanting to study medicine, a subject for which (they said) I was not suited, declaring it to be a quixotic adventure, then I was able to reflect that this quixotic proceeding would perhaps not have been for him, the great man, so entirely quixotic, seeing that he finally allows his Wilhelm Meister, little prepared as he seemed to be for it, to become a surgeon in order that he may be able to serve. And at this point it struck me what a meaning it has for us all that Goethe in his search for the final destiny of man allows those characters in which he has depicted himself, viz., Faust and Wilhelm Meister, to end their days in a quite insignificant activity that they may thereby become men in the fullest sense in which, according to his ideas, they can become so.

Then when I began preparing myself for this new activity I met Goethe again. For my medical course I had to busy myself with natural science, though as a learner, not, like him, as an investigator. And how far removed, also, lay natural science from what I hoped to complete in the way of intellectual production before I became immersed in practical work! But I was able to reflect that Goethe, too, had left intellectual work to return to the natural sciences. It had almost excited me that, at a time when he ought to have been bringing to its final shape so much that was stirring within him, he lost himself in the natural sciences. And now, I myself, who had hitherto been engaged only in intellectual work, was compelled to occupy myself with them. It deepened my nature, and it became clear to me why Goethe devoted himself to them and would not give them up. It was because it means for everyone who produces intellectually, enlightenment and enormous gain, if he who has
hitherto created facts now has to face facts, which are something, not because one had imagined them, but because they exist. Every kind of thinking is helped, if at any particular moment it can no longer occupy itself with what is imagined, but has to find its way through reality. And when I found myself under this "on through reality!" compulsion, I could look back at the man who had done it all before us.

And when my laborious years of study had ended, and I left them behind as a qualified doctor, I once more met Goethe, seeming even to converse with him in the primeval forest. I had always supposed that I went out there as a doctor, and in the first years, whenever there was building or similar work to be done, I took care to put it on the shoulder of those who seemed to me to be specially adapted for it, or who had been engaged for it. But I had to acknowledge that this would not do. Either they did not turn up or they were so ill-suited for the work that no progress was made. So I accommodated myself to the work, far removed though it was from my duties as a doctor. But the worst came last. When at the end of 1925, owing to a severe famine which endangered the existence of my hospital, I was compelled to get a plantation made for it, so that during any famine in the future we might be able to keep our heads above water to some extent through our own resources, I was obliged to superintend the clearing of the forest myself. The very miscellaneous body of workers, which the chance of the moment produced from among the willing ones of the friends of our patients, would bow to no authority but that of "the old doctor," as I was called. So I stood for weeks and months in the forest, worrying over refractory labourers, in order to wrest from it land that would produce food for us. Whenever I got reduced to despair I thought how Goethe had devised for the final activities of his Faust the task of winning from the sea land on which men could live and feed themselves. And thus Goethe stood at my side in the swampy forest as my smiling comforter, and the man who really understood.

There is one more point which I should like to mention of Goethe's influence on me, and it is this: that I found him everywhere haunted by anxiety about justice. When about the end of the last century the theory began to prevail that whatever is to be realized must be realized without regard to right, without regard to the fate of those who are hard hit by the change, and I myself did not know how these theories should be met, it was to me a real experience to find everywhere in Goethe the longing to avoid realizing any design at the cost of right. And I have again and again with real emotion turned over the final pages of Faust (which both in Europe and in Africa I always re-read at Easter) where Goethe represents as the last experience of Faust, and that in which he is for the last time guilty of wrongdoing, his attempt
to remove the hut which disturbs him in his possession - by a slight and well-intentioned act of violence - being, as he himself says, tired of righteousness. But in the execution of it this well-intentioned act of violence becomes a cruel act of violence in which more than one person loses his life, and the hut goes up in flames. That Goethe at the conclusion of his Faust should insert this episode which holds up the action of the poem which gives us a deep insight into the way in which there worked within him anxiety about justice, and the strong desire to realize any plan that has to be carried out without causing any kind of injury.

My final lasting contact with Goethe arose out of my recognition of the living and vigorous way in which he shared the life of his age in its thought and in its activity. Its billows were ever surging within him. That is what impresses one, not only in the young and in the fully ripe Goethe, but in the aged Goethe also. When the mail coach was still crawling along the high road, and we should have thought that the industrial age could be announcing its arrival merely by uncertain shadows cast in advance, it was for him already there. He was already concerning himself with the problem it put before the world, viz. that the machine was now taking the place of the man. If in his Wilhelm Meister he is no longer master of his material, it is not because the old man no longer has the power to shape it which he formerly had at his command, but because the material had grown till it could be neither measured nor moulded; it was because the old man was putting into it the whole of his experience and of his anxiety about the future; it was because this old man was so concerned about being among men of his age as one who understands the new age and has grown to be a part of it. That is what impresses one so deeply in the ageing Goethe.

Such were the contacts with Goethe through which I came nearer and nearer to him. He is not one who inspires. He puts forward in his works no theories which rouse to enthusiasm. Everything that he offers is what he himself has experienced in thought and in events, material which he has worked up into a higher reality. It is only through experience that we come nearer to him. Through experience which corresponds with his he becomes to us, instead of a stranger, a confidant with whom we feel ourselves united in reverential friendship. My own destiny has brought it about for me that I can experience with a vividness that goes to the very marrow of my soul the destinies of our time and anxiety about our manhood. That in an age when so many whom we need as free personalities get imprisoned in the work of a profession, I, as such a free personality, can feel all these things and, like Goethe, can through a happy combination of circumstances serve my age as a free man, is to me an act of grace which lightens my laborious life. Every task or piece of
creative work that I am allowed to do is to me only a return of
gratitude to destiny for that act of grace.

Similar anxiety about his age and similar work for it
Goethe went through before us. Circumstances have become more
chaotic than he, even with his clear vision, could foresee.
Greater than than circumstances must our strength be, if in the
midst of them we are to become men who understand our age and
grow to be a part of it.

A spirit like Goethe's lays upon us three obligations. We
have to wrestle with conditions so as to secure that men who are
imprisoned in work and are being worn out by it may nevertheless
preserve the possibility of a spiritual existence. We have to
wrestle with men so that, in spite of being continually drawn
aside to the external things which are provided so abundantly for
our age, they may find the road to inwardness and keep in it. We
have to wrestle with ourselves and with all and everything around
us, so that in a time of confused ideals which ignore all the
claims of humanity we may remain faithful to the great humane
ideals of the eighteenth century, translating them into the thought
of our own age, and attempting to realize them today. That is what
we have to do, each of us in his life, each of us in his profession,
in the spirit of the great Frankfort child whose birthday we are
celebrating today in his birthplace. I myself think that this
Frankfort child does not move further away from us with the course
of time, but comes nearer to us. The further we travel forward the
more certainly we recognize Goethe to be the man who, as our own
duty is, amid the deep and widely varied experience of his age
cared for his age and laboured for it; the man who would become
a man who understood his age and grew to be a part of it. He
did this with the abounding talents which were laid in his cradle
here by destiny. We have to do it as men who have received only
one small pound, but who in our trading with that pound wish to
be found faithful.
Because Schweitzer characterized the Goethe spirit of humanitarianism at work in the world, the Frankfort prize in 1928 was given to him. This honor the doctor prized with his characteristic humility and shunning of adulation. However, it undoubtedly reinforced in his own thinking how much he was indebted to the poet for his own system of ethical values in life.

The dedication accompanying the Goethe Prize for 1928 was as follows:

In this year the City of Frankfort confers the Goethe Prize it has founded on the theologian and investigator of religious problems extolled by all denominations; on the musician and author whose influence through his art as an organist and his interpretation of Johann Sebastian Bach extends far beyond the bounds of the German-speaking countries; who, having formed a resolution to give direct service to humanity, abandoned his academic and professorial activities in order to become a practising doctor and surgeon and at a remote post take up the fight against leprosy and sleeping-sickness among the forest dwellers of the interior of Africa; on the philanthropist Albert Schweitzer of Strasbourg, in order to point to the example he has shown in the Faust-like vicissitudes of his life of impassioned devotion to the aim of establishing and raising human values; to call attention to his share in extending the spiritual heritage of humane thought, to his share in the struggle of the Western world for the carrying out of the tasks civilization demands of the conscience, and to his endeavour, with the complete devotion of his personality, to re-awaken the forces of world- and life-affirmation in all men in conformity with the spirit of Goethe's philosophy.
The Nobel Peace Prize Address

The Problem of Peace in the World of Today
by Albert Schweitzer

The award of the Nobel Peace Prize carries with it the redoubtable honour of delivering this address. In choosing for my subject "The Problem of Peace in the World of Today," I felt that I was fulfilling the wish of the founder of the Prize; for he himself had thought a great deal about the problem, as it presented itself in his lifetime, and it was with the object of furthering the cause of peace that he first founded the Nobel Prize.

No Place for Justice

I shall begin by describing the situation which faces us as a result of the two wars which we have recently lived through.

Each of these wars was followed by a period of negotiation; but the statesmen who reshaped the world during the course of these negotiations were not blessed with good fortune. They did not aim to create situations which might, in time, have resulted in an era of general prosperity; their main object was to exploit the consequences of victory and, if possible, to make them permanent. Even if they had been able to see into the future, they could not have allowed themselves to be guided by their own judgment alone; for they were obliged to reckon with the wishes of their victorious peoples, and to consider themselves as the executors of those wishes. There was no place for reflection on dignity and justice. It was all that they could do to make sure that their victorious peoples did not, in point of fact, insist on the fulfillment of their most outrageous demands. They had also, of course, to persuade the victorious Allies to offer one another such reciprocal concessions as were indispensable on occasions when their views, or their interests, did not coincide.

That the present situation is impossible, alike for victors and for vanquished, is due to our neglect of historical reality. We have not taken proper notice of history; and, in consequence, we no longer know what is just - or what is useful.

The historical problem of Europe is conditioned by the fact that in the distant past - and especially during what is called the period of the Great Invasions - invaders from the East penetrated farther and farther towards the west and the southwest, and took possession of one country after another. And sometimes a new wave
of immigrants would live side by side with others who had been there for some considerable time.

In time, these immigrant groups achieved a kind of unity. New boundaries were formed, and within their limits there arose new and relatively homogeneous "nations." In western and central Europe this evolution gradually resulted in what may broadly be considered a definitive grouping. The 19th century saw this process completed.

In the east and southeast, on the other hand, this evolution has not progressed so far. In these regions many nationalities live side by side; but there has been no fusion comparable to that which occurred in western Europe. Each group has, to a certain extent, a claim to the ground on which it lives. Some can say that they were first on the scene; others that they are more numerous; and yet others, that they have put their land to the best use. The only practical solution would be for them to agree to live together, in the same territory, in a common national organization, according to a compromise acceptable to all. But this state of affairs would have had to be reached before the middle of the 19th century. For, from that period onwards, national self-consciousness became more and more intense; and the consequences were grave. Nations could no longer be guided by reason and historical truth.

In this way, the first world war had its origins in the conditions obtaining in eastern and southeastern Europe. And in the new organization which has been created after two world wars, we have the germs of a third conflict.

Any reorganization which ignores historical reality must bear within itself the seeds of war. The only solution which can be guaranteed to last is one which aims at a just and objective solution in the light of historical reality.

This reality is flouted and scorned if, when two nations have conflicting historical claims to a piece of territory, the claim of one is discounted altogether. Such claims, where European territory is concerned, can have only a relative value, in that both claimants are, in point of fact, immigrants of earlier or later date.

History is also flouted by any reorganization of Europe which fixes new frontiers without regard to the realities of economics; if, for instance, we draw a new frontier in such a way that a port is deprived of the hinterland which nature has designed for it, or if we erect a barrier between an area which is rich in raw materials and another that is able and ready to transform those materials. Such practices lead to the establishment of states which are not economically self-supporting.
A Flagrant Violation

The most flagrant violation of the rights of History - and above all, of the rights of Man - occurs when a people is deprived of the right to the land on which it lives and has to move elsewhere. At the end of the second world war the victorious powers decided to impose this fate upon hundreds of thousands of people, and to impose them in the cruelest conditions; in this they showed how little they understood their task, and how unfitted they were to carry out a reorganization which would be reasonably equitable and might guarantee a more prosperous future.

Our present situation is summed up in one fact: that the second world war has not been followed by any treaty of peace. The agreements which brought it to an end had the character merely of a truce; and it is because we are not able to reach any satisfactory formula for reorganization that we have to content ourselves with uncertain truces which arise from the needs of the moment and cannot be regarded as in any way permanent.

That is the situation in which we find ourselves. And now - what exactly is the problem of peace in the modern world? Its conditions are quite new - as different from those of former time as is the war which we seek to avert. Modern warfare is fought out with weapons which are incomparably more destructive than those of the past. War is, in fact, a greater evil than ever before. It was once possible to regard it as an evil to which we could resign ourselves, because it was the servant of progress - and was even essential to it. It could be argued in those days that, thanks to war, those nations which were strongest got the better of their weaker neighbors and thus determined the march of history.

It could be said, for instance, that the victory of Cypris over the Babylonians created, in the Near East, an empire superior in civilization to that which had gone before it: and that, in its turn, the victory of Alexander the Great opened the way from the Nile to the Indus, for Hellenic civilization. But the contrary also happened: sometimes war led to the replacement of a civilization by one which was clearly its inferior. An instance of this occurred in the 7th, and at the beginning of the 8th century, when the Arabs conquered Persia, Asia Minor, Palestine, northern Africa and Spain - countries in which the Greco-Roman civilization had previously held sway.
Modern Warfare is an Evil

It is clear, however, that in former times war was as often the servant as the enemy of progress. Modern warfare, on the other hand, is such that one would hesitate a long time before claiming that it contributes to progress. It constitutes an evil - and an evil far graver than in former times.

It is worth remembering that for the generation which grew up before 1914, the enormous increase in the destructive power of modern armament was regarded as advantageous to humanity. It was argued that the outcome of any future conflict would be settled much more quickly than in previous ages, and that any such wars would therefore be very brief. This opinion was taken for granted.

It was also thought that the harm done by any future conflict would be relatively slight, since a new element of humanity was being introduced into the rules of war. This arose from the obligations established by the Geneva Convention of 1864 as a result of the efforts of the Red Cross. The nations had entered into a mutual agreement to look after each other's wounded, to ensure that prisoners of war were treated humanely, and to see that the civil populations were disturbed as little as possible. This convention did, in point of fact, have substantial results, and hundreds of thousands of men, civilians and combatants alike, have profited by it in the last ninety years. But these advantages are trifling when set beside the immeasurable harm which has been inflicted by modern methods of death and destruction. There cannot, at the present time, be any question of "humanizing" war.

A Storm to Clear the Air

Such was our faith in the brevity and relative humanity of any future war that the outbreak of war in 1914 was not taken as seriously as it should have been. It was regarded as a storm that would clear the political air - and also as something that would put an end to the armament race that was ruining every nation in Europe.

Some took the war lightly, and even welcomed it for the profits which it would bring them. Others took a loftier, more serious view: the war was to be the last of its kind, the war to end war. Many a good man went out convinced that he was fighting for a future in which war would be unknown.
In the event (and again in 1939-1945) these two theories proved completely erroneous. The struggle, and the destruction, went on for years, and were waged with the completest inhumanity. The war, unlike that of 1870, was not fought out between two isolated peoples, but between two great groups of nations, so that the majority of the human race was drawn into it, and the triumph of evil was all the greater.

Now that we know how terrible an evil war is in our time, we should neglect nothing that may prevent its recurrence. Above all, this decision must be based on ethical values: during the last two wars we were guilty of atrocious acts of inhumanity. In any future war, we shall do yet more terrible things. This must not be.

Man is a Superman

Let us be brave and look the facts in the face. Man has become a superman. He is a superman not only because he has at his command innate physical forces, but because, thanks to science and to technical advancement, he now controls the latent forces of nature and can bring them, if he wishes, into play. When quite on his own he could only kill at a distance by calling upon the personal strength which enabled him to draw his bow; and this strength he communicated to the arrow by suddenly unleashing his bow. Superman, on the other hand, has contrived to unleash something quite different: the energy released by the deflagration of a particular mixture of chemicals. This allows him to use a vastly more formidable projectile; and he can send it a great deal farther.

But this superman suffers from a fatal imperfection of mind. He has not raised himself to that superhuman level of reason which should correspond to the possession of superhuman strength. Yet it is this that he needs, if he is to put his gigantic strength to ends which are reasonable and useful, rather than destructive and murderous. For this reason the advance of science has become fatal to him, rather than advantageous.

In this respect we must remember that the first great scientific discovery - that of the strength inherent in the detonation of gunpowder - originally presented itself uniquely as a way of killing from a distance.

The conquest of the air, thanks to the internal combustion engine, was a decisive step forward for humanity. But mankind at once took advantage of it to kill and destroy from a height. This invention forced us to acknowledge something that we had previously
refused to admit: that the superman is impoverished, not en-
riched, by the increase in his powers. If he is not to expose
himself to destruction from above, he must go underground like
the beasts of the field. And at the same time he must resign
himself to an unprecedented abasement of cultural values.

The Race is in Danger

A new stage began when it was discovered that the monstrous
forces liberated by the disintegration of the atom could like-
wise be put to use. Soon it became clear that bombs constructed
in this way were beginning to have incalculable powers of destruc-
tion; and that large-scale experiments might provoke a catastrophe
that would endanger the very existence of humanity. Only now does
the full horror of our position become clear to us. We can no
longer evade the problem of the future of our race.

But the essential fact which must now strike home to us (and
it should have struck home long ago) is that inhumanity and the
superman are indissolubly linked; and one progresses in step with
the other. We tolerate mass-killing in wartime - about twenty
million people died in the second world war - just as we tolerate
the destruction by atomic bombing of whole towns and their popu-
lations. We tolerate the use of the flame-thrower which turns
living human beings into flaming torches. We learn of these
things in the news, and we judge them according to whether they
signify a success for the group of nations to whom we belong, or
for our enemies. When we admit to ourselves that they were the
direct results of an act of inhumanity, our admission is qualified
by the reflection that "war is war" and there is nothing to be done
about it. In so resigning ourselves, without any further resistance,
we ourselves become guilty of inhumanity.

The important thing is that we should one and all acknowledge
that we have been guilty of this inhumanity. The horror of that
avowal must needs arouse every one of us from our torpor, and com-
pel us to hope and to work with all our strength for the coming of
an age in which war will no longer exist.

These hopes, these determinations, can have one object and
one only: the attainment, through a change of heart, of that state
of superior reason in which we shall no longer put to evil uses
the great power which is now at our disposal.

The first man who had the courage to advance purely ethical
arguments against war, and to call for those superior standards to
which the will-to-good can give rise, was Erasmus of Rotterdam, in his Querella Pacis, published in 1517. In this he describes the plight of Peace in her search for an audience.

Erasmus has had few successors. The idea that peace might be brought nearer by the affirmation of the necessity of ethics was dismissed as utopian. Kant was one of those who took this view. In his essay on Perpetual Peace, published in 1795, and in others of his works which touch upon the subject, he asserts that peace will only come about when international law is powerful enough to appoint a court of international arbitration, and to see that its judgment is binding in all conflicts between two or more nations. Its authority, in Kant's view, would be based entirely on the ever-increasing respect with which man-kind would come (for purely practical reasons) to regard the law as such. He constantly insists, when discussing the foundation of a Society of the Nations, that ethical arguments should not be advanced in its favor. It should be considered, he says, as the natural culmination of a system of law which will, in time, perfect itself. This perfection will arrive, he thinks, of its own accord. In his opinion "Nature, that great artist," will work upon mankind - very gradually, he admits, and over a very lengthy period of time - until the march of history and the sheer horror of warfare will between them persuade us all to agree to an international covenant to guarantee perpetual peace.

The first detailed plan for a League of Nations with powers of arbitration was drawn up by Sully, the friend and minister of Henri IV. It has been minutely described by the Abbe Castel de Saint-Pierre in three publications, of which the most important is entitled: "A Project for Perpetual Peace between the Sovereigns of Christendom." Kant's knowledge of Sully's point of view is probably derived from an extract which Rousseau published in 1761.

Today we have a great deal of experience from which to estimate the efficacy of international institutions: the history, that is to say, of the League of Nations, and of the United Nations Organization. Such bodies can render substantial service - by offering to mediate at the outset of any dispute, by taking the initiative in the creation of international enterprises, and by other actions of this kind, as circumstances permit. One of the most important achievements of the League of Nations was the creation in 1922 of the internationally-valid Nansen passport for persons who had lost their nationality as a result of the war. The situation of such people would have been grave indeed if Nansen had not proposed the institution of this substitute passport. And what, again, would have been the lot of the displaced persons, after 1945, if there had been no U.N.O.?
Ethics Has the Power

And yet - these two institutions have not brought about a state of general peace. Their efforts were bound to fail, because the world in which they operated was in no wise bent upon the achievement of such a peace; and they themselves, being merely juridical institutions, had no power to create a more opposite state of mind. Ethics alone has this power. Kant was mistaken when he believed that ethics was unnecessary to his pacific activities. We must follow the road upon which he did not wish to venture.

And, what is more, we no longer have the great length of time on which he was counting for the evolution of peace. The wars of our time, unlike anything he envisaged, are wars of total destruction. We must act decisively, if we are to secure peace. We must get decisive results, and get them soon. Only the spirit can do this.

But is the human spirit able to achieve those things which, in our distress, we must expect of it?

We must not under-estimate its strength. Through human history this strength has made itself manifest. It is to the strength of the human mind that we owe the humanitarianism that is at the origin of all progress towards a higher way of life. When we are animated by humanitarianism we are faithful to ourselves and capable of creation. When the contrary state of mind takes hold of us, we are unfaithful to ourselves and a prey to errors of every kind.

Dragged from the Middle Ages

The full potentiality of the human spirit was revealed to us during the 17th and 18th centuries. Those European nations in which it was active were dragged forth, by its agency, from the Middle Ages; superstition, witchcraft trials, the torture-chamber and many another time-honored folly and cruelty were abolished. In the place of the old the human mind created those new things which never cease to astonish those who witness them. Whatever was and is true, and personal to ourselves, in our civilization can be traced to that great manifestation of the strength of the human mind.

This strength later diminished - above all because the researches of science failed to establish any ethical foundation beneath our vastly increased knowledge of the world. Man no longer
knew quite in which direction he should progress. His ideals grew less lofty. But now today we must once again abandon ourselves - if we do not wish to go to our destruction - to that pristine strength of the human spirit. It must bring the nations of Europe clear of the Middle Ages, but even greater in scope.

A Respect for Life

The human spirit is not dead: it lives on in secret. Compelled to live on without that knowledge of the world which would correspond to its ethical character, it has contrived to do so. It has understood that it must base itself on nothing but the essential character of man. Now independent of all other knowledge, it is the stronger for that independence. It has come to believe that compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself to mankind. Ancient ethics had not this depth, this strength of conviction; but beside it there now stands a new ethic - that of respect for life, whose validity is more and more widely acknowledged.

Once again we are venturing to address ourselves to the whole nature of man, to his faculties of feeling and thought, and to urge him to know himself and to be faithful to that knowledge. Once again we seek to place our trust in the deepest qualities of his nature. Recent experience confirms that we are right in doing so.

In 1950 there appeared a book called Documents of Humanity. It was published by certain professors at Gottingen University who had been caught up in the horrible mass expulsion of East Germans in 1945. It is a book in which refugees describe, quite simply, how they were helped in their misfortune by people who belonged to enemy nations and should therefore have been animated by hatred towards them. Rarely have I been so deeply affected by a book. Those who have lost faith in humanity should read it; it may change their minds.

People Rather than Princes

Whether we secure a lasting peace will depend upon the direction taken by individuals - and therefore, by the nations whom those individuals collectively compose. This is even more true today than it was in the past. Erasmus, Sully, the Abbe Castel de Saint-Pierre and those others who, in their time, were preoccupied with the problem of peace had not to deal with whole peoples, but with princes. What they had in mind was the creation of a supra-national authority with powers of arbitration in cases
where one prince fell out with another. Kant, in his Perpetual Peace, was the first to envisage a period in which peoples would govern themselves and would therefore have to be concerned, as sovereign bodies, with the problem of peace. He considered this development as a step forward. In his opinion, peoples would be more likely than princes to keep the peace, because it is they who have to endure all the misfortunes of war.

Today our rulers are expected to consider themselves as the executors of the people's will. But Kant's faith in the people's innate love of peace has not been vindicated. The "will of the people" is the will of a multitude; and, as such, it has not escaped the dangers of instability. Passions have turned it aside from the path of true reason; it has proved lacking in that feeling for responsibility which is vital to it. The worst kind of nationalism has manifested itself during the two wars and is at this moment the greatest obstacle to international understanding.

This nationalism can only be overthrown by the rebirth, in all mankind, of a humanitarian ideal; attachment to one's fatherland would then become natural, healthful and ideal in character.

Nationalism is Virulent

Nationalism of the evil variety is virulent also in many distant countries - above all in those which formerly were subject to the white nations, and have not long recovered their independence. They are running the risk of making this naive nationalism their sole ideal. Consequently there are many regions whose long history of peace is now in jeopardy.

These peoples, too, will only be able to rise above their simple-minded nationalism if they espouse some humanitarian ideal. But how will the change come about? Only when the human spirit grows powerful within us and guides us back to a civilization based on the humanitarian ideal; only then will it act, through our intermediary, upon those other peoples. All men, even the half-civilized, even the savages, are endowed with the faculty of compassion, and for this reason can develop the humanitarian spirit. There is inflammable matter within them: let there come a spark, and it will burst into flame.

History shows several instances of peoples which, having reached a certain level of civilization, give voice to the conviction that the reign of peace will eventually come to pass. In Palestine this belief was first propounded by the prophet Amos,
in the 8th century B.C., and it lived on in the Jewish and Christian religions in the form of the hoped-for Kingdom of God. It forms one element in the teaching of the great Chinese thinkers: Confucius and Lao-Tse in the 6th century B.C., Mi-Tse in the 5th century, and Meng-Tse in the 4th. It recurs in Tolstoy, and in other European thinkers. It has been discounted as "utopian"; but the situation today is such that it must in one way or another become reality if humanity is not to perish.

I am well aware that there is nothing essentially new in what I have been saying about the problem of peace. I am profoundly convinced that the solution is this: we should reject war for ethical reasons - because, that is to say, it makes us guilty of the crime of inhumanity. Erasmus of Rotterdam, and several others since his day, have proclaimed this as the truth to which all should rally.

The Human Spirit is Capable

The only originality which I claim for myself is that not only do I affirm this as true, but I am convinced, intellectually convinced, that the human spirit in our time is capable of creating a new attitude of mind: an attitude based upon ethics. This conviction persuades me to affirm that truth anew, in the hope that my testimony may perhaps prevent its being set aside as a well-meaning form of words. People may say that it is "inapplicable to reality"; but more than one truth has long remained dormant and ineffective for no other reason than that nobody had imagined that it could ever have any application to reality.

Only to the extent in which the peoples of the world foster within themselves the ideal of peace will those institutions whose object is the preservation of that peace be able to function as we expect, and hope, that they will.

Today, once again, we live in a period that is marked by the absence of peace; today, once again, nations feel themselves menaced by other nations; today, once again, we must concede to each the right to defend himself with the terrible weapons which are now at our disposal.

Such are the circumstances in which we await the first sign of that manifestation of the spirit in which we must place our trust. This sign can take only one form: the beginnings of an attempt by every nation to repair, as far as possible, the wrongs which each inflicted upon the other during the last war. Hundreds of thousands of prisoners and deportees are still waiting to go back to their homes; others, unjustly condemned by a foreign power, still await their acquittal; these and many other injustices have yet to be set right.
In the name of all those who are striving for peace, I venture to ask the people of all nations to take the first step upon this new road. None of them will sacrifice, in so doing, an iota of the power which he needs for his own defense.

If, in this way, we can begin to liquidate the war which has just finished, a new confidence may start to arise between nations. Confidence is, in every enterprise, the supreme capital, without which nothing of real use can be done. It creates, in every sphere of life, the conditions of fruitful development. Once this atmosphere of trust is created we can turn to an equitable settlement of the problems which two great wars have left behind them.

I believe that I have here given voice to the thoughts and hopes of millions of human beings in our part of the world who live in fear of a future war. May my words be understood in their true sense, if they happen to reach those on the far side of the barrier who are haunted by this same fear.

May those who have in their hands the fate of the nations take care to avoid whatever may worsen our situation and make it more dangerous. And may they take to heart the words of the Apostle Paul: "If it be possible, as much as lieth in you, live peaceably with all men." His words are valid not only for individuals but for whole nations as well. May the nations, in their efforts to keep peace in being, go to the farthest limits of possibility, so that the spirit of man shall be given time to develop and grow strong - and time to act.
The following was written by Schweitzer and given to the author on July 2, 1955:

From early times the word of the Apostle Paul in the eighth chapter of his letter to the Romans has made a deep impression on me: "He who has not the spirit of Christ is not his." I think that we must consider earnestly that it is of greater importance to Christianity than anything else to possess the spirit of Jesus. Only through Him can we come to the true living Christianity.

This concerns us as individuals just as much as the church, the community in which we are gathered. The spirit of Christ is that which is set forth in the words of Jesus, which emanates from them which grasps us and which seeks to rule us.

There is one word which occurs over and over again and embraces and dominates everything that he proclaims: The word "Kingdom of God." The Spirit of Christ exists wherever longing and seeking after the Kingdom of God is to be found.

Do we say the words of the Lord's Prayer "Thy Kingdom come" with the deep sincerity in which they should be spoken, and likewise also the words, "Thy will be done on earth as it is in heaven," which reveal to us the nature of the Kingdom of God?

For centuries after Jesus appeared among men and preached the Kingdom of God, men were convinced that they could exist without the belief in and the desire for the Kingdom of God. They considered it a wonderful Utopia.

Even in Christendom there was not the longing for the Kingdom of God that should have inspired it. These who sought to imbue it with this longing, Christendom has often rejected and even branded as heretics.

Today, however, the world finds itself in such great fear and distress that it must regard the Kingdom of God as something without which it cannot exist. Through the immeasurably destructive power which has been placed in man's hand by the discoveries of science, and the utter ruin which can be caused thereby, mankind is forced to the conclusion that nothing remains but to long for the realization, somehow or other, of the Kingdom of God on earth.

The usual conclusion drawn from this premise is that something like the Kingdom of God can be established on earth by an understanding between the nations. That is not the right way to picture the Kingdom of God and its coming. In reality it can only happen thus,
that first through the Spirit of Jesus the Kingdom of God enters into the hearts of men, and then through them into the world. Otherwise it cannot come true.

Therefore, let us be warned by the austere words of the Apostle Paul: "He who has not the Spirit of Christ is not his," that all of us who call ourselves Christians, and think to be so, make far too little effort to ensure that the spirit of Jesus rules our hearts or to understand that this is the one thing we need.

Without realizing it, we allow the spirit of the world to make its home in our hearts, and grant the Spirit of Jesus only a modest little place in the corner. He must not interfere too much with our life, because it is too uncomfortable for us to comply utterly with what He wishes us to do, if we are to yield ourselves up to Him completely. This is why there is no real peace, no real happiness, no real serenity in us.

Nothing else will do but that day by day we should weigh what we have granted to the spirit of the world against what we have denied to the Spirit of Jesus, in thought and especially in deed, be it small or great. In the quietness of our hearts we must be an incorruptible judge of ourselves. To this courage we must steel ourselves in order that we may keep it every time we say in the Lord's Prayer, "Thy Kingdom come," we must silently add that we really earnestly desire our hearts to become the Kingdom of God through the Spirit of Jesus. This confession of faith and guilt in the saying of the Lord's Prayer is laid upon us by the Apostle Paul, that great witness of the Gospel of Jesus Christ, in his words from the Epistle to the Romans.1

The above meditation was written at Lambarene and was written in German originally; the doctor promised to translate the message into French and to send it by mail. It arrived a week later translated into English. It is believed it is unprecedented that Schweitzer has written so extensively in English. The original, in his own handwriting, comprises five pages.

IV. BIOGRAPHICAL DATA AS COMPiled BY CHARLES R. JOY

January 14, 1875. Born at Kaysersberg, Haute Alsace. During this year his father became pastor at Gunsbach, in the Munster Valley, Haute Alsace.

1880 - 1884. In the village school.

Autumn 1884 to autumn 1885. Realschule at Munster.

Autumn 1885 to August 1893. Gymnasium at Mulhouse, Haute Alsace.

June 18, 1893. Passed his matriculation examination for the university at the Mulhouse Gymnasium.

October, 1893. First sojourn in Paris. Studied the organ under Widor.

November 1893 to spring 1898. Student at the University of Strasbourg in theology, philosophy, and musical theory, living at the Theological Seminary of St. Thomas (Collegium Wihelmitanum). While at the university wrote his first book, a small brochure in French upon the life and activity of Eugène Munch, his former organ teacher at Mulhouse, who died of typhoid fever at the beginning of his career, a book intended for the friends and pupils of this artist. The book was printed at Mulhouse in 1898.

April 1, 1894 to April 1, 1895. Military service in infantry regiment 143.

Autumn 1897. Wrote thesis required of all candidates for the first

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examination in theology upon the topic prescribed by the faculty: "The Idea of the Last Supper in Daniel Schleiermacher, Compared with the Ideas of Luther, Zwingli and Calvin." In studying Schleiermacher's idea of the Last Supper he was struck by the fact that Schleiermacher insisted that Jesus did not ask the disciples to repeat this meal, and that the disciples had done so of their own initiative.

May 6, 1898. Passed his first theological examination before the faculty. The examination consisted of four written papers on the New Testament, the Old Testament, Church History and Dogmatics; an oral examination in five parts, New Testament, Old Testament, Church History, Dogmatics and Practical Theology; and a sermon preached in a church with two of the examiners present. As a result of this examination he received the Goll Scholarship, the recipient of which was pledged to take his licentiate in theology at Strassburg within six years or return the money received.

Summer 1898. Continued to study philosophy at the University of Strassburg under Ziegler and Windelband. At the end of the summer he proposed to Professor Ziegler as the theme of his doctoral thesis a study of Kant's philosophy of religion in relation to the different stages of what seemed to him its constant evolution. At this time he was not living at the
Theological Seminary.

Autumn 1898 to spring 1899. Student at the Sorbonne in Paris, living at 20 Rue de la Sorbonne. He neglected the courses at the college, devoting himself to his organ studies under Widor, and to his thesis on Kant. He paid almost no attention to the books about Kant, confining his attention to the minute study of the text and the language peculiarities, in order to discover the different stages in the development of the thought of Kant which was in a state of constant flux.

March 12, 1899. Returned to Gunsbach and revised his manuscript.

April to July 1899. At Berlin for the study of philosophy and organ.

End of July, 1899. Returned to Strassburg for his examination in philosophy with Windelband and Ziegler.

Autumn of 1899. Returned to his old room in the Collegium Wilhelmitanum (St. Thomas Foundation) as a paying guest.

December 1, 1899. Appointed Lehr-Vicar at St. Nicholas in Strassburg, in compliance with the rules requiring a student to serve in a church for a period between his first and second theological examination. There were two aged pastors at the church, Gerold who was the leader of the liberal party, and Knittel in whom orthodoxy and pietism mingled. Schweitzer began to work on a thesis upon the historical origin of the Last Supper, to submit in fulfillment of the requirements for the degree of Licentiate in Theology which one
had to have to become a Privat-Dozent. This study led to new conceptions about Jesus' messianic consciousness and his idea of sacrifice. At the same time Schweitzer worked on another book, *Das Messianitäts- und Leidensgeheimnis Jesu*. *(The Secret of the Messiahship and Passion of Jesus.)*

End of December, 1899. The Religious Philosophy of Kant from the "Critique of Pure Reason" to "Religion within the Bounds of Mere Reason," published by J. C. B. Mohr, at Tübingen, to whom Professor Holtzmann had recommended the book. Schweitzer received from the editor about 600 marks and the copies which he had to furnish to the faculty.

July 15, 1900. Passed second theological examination before a commission of learned pastors among whom sat a member of the faculty. The subjects were the same as in the first examination except that more emphasis was placed on practical theology. Busy with his studies of the Last Supper and the messianic consciousness of Jesus, he had not taken the time to review his previous studies in the various fields of theology and barely passed the examination.

July 21, 1900. Obtained the degree of Licentiate in Theology with his study of the Last Supper. To obtain this degree he also had to pass a very difficult colloquium before a commission of the faculty. Schweitzer passed "magna cum laude."

September 23, 1900. Ordained at St. Nicholas as a regular curate.

May 1, 1901 to September 30, 1901. Received provisional appointment as Principal of the Theological Seminary *(Collegium Wilhelmitanum)*
upon the death of Erichson until Gustav Anrich could assume the office.


1902. Appointed Privat-Dozent, thanks to the influence of Professor Boltzmann, and gave his inaugural lectures before the faculty upon the structure and tendencies of the Fourth Gospel. There followed in the summer of this year his first regular course on the Pastoral Epistles.

October 1, 1903. Received permanent appointment as Principal of the Theological Seminary, when Anrich was appointed Extraordinarius in Church History in succession to Ernst Lucius, who had suddenly died. Moved from the city to his official quarters on the Embankment of St. Thomas, using earlier student room for his study. Received stipend of 2400 marks.

January 14, 1905. Thirtieth birthday. Decided to devote the rest of his life to the natives of equatorial Africa as a doctor of medicine.

1905. *J. S. Bach, le musicien-poète* published by Costallat in Paris, and in 1908 by Breitkopf & Härtel in Leipzig. The German edition was not a translation of the French book, but an entirely new work. The first chapter had been written in
Bayreuth in 1905. Published also in English under the title *J. S. Bach.*

October 13, 1905. Made known his decision to serve as a missionary doctor, and entered into discussion with the Paris Missionary Society.

Spring 1906. Resigned from the directorship of the Theological Seminary. Went to live in the mansard story of the house occupied by Dr. Curtius, the president of the Superior Consistory, in the same block of buildings with the Theological Seminary. There were three small rooms and a kitchen.

1906 to 1913. Studied as a medical student at the University of Strassburg.

1906. Published *Von Reimarus zu Wrede. Eine Geschichte der Leben-Jesu-Forschung* (J. C. B. Mohr, Tübingen.) Reimarus had been the first to emphasize the eschatological in Jesus and Wrede, who died in 1907, had tried to eliminate all eschatology and all messianic ideas from the thought world of Jesus. The English edition, under the title *The Quest of the Historical Jesus,* was published in London by A. & C. Black in 1910. This year there also appeared the treatise, *Deutsche und französische Orgelbaukunst und Orgelkunst* (German and French Organ-Building and Organ-Playing,) published by Breitkopf & Härtel, in Leipzig.

1906 to 1912. In the very restricted leisure moments left by his medical studies, his services as curate at St. Nicholas, his concert tours, and a very heavy correspondence he began
his study of the Pauline ideas. He was trying to find out how Paul, beginning with primitive, eschatological Christianity, arrived at a mysticism of dying and being born again "in Jesus Christ" and how this eschatological mysticism prepared the way for the hellenization of Christianity in the mysticism of "being in the Logos." He hoped to be able to finish the book before his departure for Africa, but succeeded only in completing the introduction, a history of the various interpretations of the writings of St. Paul. The completion of his work was delayed by three other tasks.

Towards the end of this period of medical study he prepared in collaboration with Widor an edition of Bach's organ works. He was, secondly, engaged in enlarging and completing the second edition of his Geschichte der Leben-Jesu-Forschung. To do this he had to go through a great many new books, and particularly to study the whole question of the historical existence of Jesus, which had been brought to the fore by Drews.

Thirdly, he was engaged in preparing his thesis for the degree of doctor of medicine, a study of the books which dealt with the question of Jesus' mentality from a psychiatric point of view. This book necessitated a profound study of psychiatric questions, and completed his history of the written lives of Jesus.

1911. His Geschichte der Paulinischen Forschung von der Reformation bis auf die Gegenwart was published by J. C. C. Mohr at Tübingen. The English edition under the title of Paul and
His Interpreters was published by A. & C. Black in London in 1912. This book bore the dedication "Der medizinischen Fakultät der Universität Strassburg in Tiefer Dankbarkeit für die gewährte Gastfreundschaft."

Autumn 1911. Played the organ for Widor's Second Symphony for Organ and Orchestra at the Festival of French Music at Munich.

Autumn to December 1911. Passed his examination in medicine at Strassburg, during a period of terrible exhaustion.

Spring 1912. Resigned his posts as a teacher in the university and as a preacher at St. Nicholas. His last lectures were on the evaluation of religion from the point of view of historical criticism and the natural sciences.

June 18, 1912. Married Helene Bresslau, daughter of the Strassburg historian. Afterwards retired to his father's house in Gunsbach to work on the second edition of his Geschichte der Leben-Jesu-Forschung, assisted by his wife.

February 1913. Having completed his year of internship, and having finished his thesis, he received the degree of doctor of medicine.

March 26, 1913. Embarked at Bordeaux for Africa, where he established a hospital on the grounds of the Lambaréné station of the Paris Missionary Society. The place was called Andende.

1913. The second edition of his Geschichte der Leben-Jesu-Forschung was published by J. C. C. Mohr at Tübingen. In the same year J. C. C. Mohr published in Tübingen Die Psychiatriische
Beurteilung Jesu, (The Psychiatric Study of Jesus.) The proofs of the former book were corrected by a friend in Strassburg while Schweitzer was at sea. Six volumes in the edition of Bach's works were finished before his departure. The last three volumes of choral compositions were completed in Africa during the first few months after his arrival there, but for various reasons these volumes have not yet been published.

August 5 to end of November 1914. Interned with his wife at Lambaréné as an enemy alien. Began his work on The Philosophy of Civilization, about which he had been thinking since the summer of 1899, and which an editor in England had requested about 1910. This work was continued even after November when he was allowed more liberty to continue his hospital work.

September 1915. While on a two hundred kilometre journey up the Ogowe River to N'Gomo, suddenly the words "Reverence for Life" came to him as the elementary and universal conception of ethics for which he had been seeking. Upon this principle his whole philosophy of civilization was subsequently based.

September 1917. Transferred with his wife to France as a civil interne. At Garaison in the Pyrenees continued to work on his philosophy.

Spring 1918. Transferred to St. Rémy de Provence. Served as a doctor during the daytime and worked on his philosophy.
during the evenings.

End of July 1918. Returned to Alsace in an exchange of prisoners.

1919 to 1921. Accepted a post as preacher at St. Nicholas and also a post as physician in the City Hospital of Strassburg. Occupied the empty parsonage on the Nicholas Embankment through the courtesy of the Chapter of St. Thomas. Submitted to operation, from which he did not fully recover for two years.


About Christmas 1919. Received invitation to give course of lectures at Upsala in Sweden.

After Easter 1920. Delivered lectures on the Olaus-Petri Foundation at the University of Upsala, using as his subject the problem of world- and life-affirmation and ethics in philosophy and world-religions, working up the material afresh, as he had left his manuscripts in Africa. Gave a series of organ concerts and lectures in Sweden to pay off the debts which he had incurred for the hospital.

Middle July 1920. Returned to Strassburg to write in a few weeks a book on his experiences in Africa, which the editor Lindblad at Upsala had requested.

1920. Honorary doctorate from theological faculty in Zürich. The Swedish edition of Zwischen Wasser und Urwald was published by Lindblad at Upsala. This book was published in German in 1921 by Paul Haupt at Berne, and in 1925 also by C. H. Beck in Munich. Published in English under the title On
the Edge of the Primeval Forest.

Spring 1921. Played the organ at the Orfeó Català in Barcelona for the first production of the St. Matthew Passion in Spain.

April 1921. Gave up both positions at Strassburg depending henceforth for his support on his pen and his organ. Returned to Gunsbach, where he was appointed vicar to his father, in order to work quietly on his Philosophy of Civilization. Retained a room in Strassburg on the rue de l'ail (Knoblauchgasse).

Autumn 1921. In Switzerland.

November 1921. In Sweden.


Spring 1922. Three more weeks of lectures and concerts in Sweden, followed by lectures and concerts in Switzerland.

Summer 1922. Working undisturbed on The Philosophy of Civilization.

Autumn 1922. More lectures and concerts in Switzerland, a series of lectures in Copenhagen on the invitation of the theological faculty, followed by lectures and concerts in various Danish cities.

February 1924. Wrote Memoirs of Childhood and Youth. The English edition was published by Allen and Unwin in London the same year.

February 14, 1924. Left Strassburg for Africa, leaving his wife behind in Europe because of her poor health. Carried with him preliminary drafts of his book on The Mysticism of Paul on which he had been working during all the years of his first sojourn in Africa and during his sojourn in Europe from 1917 to 1924.

April 19, 1924 to July 21, 1927. Second sojourn in Africa. Compelled to reconstruct the hospital, which had fallen into ruin, and later to transfer it to a new and roomier site at Adolinarongo, where the new buildings were constructed of hardwood and corrugated iron. During this period of rebuilding he was compelled to abandon all literary work. In the morning he worked as a doctor, in the afternoon as a laborer. The number of patients constantly increased and he was obliged to send to Europe for two more doctors and two more nurses. Just as he was about to resume work on
The Mysticism of St. Paul a severe famine and an epidemic of dysentery set in, and again his writing had to be abandoned. He was able, however, to keep up his regular practice on his piano with organ pedals. Reports of his work in Africa were sent to Europe in the form of letters to friends and supporters and published in three small volumes, under the title Mitteilungen aus Lambarénd, by C. H. Beck in Munich and Paul Haupt in Berne. The first covered the period from spring to autumn 1924, and appeared in 1925; the second the period from autumn 1924 to autumn 1925, and appeared in 1926; and the third the period from autumn 1925 to summer 1927 and appeared in 1928.

July 1927 to December 1929. In Europe. Lectures and concert tours in Sweden, Denmark, Holland, Germany, Switzerland, England, and Czechoslovakia. During this period devoted all his spare time to his book on The Mysticism of St. Paul. A large part of this book was written in Königsfeld in the Black Forest, where he had established a summer home. The book was finished on the boat which took him back to Africa.

August 28, 1928. Received Goethe Prize from the City of Frankfort, delivering an address there on his indebtedness to Goethe. This was the second time that this prize had been awarded, Stephan George having been the first to receive it. With the money he received he built a home in Gunsbach where he planned also to house the personnel of his hospital while on vacation in Europe. Schweitzer's address on Goethe was
published by Henry Holt in New York in 1929, following the text published in the Hibbert Journal in July of the same year.

December 26, 1929 to January 7, 1932. Third sojourn in Africa. During this sojourn he wrote his autobiography. In 1929 he had written for the editor Felix Meiner in Leipzig a brief autobiographical sketch for the seventh volume of his Philosophie der Gegenwart in Selbstdarstellungen (Present Day Philosophy in Self-Portraits.) This particular chapter was republished by the editor as a small book, but as Schweitzer considered that readers might consider this a real autobiography and draw false conclusions from it, he decided to enlarge it to include a review of his life and his literary works. The book appeared in German under the title Aus meinem Leben und Denken, published by Felix Meiner in Leipzig in 1931, and the following year it was published in England under the title Out of My Life and Thought. Upon the completion of the autobiography, Schweitzer continued his work on the third volume of his Philosophy of Civilization. This work in turn was interrupted by an invitation received in October 1931, from the burgermeister of Frankfort to deliver a memorial address on the anniversary of the death of Goethe. The acceptance of this invitation necessitated an earlier return to Europe than he had contemplated. The first draft of the address was prepared at Lambaréné towards the close of 1931 and the address was
completed on the steamer that took him to Europe in January 1932.

1931. More from the Primeval Forest was published in England by A. & C. Black. This was a translation of the German book Das Urwaldspital zu Lambaréné, which had been published by Beck at Munich in 1931. This latter book in turn brought together into a single volume the three little books, Mitteilungen aus Lambaréné, which had been published in 1925, 1926, and 1928. The American edition, published by Henry Holt and Company in New York, bore the title, The Forest Hospital at Lambaréné.

February 1932 to April 1933. In Europe. Lectures and concerts in Holland, England, Sweden, Germany and Switzerland. Worked on the third volume of The Philosophy and Civilization, completing the plan for the whole book and sketching out the different chapters.

March 22, 1932. Memorial address in Frankfort on 100th anniversary of death of Goethe. The address was published in the same year by G. H. Beck in Munich.

April 21, 1933 to January 11, 1934. Fourth sojourn in Africa. All of his leisure was employed upon the third volume of his philosophy, and in preparation of the Gifford Lectures which were to be given in 1934 and 1935.

February 1934 to February 1935. In Europe. The spring and summer were spent upon the third volume and upon the preparation of the Gifford Lectures.
Autumn 1934. Hibbert Lectures at Manchester College, Oxford, under the subject "Religion in Modern Civilization."

These lectures were later repeated at London University College. They have not yet been published, but a fairly adequate summary of them was printed in The Christian Century in November 1934.

November 1934. Gifford Lectures at Edinburgh, in which he endeavored to trace the progress of human thought from the great thinkers of India, China, Greece, and Persia. The chapter upon the evolution of Indian thought grew to such an extent that he decided to publish it as a separate book. It was issued under the German title of Die Weltanschauung der indischen Denker by Beck at Munich in 1934; under the French title Les Grands Penseurs de l'Inde by Payot at Paris in 1936; and under the English title Indian Thought and Its Development by Hodder and Stoughton at London in 1936. The same year it was published by Henry Holt and Company in New York.

February 26, 1935 to August 22, 1935. Fifth sojourn in Africa. This stay was terminated by his obligation to return to Europe for the second series of Gifford Lectures, which were largely written in Africa.

September 1935 to February 1937. In Europe.


1936. Working on his philosophy, translating into French his book
Les Grands Penseurs de l'Inde, and in October making records of organ music for Columbia Records in London upon the organ of St. Aurelia's at Strassburg.

February 18, 1937 to January 10, 1939. Sixth sojourn in Africa. He carried with him the manuscript for his philosophy, believing that now at last he would be able to finish it, but the increasing responsibilities of the hospital left him little leisure. For some time he thought that the volume of material would make it necessary to publish two volumes instead of one. He could not bring himself to this decision, however, and finally set to work to compress his thought into the compass of a single book. In order to simplify the problem he then planned to publish separately the chapters on the Chinese thinkers in whom he had become deeply interested.


January 10, 1939. Left for Europe with the hope of completing his third volume.

February 1939. Arrives in Europe, only to decide that war could not be avoided, and might break out at any moment. Decided, therefore, to return immediately to Africa.

February 12, 1939. Embarked again for Africa.
March 3, 1939 to October 1948. Seventh sojourn in Africa. During the first two years of the war he was able to work continuously on his writing, but afterwards the scarcity of white personnel at the hospital made it necessary for him to devote himself almost exclusively to the care of the sick and to other hospital duties. Toward the end of 1945 he wrote an account of the war years at Lambarene, which was published in 1946 in Switzerland, Alsace, England and America, under the title *Lambarene 1939–1945*. The close of the war brought little relief, and it was not until 1947 that a rather more adequate personnel became available.

Dr. Schweitzer then began to plan for his long-delayed return to Europe, but his departure from Africa did not take place until the fall of 1948. Just before his departure he wrote a little summary of the history of the hospital, which was published in Switzerland with photographs by Dr. Wildikann, one of the women who had spent some years with him in Africa, under the title *Das Spital im Urwald* (The Hospital in the Primeval Forest).

September 1948. Returned to Europe, visiting his wife at Königsfeld in the Black Forest, seeing his four grandchildren for the first time in Switzerland, but spending most of his time as usual at his home in Gunsbach. Worked on a theological book and on the third volume of his *Philosophy of Civilization*. 

June 28, 1949. Arrived in New York for his first visit to America. On July 6 and 8 spoke on Goethe in French and German at the Goethe Bicentennial Convocation and Music Festival in Aspen, Colorado. On July 11 received the honorary degree of Doctor of Laws from the University of Chicago in the Rockefeller Memorial Chapel. Visited New York, Boston, and a few other cities, after which he returned to his home in Alsace.


May 1951 to December 1951. In Europe. On September 16, 1951, received the 10,000-mark prize given by the West German Association of Book Publishers and Book Sellers at Frankfort, Germany, in recognition of his efforts in promoting world peace. The award was presented by Theodore Heuss, President of the West German Republic, an old-time friend of Schweitzer's. Schweitzer turned the money over to German refugees and destitute writers. Short visits to England, Holland, and Scandinavia.

December 3, 1951. Elected a member of the French Academy of Moral and
Political Sciences.


February 27, 1952. King Gustav Adolf awarded the Prince Charles Medal to Schweitzer for his great humanitarian achievements.


November 1952 to May 1954. In Africa for tenth sojourn. Began to construct, in memory of his father and mother, a new village for Africans suffering from leprosy. This village is located about a half mile away from the main hospital and is of permanent construction with concrete foundations, hard wood timbers, raffia walls, and corrugated-iron roofs. It will accommodate about 250 patients.

October 30, 1953. The 1952 Nobel Peace Prize was awarded to Schweitzer in absentia, and was accepted in his name by the French Ambassador to Norway. Schweitzer announced that the money (roughly $36,000) would be used towards the expenses of constructing his leprosy hospital.

May 12, 1954. Was made a foreign honorary member of the American Academy of Arts and Sciences.

Oslo to deliver in the presence of King Gustav Adolf the long-awaited Nobel Peace Prize address on "The Problem of Peace in the World of Today."


May 1955 to December 1955. In Europe. On October 19, 1955, was made an honorary member of the British Order of Merit by Queen Elizabeth. (President Eisenhower is the only other honorary member.) On October 22, 1955, received an honorary degree of Doctor of Laws from the University of Cambridge. On November 11, 1955, President Heuss of the West German Republic awarded Schweitzer the order Pour le Merite.