

ALBERT SCHWEITZER

THE BIBLIOGRAPHICAL APPROACH

AN EXHIBITION

IN THE

PRINCETON UNIVERSITY LIBRARY

JANUARY · FEBRUARY

1956



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Few men of our day have achieved eminence in so many fields as has Albert Schweitzer. Few have so consistently and tirelessly recorded their lives and thoughts on the printed page. Schweitzer's first publication is dated 1898; the most recent, 1955. His major works, originally written in German or French, have frequently been reprinted (often with important revisions by the author), and have been translated into many languages; his contributions to periodicals and to composite works have been numerous, while the world-wide literature of commentary and interpretation written by others about him is still more extensive. Schweitzer's present fame and influence cannot, in fact, be separated from his long-standing habit of sharing his experience with others by means of the written word.

The exhibition in the Princeton Library, taking the bibliographical approach, brings together a good proportion of Schweitzer's own writings—representing such diverse fields as New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography—and a representative sampling of the writings about him. Although Schweitzer's works fall conveniently into the librarian's traditional "subject classifications," they are all closely interrelated and each one fits into the grand design of his life. The key to this life, the book which gives unity to Schweitzer's many other publications and multifarious activities, is the autobiographical volume first published in 1931, *Aus Meinem Leben und Denken* (Out of My Life and Thought), in which, after the manner of Goethe's *Dichtung und Wahrheit aus Meinem Leben*, he has situated his writings in terms of his life's endeavor. *Out of My Life and Thought* thus occupies a central position in the present display, as the constant point of reference for the full appreciation of Schweitzer's other books.

Albert Schweitzer was born on January 14, 1875, in the Alsatian town of Kayserberg, where his father was the Protestant minister; shortly after his birth the family moved to nearby Günsbach, where his childhood was spent. These villages are in the vine-covered eastern foothills of the Vosges Mountains not far from the city of Colmar in the Rhine plain. Schweitzer went to secondary school in Mulhouse, and then to the University of Strasbourg, where he obtained degrees in philosophy, theology and medicine. Strasbourg was his residence until his departure for Africa in 1913, and has remained, together with

Günsbach where he later built a house near his childhood home, the European base for his activities. Four years before Schweitzer's birth the province of Alsace had been annexed to the German Empire and remained under German rule until 1918 when it again became part of France—and has so remained except for the German Occupation of 1940-1944. This Alsatian background, an understanding of which is essential for an appreciation of Schweitzer's life and thought, explains, among other things, his double cultural and linguistic heritage, German and French. This "man of Günsbach and citizen of the world," as he has been called, combines a strong devotion to his native province with a sense of the unity of European culture. He represents, he once wrote, one of those "minds that belong to two cultures—so necessary to both scholarship and art." Schweitzer's Alsatian background thus forms one section of the exhibition, which includes his *Aus Meiner Kindheit und Jugendzeit* (Memoirs of Childhood and Youth), 1924, and such scattered footnotes to it as his first publication, a funeral tribute to his organ teacher Eugène Munch (1898), and recently published reminiscences like *Mes Souvenirs du Vieux Colmar* (1949) and *Cousin Stoskopf* (1954).

Another section brings together Schweitzer's publications in the field of New Testament scholarship, written or planned during the period from 1900 to 1913, before he went to Africa and while he was student, teacher and preacher at Strasbourg. The five works comprising this chapter of the Schweitzer bibliography, first published in German, have been translated (in whole or in part) into English under the titles: *The Mystery of the Kingdom of God, the Secret of Jesus' Messiahship and Passion; The Quest of the Historical Jesus; The Psychiatric Study of Jesus, Exposition and Criticism; Paul and His Interpreters, A Critical History; and The Mysticism of Paul the Apostle.* (The first of these was translated by Walter Lowrie, Princeton Class of 1890.) The unifying theme—and the great significance—of these works of exegesis is their emphasis on the eschatological character of the ministry of Jesus and of the faith of Paul, that is, the way in which these are rooted in the first-century Jewish expectation of the end of the present world order and the inauguration of a new.

Schweitzer's hospital in Africa—probably the most widely known of his achievements—represents an integral part of his plan of life. When he was twenty-one he decided to spend his next ten years in the study of science, music and theology, and then give himself to the service of his fellows. In 1904 the form of this service took definite shape with his resolve to go to French Equatorial Africa as a medical missionary, a decision which in turn necessitated beginning medical studies. On

Good Friday, 1913, Schweitzer and his wife left Strasbourg on their first journey to Africa, where they established a hospital on the banks of the River Ogooué on the grounds of the Lambaréné station of the Société des Missions Evangéliques. The work in Africa was interrupted by the First World War, but was resumed in 1924, and has been maintained continuously ever since. Over the years "Lambaréné," Schweitzer's "moral experiment," has become a beacon to men and women in all parts of the world.

From the beginning Schweitzer has related the story of his activities in Africa in a series of reports which have been printed and translated by ever-widening groups of friends. The first of these (dated July 1913) is shown in the exhibition, as are the later books based on the reports: *Zwischen Wasser und Urwald* (On the Edge of the Primeval Forest), 1921, covering the period from 1913 to 1917; and *Mitteilungen aus Lambarene* (More from the Primeval Forest), 1928, covering the period 1924-27. Later reports have not been collected in a single volume, although Schweitzer has published occasional articles or books falling outside the chronological sequence of his narrative reports, such as his *Afrikanische Geschichten* (African Notebook), 1938, and *Ein Pelikan erzählt aus Seinem Leben*, 1951. The latter recalls in humorous vein Schweitzer's interest in animals, while the former includes, together with numerous "anthropological anecdotes," an essay on earlier visitors to the Ogooué River region. Among these was the American medical missionary Dr. Robert Hamill Nassau (1835-1921), a graduate of Princeton (Class of 1854) and of the Princeton Theological Seminary (1859), whose book *My Ogowe* (1914) recalls his sojourn there in the 1870's and 1880's. By chance the Princeton Library is the custodian of a relic brought home by another early American missionary in Gaboon, a bell salvaged by H. M. Bacheler in 1883 from the rotting hulk of the Ogooué River steamer "The Pioneer," the same that had still earlier served Dr. Livingstone on the Zambezi, and which, in the 1870's brought Dr. Nassau, Trader Horn and others up the Ogooué to Lambaréné, long before Dr. Schweitzer established his hospital there. It is thus possible to vary this bibliographical exhibition with a campanological grace note. And since Dr. Schweitzer's Lambaréné has attracted many latter-day American visitors to the banks of the Ogooué, it is also possible to include, thanks to the Albert Schweitzer Fellowship, a selection of notable photographs by Erica Anderson.

It was in 1915, when he was isolated in Africa by the First World War and when the War itself seemed to him to demonstrate the breakdown of civilization, that Schweitzer began work on his *Philosophy of Civilization*, a scheme designed to include a discussion of the

causes of the downfall of civilization as well as the formulation of an affirmative ethical attitude toward the world, embodied in the phrase "Reverence for Life." Only a part of this project has thus far been formally completed in published books: *Verfall und Wiederaufbau der Kultur* (The Decay and Restoration of Civilization), and *Kultur und Ethik* (Civilization and Ethics), both published in 1923. Other works, nevertheless, are directly related to this scheme: *Das Christentum und die Weltreligionen* (Christianity and the Religions of the World), 1923; *Die Weltanschauung der Indischen Denker* (Indian Thought and Its Development), 1934; the paper read before the Académie des Sciences Morales et Politiques in 1952, *Le Problème de l'éthique dans l'évolution de la pensée* (The Problem of Ethics in the Evolution of Human Thought); and the Nobel Peace Prize speech delivered in Oslo in 1954, *Le Problème de la paix* (The Problem of Peace). Schweitzer's several essays on Goethe may also be considered a part of his quest for a world philosophy. The most recent of these "conversations with Goethe" was delivered at the Goethe Bicentennial Convocation at Aspen, Colorado, in 1949, during Schweitzer's only visit to the United States.

Music has occupied a vital place in Schweitzer's life since his earliest days in Alsace. His organ studies with such teachers as Eugène Munch, Ernest Munch and Charles-Marie Widor led him to an interest in organ construction, while his historical training and knowledge of theology have been applied to the study and interpretation of J. S. Bach. Music thus accounts for another significant and attractive chapter of the Schweitzer bibliography, which in this case must be extended to include discography. Among the publications shown are Schweitzer's book in French, *J. S. Bach, le Musicien-Poète* (1905); the later and much enlarged German book on Bach (from which the English translation was made), 1908; his work on French and German organ-building and organ-playing (1905); his report on organ construction presented to the Third Congress of the International Musical Society in Vienna (1909); his critical edition of Bach's Preludes and Fugues for Organ (1911 ff.); occasional articles on music and reminiscences of musicians; and finally, recordings of his own execution of Bach's organ works. Substantial extracts from Schweitzer's major works on music, as well as the scattered articles, are conveniently available in English translation in the anthology, *Music in the Life of Albert Schweitzer* (1951), compiled by one of his most active American interpreters, Charles R. Joy.

During his own lifetime Albert Schweitzer has become an almost legendary figure; high honors from many quarters have been bestowed

upon him. In recent years, especially, countless articles about him have appeared in newspapers and magazines; there have been picture-books, popular biographies, children's books—and even a play and film based on episodes in his life. Schweitzer, who reaches his eighty-first birthday on January 14th, appears to have accepted the heavy responsibilities of this celebrity as simply another burden to be borne cheerfully. "People talk about me," he has confided to a friend, "and I am glad of it, for I believe that my ideas are sound and necessary for the salvation of this age. I do not want to disappoint those who believe in my legend, for they may, by means of it, grasp my ideas." The legend, nevertheless, at times risks obscuring the man himself and his writings. These have not had to wait for the paeans of publicity or the "mass circulation media" to obtain recognition. The bibliographical approach, employed in the present exhibition, demonstrates, among other things, that the impact of Schweitzer's personality and of his writings has made itself felt slowly but surely, in many corners of the world, during the past fifty years.

The Princeton exhibition is first of all, therefore, an invitation to explore Schweitzer's own writings. It is also an inventory of the books now available here in the University Library and in the Library of the Princeton Theological Seminary. During the past few months, with the help of the indispensable bibliography compiled by Robert Amadou (*Albert Schweitzer, Éléments de Biographie et de Bibliographie*, Paris, 1952), an effort has been made to enlarge and extend the collection of books by and about Schweitzer. It is hoped that the provisional results now on display will incite others to join the Princeton University Library staff in the challenging and rewarding task of building a still more complete collection of materials relating to one of the real humanists of this age.



The cover design is from a photograph of a detail of Auguste Bartholdi's monument to Admiral Bruat in Colmar (erected 1861, destroyed September 1940). Speaking of this figure in his *Memoirs of Childhood and Youth*, Schweitzer has written:

"... it was the sculptor Bartholdi, a native of Colmar and creator of the Statue of Liberty in New York, who turned my childish dreams towards far horizons. On the monument in honor of Admiral Bruat, standing in the Champs de Mars at Colmar, he carved in stone a negro who is certainly one of the most moving creations of his chisel: a Herculean figure, with a sad and thoughtful face. I was greatly impressed by this negro. Every time we went to Colmar, I sought an opportunity to gaze upon him. His brow spoke to me of the sufferings of the dark continent . . ."

ALBERT SCHWEITZER

THE BIBLIOGRAPHICAL APPROACH

Catalogue
of the Exhibition held in the
PRINCETON UNIVERSITY LIBRARY
January-March 1956

Compiled by
Howard C. Rice, Jr.

Princeton, New Jersey
1956

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Foreword

This is the catalogue of an exhibition -- not a bibliography, nor a complete listing of all the Schweitzer material in the Princeton University Library. It may, however, serve as an introduction and guide to Schweitzer's writings, and as a provisional inventory of the basic materials now in the Library.

For each item listed the Library call number or other location symbol is given. The central card catalogue should, however, be consulted for recent additions. For the exhibition the Library's holdings were supplemented, as indicated below, by loans from the Library of the Princeton Theological Seminary, from Dr. Walter Lowrie '90, Mrs. Erica Anderson, Mr. Emory Ross of the Albert Schweitzer Fellowship, Professor Gerhard Fankhauser of Princeton, and Mr. Paul R. Cheseboro, Headmaster of the Hun School, Princeton.

Gifts of such Schweitzer ephemera as magazine articles and bulletins published by groups of Schweitzer's friends have been received from interested individuals both in this country and abroad. An informal arrangement for the exchange of such material has been made with the Bibliothèque Nationale et Universitaire de Strasbourg. Carl Otto v. Kienbusch '06 has made a substantial contribution to assure continuing purchases of books by and about Schweitzer. The Library staff thus appears well supported in its challenging task of building a worthy collection relating to one of the real humanists of this age.

Howard C. Rice, Jr.

January 4, 1957

ALBERT SCHWEITZER
THE BIBLIOGRAPHICAL APPROACH



I

ALBERT SCHWEITZER: "OUT OF MY LIFE AND THOUGHT"

Few men of our day have achieved eminence in so many fields as has Albert Schweitzer. Few have so consistently and tirelessly recorded their life and thought on the printed page. Schweitzer's first publication is dated 1898; the most recent, 1955. Schweitzer's present fame and influence cannot, in fact, be separated from this sharing of his experience with others by means of the written word.

The present exhibition, taking the bibliographical approach, brings together a good proportion of Schweitzer's writings, representing such various fields as New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography -- and a representative sampling of the writings about him.

Although Schweitzer's writings divide conveniently into different "subject classifications", they are all closely interrelated and each one fits neatly into the grand design of his life. The key to Schweitzer's life, the book which gives unity to his many publications and multifarious activities is the autobiographical volume first published in 1931: Aus Meinem Leben und Denken, translated into English as Out of My Life and Thought. In this work, after the manner of Goethe in his Dichtung und Wahrheit aus Meinem Leben, Schweitzer has situated his writings in terms of his life experience.

Out of My Life and Thought thus occupies a central position in this display, as the constant point of reference for the interpretation and full appreciation of Schweitzer's other writings.

1. Raymund Schmidt, compiler. Die Philosophie der Gegenwart in Selbstdarstellungen. Vol. VII. Leipzig, Felix Meiner Verlag, 1929. [6050.823 vol. 7]. Amadou, No. 54.

Schweitzer's contribution to this composite volume of "self-presentations", preceded by his photograph, appears on pages 205-248. The other chapters included in this volume are by: Bruno Bauch, Agostino Gemelli, Axel Hägerström, Oskar Kraus. Schweitzer's autobiographical essay -- which was printed separately under the title Selbstdarstellung -- was later enlarged and completed to form the book Aus Meinem Leben und Denken, published in 1931. In the preface to the latter work Schweitzer explains how the misinterpretation of the earlier essay, which concerned only one aspect of his life, led him to expand it into a more balanced account. Although substantially all of the essay is incorporated into the later work, there are a few details that are not repeated.

2. Albert Schweitzer. Selbstdarstellung. Leipzig, Felix Meiner, 1929. [Ex 6185.84.385.11]. The same, published under the imprint of Paul Haupt, Bern. [6185.84.385]. Amadou, No. 17.

The separate printing of Schweitzer's contribution to R. Schmidt's compilation, Die Philosophie der Gegenwart in Selbstdarstellungen.

3. Albert Schweitzer. Aus Meinem Leben und Denken. Leipzig, Felix Meiner, 1932. Mit 8 Bildertafeln. [Ex 6185.84.312.13] Amadou, No. 19

First published in 1931. The copy exhibited, a later issue of the first edition ("12.-16. Tausend"), shows the work in the form in which it was first known. The final page of the text is dated "Lambarene am 7. März 1931"; the foreword is dated "Lambarene am 13. Juli 1931."

4. Albert Schweitzer. Aus Meinem Leben und Denken. Bern, Paul Haupt, 1954. [HCN]

A recent reprint, described by the publisher as a "Volksausgabe." Unrevised. Another popular reprint has been issued in the "Fischer Bicherei" series, No. 18, Frankfurt and Hamburg, 1952. [6185.84.312.12].

5. Albert Schweitzer. Out of My Life and Thought. An Autobiography. Translated by C. T. Campion. New York, Henry Holt, 1933. [6185.84.312.6]. Amadou, No. 19

The first American edition. The first appearance in English translation was the edition published in London, 1931.⁽⁴⁾

6. Albert Schweitzer. Out of My Life and Thought. An Autobiography. Translated by C. T. Campion. Postscript by Everett Skillings. New York, Henry Holt, 1949. [6185.84.312.6.11]. Amadou, No. 19.

The "postscript" by Everett Skillings, one of the founders of the Albert Schweitzer Fellowship in the United States, outlines the main events in Dr. Schweitzer's career from 1931 (where the autobiography leaves off) through 1948 (prior to Schweitzer's visit to America in 1949). It is based on Schweitzer's published books and articles, reports from his hospital, reports from his friends, and includes some excerpts from his letters to friends in America.

7. Albert Schweitzer. Out of My Life and Thought. An Autobiography. Translated by C. T. Campion. Postscript 1932-1949 by Everett Skillings. New York, The New American Library, 1955. [HCR]

"Mentor Book" MB3. First issued in this edition in 1953. Popular reprint, paper-backed, price, thirty-five cents.

8. Albert Schweitzer. Waga Seikatsu to Shiso yori, Tokyo, 1953. [6185.84.312.9].

Japanese translation. Aus Meinem Leben und Denken has also appeared in Dutch, Danish, Norwegian, Swedish, Finnish, Czech ... It is of some interest to note that no translation into French has been published. Whatever may be the explanation for this lacuna, it no doubt helps to explain the somewhat belated recognition that Schweitzer has had in France.

The Basic Bibliography

9. Robert Amadou. Albert Schweitzer. Eléments de Biographie et de Bibliographie. Paris, L'Arche, 1952. [DRB 6185.84.558; another copy, ExB 6185.84.558].

This is the essential guide to Schweitzer's writings, which, incidentally, provided the indispensable foundation for the present exhibition. In preparing this bibliography the compiler had the assistance of Madame Emmy Martin of Ounsbach, Schweitzer's European secretary, as well as of various publishers and friends, including Charles R. Joy, the American translator of many of Schweitzer's works. Pages 11-42 provide a brief biography of Schweitzer, including personal interviews. The bibliography proper is broken down as follows:

- 1.) Livres par Albert Schweitzer.
- 2.) Contributions par Schweitzer à des ouvrages collectifs.
- 3.) Principaux articles (Revues et Journaux) par Schweitzer.
- 4.) Anthologies et Morceaux Choisis.
- 5.) Discographie.
- 6.) Livres et Articles sur Albert Schweitzer. [Sub-divided by language].
- 7.) Index Bibliographique. [Subject-index].

Anthologies

10. Rudolf Grabs, editor. Albert Schweitzer. Denken und Tat. Hamburg, Richard Meiner, 1952. [6185.84.329]. Amadou, No. 201

Selections from Schweitzer's writings, arranged by subject, with footnotes indicating source.

11. Charles R. Joy, editor. Albert Schweitzer. An Anthology. Boston, The Beacon Press, 1955. [HCR]. Amadou, No. 208.

"Beacon Paperback edition," No. 1. First published in a regular trade edition, 1947. [6185.84.2947]. Includes a Bibliography, pp. x-xvi, and an Introduction by the editor, pp. xix-xxviii, entitled "A Modern Man's Quest for the Holy Grail."

12. Charles R. Joy, editor. Albert Schweitzer. Une Anthologie. Paris, Payot, 1950. [6185.84.2950]. Amadou, No. 212.

Amadou describes this edition as a "texte légèrement remanié par rapport à l'édition américaine." The "avertissement à l'édition française," page [8], states:

La présente édition française a été constituée d'après les principes suivants: si l'ouvrage cité a été publié en français, c'est ce texte qui a été utilisé... Si, au contraire, il a été publié seulement en allemand ou en anglais, la traduction a été soigneusement révisée en se basant chaque fois sur le texte original...Toutes les fois que le présent texte s'écarte de la version originale, il s'agit d'un remaniement effectué par l'auteur lui-même.

Note: Less comprehensive volumes of selections from Schweitzer's writings are listed below in Section VIII, nos. 177-181.

Biographies

Note: Any biographer of Albert Schweitzer inevitably leans heavily upon Schweitzer's autobiographical writings, so that many of the so-called biographies are little more than a paraphrase of Out of My Life and Thought. The titles grouped here can make some claim to originality and appear (to the organizer of the exhibition) to be the "basic" biographies available in English,

German and French. Other more popular accounts are listed in Section VIII, nos. 182-193, while writings devoted to a particular aspect of Schweitzer's thought or activity are included in the appropriate places.

13. George Seaver. Albert Schweitzer. The Man and His Mind. A. & C. Black, 1947. [6185.84.914.2]. Amadou, No. 471. Revised (5th) edition, 1955. [6185.84.914.21].

The illustrations are from photographs supplied by Dr. Schweitzer's friends and helpers. As appendices, Seaver's book reprints several articles by Schweitzer: "Civilization and Colonization" (Contemporary Review, January 1928; Amadou, No. 136 bis); "Goethe Prize Address," Frankfurt, Aug. 28, 1928, translation by C. T. Campion, Hibbert Journal, July 1929; Amadou, no. 24 [1]; "Religion in Modern Civilization" (The Christian Century, 1934; Amadou, no. 137).

Seaver is the author of other books and articles about Schweitzer, including: Albert Schweitzer, Christian Revolutionary, 1944, Amadou no. 470 [6185.84.914]; and Albert Schweitzer, A Vindication, 1950, Amadou no. 472 [6185.84.914.3]. See also his contributions to Schweitzer Festschriften, below, Nos. 24-25.

14. Rudolf Grabs. Albert Schweitzer. Gehorsam und Wagnis. Hamburg, Richard Meiner, 1952. [6185.84.699].

First published in 1949. For other works edited by Grabs see Nos. 10, 132, 190, 193.

15. Emil Lind. Albert Schweitzer. Aus Seinem Leben und Werk. Wiesbaden, Necessitas-Verlag, 1955. [6185.84.791].

"Autorisierte Jubiläumsausgabe zum 80. Geburtstage Dr. Schweitzers." Extensive bibliography, p. 347 ff. The author, in his preface dated Speyer a.Rhein, Sommer 1954, mentions that he attended Schweitzer's lectures in Strasbourg in 1911. For other titles by Lind see the bibliography in this work, and Amadou, nos. 321-323.

16. Jacques Peschotte. Albert Schweitzer. (Avec des textes inédits). Classiques du XXe Siècle. Paris, Editions Universitaires, 1952. [6185.84.668.11].

The Schweitzer texts included are: pp. 110-117, extracts from "Souvenirs du Vieux Colmar," a talk given in Colmar, 23 February 1949; pp. 118-125, extracts from "Le Problème de l'Ethique dans l'Evolution de la Pensée humaine," communication to the Académie des Sciences Morales et Politiques, 20 October 1952. Peschotte's book, translated into German by Ilse Weidekampf, is included in extenso in Fischer Bücherei no. 83, Albert Schweitzer, Genie der Menschlichkeit, 1955 (see below, no. 193). English translation, next item. For a further personal reminiscence of Schweitzer by Jacques Peschotte, see Hommage à Albert Schweitzer, below, no. 23.

17. Jacques Peschotte. Albert Schweitzer. An Introduction. With two unpublished addresses by Albert Schweitzer. Translated from the French by John Russell. London, Adam & Charles Black, 1954. [6185.84.668].

Page [5]: "Note. The absence of any brief but adequate account of the life and work of Albert Schweitzer, as an introduction to the standard biography by Dr. George Seaver, justifies the publication in English of this new study by an intimate friend who has had particular opportunities to know his subject in his Alsatian village home."

18. Marie Woytt-Secretan. Albert Schweitzer. Un Médecin dans la forêt vierge. Nouvelle édition. Strasbourg, Editions Oberlin, 1953. [6185.84.989]. Amadou, no. 631.

First published in 1947. The preface describes this new edition as being a "texte légèrement modifié." The author, an Alsatian relative of Schweitzer's, has made several sojourns at Lambaréne. The book is also available in a German version: Der Urwalddoktor von Lambarene, Munich, Beck, 1953 (third edition) -- [6185.84.989.2].

Festschriften and Collections of Essays
about Schweitzer

19. Camille Schneider, compiler. Albert Schweitzer.
Eine Würdigung. Strasbourg, Heitz, 1934.
 [Ex 6185.84.911]. Amadou, no. 336.

This copy was presented to the Library by the compiler, Mr. Camille Schneider, of Strasbourg. In a conversation with H. C. Rice (1955) he mentioned the fact that Schweitzer himself had suggested names of contributors, and had read the articles before publication.

There is also a Dutch translation of this volume:
Albert Schweitzer naar zijn waarde geschat, Deventer,
 Kluwer, n. d. [Ex 6185.84.911.11]. Amadou, no. 336.

For the contents and names of contributors see
 below, Appendix.

20. Greta Lagerfelt, compiler. Albert Schweitzer.
Mannen och hans gärning. Vinnars hyllning till
Lambarenes jukhusets 25-åriga tillvaro. Uppsala,
 Lindblad, 1938. [6185.84.774]. Amadou, no. 842.

For contents see below, Appendix.

21. A. A. Roback, compiler (with the cooperation of J. S. Bixler and George Sarton). The Albert Schweitzer Jubilee Book. Cambridge, Mass., Sci-Art Publishers, [1945]. [6185.84.55; another copy, Ex 6185.84.555]. Amadou, no. 467.

For contents see below, Appendix.

22. Robert Amadou, compiler. Albert Schweitzer. Etudes et Témoignages. Paris, L'Arche, 1952. [6185.84.555]. Amadou, no. 621.

First published in 1951 by "La Main Jetée", Belgium.
 For contents see below, Appendix.

23. Les Amis d'Albert Schweitzer. Hommage à Albert Schweitzer. Paris, Diffusion Le Guide, 1955. [6185.84.558].

Au Docteur Albert Schweitzer. Pour son quarante-vingtième anniversaire le 14 Janvier 1955." For contents see below, Appendix. Includes also two texts by Schweitzer: "Discours sur Goethe, 1928" (extract from speech given at Frankfurt, 28 Aug. 1928); "Discours d'Oslo, 1954" (extracts from Nobel Peace Prize speech, 4 November 1954).

24. Fritz Buri, compiler. Ehrfurcht vor dem Leben. Albert Schweitzer. Eine Freundesgabe zu seinem 80. Geburtstag. Bern, Paul Haupt, 1955. [Ex 6185.84.611].

For contents see below, Appendix.

25. Homer A. Jack, compiler. To Albert Schweitzer. A Festschrift Commemorating His 80th Birthday. From a Few of His Friends. Evanston, Illinois, Friends of Albert Schweitzer, 1955. [6185.84.951].

For contents see below, Appendix. Includes also three texts by Schweitzer: "The Problem of Ethics in the Evolution of Human Thought" (translation of his communication to Académie des Sciences Morales et Politiques, 20 October 1952); "The H-Bomb" (Daily Herald, London, April 11, 1954); translation of the Nobel Peace Prize speech, Oslo, 4 November 1954.

Some Schweitzer Letters

26. Albert Schweitzer to Walter Lowrie. Lambaréne, May 1, 1948. A. l. s. In French. Enclosure: Picture-plan of the Hospital at Lambaréne, with explanatory key in English, both sheets annotated by Schweitzer and inscribed to Walter Lowrie. [Lent by Dr. Walter Lowrie, Princeton, New Jersey].

Dr. Schweitzer explains why he has been unable to accept the invitation of the Institute for Advanced Study to come to Princeton to complete his work on the philosophy of civilization. You will no doubt have learned from Dr. Oppenheimer that it was impossible for me to accept this generous invitation, since I am a prisoner of my hospital ..."

Schweitzer's acquaintance with Dr. Lowrie dates from 1913, when Lowrie translated into English Schweitzer's work The Mystery of the Kingdom of God. See below, Nos. 58, 59, 82.

27. Albert Schweitzer to Albert Einstein. Lambaréne, February 28, 1951. Postcard with text written by Schweitzer. In German. [Lent by Prof. Gerhard Fankhauser, Princeton University; photostat, Manuscripts Division].

The German text, translated, reads:

Dr. Albert Einstein
112 Mercer Street
Princeton, N. J.

Docteur Albert Schweitzer
Lambaréne Gabon. A. E. P.
28 February 1951

Dear Friend. Allow me to call you this, because it expresses the thoughts that I cherish for you, and also because of the hopes and sorrows for the future of mankind that we share. I know how kindly you spoke about me on the occasion of my 75th birthday, and I would like to tell you what joy this gave me. I am sorry that I did not

find an opportunity to meet you during the three weeks that I spent in the U. S. A. in the summer of 1949. I still do not give up hope that this occasion may be given to me again. With best wishes for your health and your work. Faithfully yours, Albert Schweitzer."

On the recto of the card, below the photograph, Schweitzer has written: "The Patients have received their food rations. Albert Schweitzer."

This postcard was given by Einstein to Mrs. Gerhard Fankhauser because of her interest in Schweitzer's work.

28. Albert Einstein to Albert Schweitzer. Princeton, December 6, 1954. Letter in German. Photograph of the original letter. [Lent by Mr. Paul R. Cheseboro, Headmaster, The Hun School, Princeton].

The letter was sent by Einstein to Schweitzer, to accompany a gift of antibiotic pills for the Hospital at Lambarene, made by pupils of The Hun School of Princeton in memory of Dr. Erna Fankhauser, a member of The Hun School faculty who was killed in an automobile accident in November, 1954.

English translation of the letter, written in German [see accompanying photostat]:

Princeton, Dec. 6, 1954

Dear and Respected Albert Schweitzer:

This letter accompanies a modest gift to you which will please you and all well-meaning people, even though the occasion is a sad one. An excellent woman and teacher has been killed here suddenly in an accident. Surviving friends and colleagues tried to find a way to express their admiration for the deceased. The gift which is now reaching you for your blessed work has been considered the best way by all concerned.

From this you can see that understanding people everywhere clearly recognize where to find paths leading out of the dilemma of our time. One can see that your quiet example is deeply effective. For this, we may all rejoice.

With my heartfelt wishes and the heartfelt wishes of all who had part in this,

Yours,

Albert Einstein

The Princeton newspaper, Town Topics, December 12-18, 1954, pp. 4-5, gave the following report:

"HUN HONORS DR. FANKHAUSER. Dr. Albert Einstein paused in his scientific endeavors for a moment on Monday to accept a memorial gift of antibiotic pills valued at \$500 on behalf of his friend, Dr. Albert Schweitzer, medical missionary in French Equatorial Africa. The Hun School student council presented the gift in memory of Dr. Erna Fankhauser, a member of the Hun School faculty who died in an automobile crash last month.

The world-renowned mathematician and physicist accepted the medicine in the second-floor study of his home at 112 Mercer Street. Robert Hudd, president of the Hun student council, made the presentation while council member Thomas Johnson and Dr. Douglas Borlen, faculty advisor, looked on.

Dr. Fankhauser was a close friend of Dr. Einstein and had met Dr. Schweitzer when she was a student in Berne, Switzerland. Interested in Dr. Schweitzer's work, she kept in contact with his activities through their mutual friend, Dr. Einstein. Dr. Fankhauser was the wife of Professor Gerhard Fankhauser of Princeton University's Department of Biology.

Aware of Dr. Fankhauser's interest in the work of Dr. Schweitzer, the student council members thought that medicine for the missionary's hospital would be an appropriate memorial gift. They arranged to purchase the medicine from E. R. Squibb and Sons with the \$50 they had collected, but instead they got \$500 worth of antibiotic pills -- a medical bargain.

Walter Bonvie 83 Stockton St.

Princeton N.J. USA

cher ami. Merci de votre si bonne lettre du 16.12.47.

à Albert Schweitzer
Lambarene. Afrique
Equatoriale Française
1.5.48

Alors c'est vous qui avez donné l'initiative de l'invitation que j'ai reçue du Dr. Appenheimer... C'est votre sollicitude pour moi qui m'a fait rechercher le moyen de vivre tranquille et dans un milieu si intéressant et de me trouver dans le milieu et l'atmosphère propices à ce travail.. You n'avez pas que je ne puis vous le dire et je vous remercie de cœur. Je vous vois aussi pour m'aider à me retrouver des amis, au niveau de votre ville, où le Dr. Burkitt m'annonça qu'il avait mis la main sur le traducteur qui il fallait et qui étoit vous.. Oh le rôle que Burkitt a joué dans ma vie.. Et je me soule que ~~je~~ vous êtes un héritage qui il m'a légué...

Par Dr Appenheimer vous avez sans doute appris, qu'il m'étais impossible d'accepter la généreuse invitation, puisque je suis prisonnier de mon hôpital. C'est le cas de le dire. Par les temps actuels, les d'aujourd'hui les choses de l'hôpital sont tellement compliquées, que je suis obligé d'avoir entièrement la direction en main. Si j'arrive à aller en Europe il faut que je la dirige depuis là bas, prêt à me décider à retourner d'un jour à l'autre à Lambarene, si je le faut. Je puis trouver des médecins qui peuvent faire le travail médical après s'être initiés à la besogne. Mais pour avoir la direction de l'hôpital en main, je ne puis trouver personne. Personne ne peut prendre les décisions et assumer les responsabilités que peuvent révolutionner les événements. Voilà pourquoi je puis essayer de piétre l'hôpital à travers les difficultés et les problèmes. Vous savez que dans les colonies françaises tout est en transformation à la suite de l'émancipation



votre femme



a l'ami Walter Lowrie avec mes bonnes pensées
Lambarene 1-5-48 Albert Schweitzer

Mr. Walter Lowrie

Doctor Albert Schweitzer's

Forest Hospital at Lambarene La fenêtre mar-
quée d'une + dans

le bâtiment N° 30

est celle de ma chambre

1 Reception rooms and operation theatre

2 Operated patients

3 Tuberculosis

4 Native Maternity Ward

5 Patients of the Galoa tribe

6 Native patients

7 Food provisions for the hospitalized natives

8 Patients from the distant interior

9 Dysentery patients (with enclosed yard)

10 Native patients

11 Patients seriously ill

12 Native patients

13 Laundry for operation linen and bandage ma-

terials

14 Huts for native assistants

15 Huts for natives

16 Noisy mental cases

17 Quiet mental cases, a ward dedicated to the
memory of Mr. Ambrose Pomroy Clegg and
subscribed for by the Dr. Maude Royden's
Guildhouse Congregation

18 Dissection room

19 Various patients

20 Native hospital orderlies

21 Kitchen for hospital orderlies

22 Native dwellings

23 Large cement reservoir

24 The bell

25 Ward for European patients

26 Little kitchen for natives accompanying Euro-
pean patients

27 Well

28 Boatsized end repair workshop

29 House for native labourers

30 House for European nurses

31 Kitchen and storehouses

32 House for Europeans of the hospital staff

33 Diningroom

34 Storehouse

35 Stables for goats, and store-room

36 Stables for sheep

37 Dwellings for natives

38 Kitchens for natives

39 Nursery

40 For European mental cases

41 House for storage of petroleum, on the right,
not visible

42 House for patients seriously ill

43 House for Europeans with minor ailments

44 House for native mothers

45 At some distance in the forest the isolation ward
for infectious diseases

46 Well, dedicated to the memory of Dorothy Men-

nning



Die Kranken haben die Essens -
rationen empfangen.
Albert Einstein

Dr Albert Einstein
112 Mercer street
Princeton. N. J.

28. 2. 1951
Lieber Freund. Lassen Sie mich Sie so
nennen, denn es entspricht den Gedanken, die Sie
für Sie habe, vor dem was wir an Hoffen und Soo-
gen für die Zukunft der Menschheit miteinan-
der gemeinsam haben. Ich weiss wie lieb Sie sich
bei Gelegenheit meines 75 Geburtstags über mich
geäusset haben und möchte Ihnen sagen, welche
Freude es mir gemacht hat. Es tat mir so leid
dass ich in den drei Wochen die ich 1949 im Sommer
in U.S.A verbracht, nicht Gelegenheit fand, mit
Ihnen zusammenzukommen. Ich gebe die Hoffnung
nicht auf, dass es mir doch noch einmal beschieden sein

Docteur Albert
Schweitzer Lambarene
Gabon. A. E. F.

Prinzenstr 6. XII. 54.

Liebe und verehrter Albert Schmoritzer!

Es kommt hier eine bescheidene Gabe zu Ihnen, die Sie und mit Ihnen alle wohlmeinenden Menschen freuen wird, obwohl der Anlass der Begebenheit ein trauriger ist. Eine ausgezeichnete Frau und Lehrerin ist hier durch einen Unglücksfall plötzlich getötet worden. Überlebende Freunde und Kollegen suchten einen Weg, um ihrer Verehrung für die Verstorbene zum Ausdruck zu bringen. Da Sie nun erschienener Beitrag für Ihre regenlässige Tätigkeit wurde von den Beteiligten als der beste Weg empfunden.

Man sieht hoffnungsvoll, dass ehrliche Menschen überall klar zu erkennen vermögen, wo der Ausweg aus den Verirrungen unserer Zeit zu suchen ist. Man sieht, dass Ihr stilles Vorbild eine tiefgehende Wirkung ausübt. Daraüber darüber wie muss alle freuen.

Mit meinen herzlichen Wünschen und dem herzlichen Wunsche aller, dass Herr mitgewirkt habe

Ihr
A. Bimstein.

Note: For other original Schweitzer letters see below, Nos. 59, 82, 114, 165.

The World of Albert Schweitzer, in Photographs

29. Erica Anderson. The World of Albert Schweitzer, A Book of Photographs. With Text and Captions by Eugene Txman. New York, Harper, 1955. [6185.84.559].

Also shown, through the courtesy of Mrs. Anderson, was a Danish translation of her book: Albert Schweitzers Verden, Copenhagen, Branner og Korch, 1955. The so-called "forord" by Stefan Zweig is a reprint of his essay "Bei Albert Schweitzer" (1933); cf. Amadou, nos. 411, 349.

30. "Schweitzer, the Traveller." A group of photographs by Erica Anderson. [Lent by Mrs. Anderson].

(1). The Railroad Station at Gunsbach (Haut-Rhin), France.

(2). Hotel Room at Bordeaux, prior to sailing for Africa.

(3). On Board the S. S. Foucauld, bound for Africa, 1952. (Repr., The World, pp. [132]-[133]).

(4). Operation in the Hospital at Lambaréne. (Repr., The World, p. 47).

31. "Schweitzer, the Writer." A group of photographs by Erica Anderson. [Lent by Mrs. Anderson].

(1). The First Autograph. Inscription by Albert Schweitzer in the autograph album of a childhood playmate, written in Gunsbach when he was first learning to write. On the right-hand page the "sentiment" is in French; on the left-hand page, in German.

(2). Schweitzer at work at his desk in his house in Gunsbach, seen through the window from the outside.

- (3). Schweitzer at work in the cabin on board the S. S. Poucauld, bound for Africa, 1952. (Repr., The World, p. [135]).
- (4). Schweitzer at work on his edition of Bach, seated at the piano, in Lambaréne. (Repr., The World, p. [105]).
- (5). Schweitzer at work at his desk in Lambaréne, with cat beside him. (Repr., The World, p. [44]).

Portraits of Schweitzer

32. Two photographs by Erica Anderson. Head, front. Head, in profile. [Lent by Mrs. Anderson].

Reproduced in The World of Albert Schweitzer, page 113, page [6].

Note: Other photographs lent by Mrs. Anderson are listed below at the appropriate places. Cf. Nos. 43, 102, 105, 113, 164.

33. Louis Mayer. Head of Schweitzer, profile. Medallion in bronze, diameter, 5 3/4 inches. [Ex 4852].

A reduction of the relief portrait of Albert Schweitzer executed from life at Gunsbach and Strasbourg in February, 1949, by Louis Mayer (b. 1869), American sculptor. Also shown [through the courtesy of Mr. Mayer] was a photograph taken at Gunsbach, September 1951, showing the sculptor starting his bust of Schweitzer.

This relief portrait is reproduced on the cover of Robert Amadou, Albert Schweitzer, Éléments de Biographie et de Bibliographie [above, no. 9], and elsewhere.

Cf. Louis Mayer's reminiscences of his visits to Gunsbach in his contribution to the festschrift, To Albert Schweitzer on His 80th Birthday, pp. 64-71 [above, no. 25]. Reference is made to a conversation between Louis Mayer, Mayor Rey of Colmar, and Schweitzer, concerning Eugene Debs (a distant cousin of Schweitzer's), in Annuaire de la Société Historique et Littéraire de Colmar, Vol. V (1955), pp. 121-125, "Eugen Debs, Aus Colmarer Familie, Gründer des Socialismus in den Vereinigten Staaten von Nordamerika." [Ex 6185.84.926]. See also for a brief account of Mayer's visit to Colmar in 1949, the illustrated article by Louis-Edouard Schaeffer, "Ein Sonntag mit Albert Schweitzer," Cigognes, Grande Revue illustrée d'Alsace, vol. IV, no. 9 (February 27, 1949). [Copy in Princeton Library, Schweitzer Collection, file of magazine articles].

34. Guy Revol (b. 1912). Schweitzer medal, struck by the French Mint in 1952. Bronze, diameter, 2 3/4 inches [Ex 4851].

The obverse shows head of Schweitzer. The reverse a bar of music (Bach), a stricken Negro, and tropical foliage.

A larger version of the medal was lent by The Albert Schweitzer Fellowship, New York.

35. Arthur Heintzelman. Schweitzer seated at his desk, with cat. Etching, 9 3/4 x 11 3/4 inches. [E 9007].

This etching is sold by the Friends of Albert Schweitzer, Boston, Massachusetts, for the benefit of the Hospital at Lambaréne.

36. Walter Eglin. Head of Albert Schweitzer. Woodcut. 11 1/4 x 14 7/8 inches. [E 9008].

This woodcut is sold by the Hilfsverein für das Albert Schweitzer Spital, Basel, Switzerland, for the benefit of the hospital.



II

SCHWEITZER, THE ALSATIAN

Albert Schweitzer was born on January 14, 1875, in the Alsatian town of Kayserberg, where his father was the Protestant minister. Shortly after his birth the family moved to the nearby village of Gunsbach, where his childhood was spent. These villages are in the vine-covered eastern foothills of the Vosges Mountains, not far from the city of Colmar in the Rhine plain. Schweitzer went to secondary school in Mulhouse, and then to the University of Strasbourg, where he obtained his degrees in philosophy, theology, and medicine. Strasbourg was his residence until his departure for Africa in 1913, and has remained the European base for his activities, together with the village of Gunsbach where he later built a house near his childhood home.

Four years before Schweitzer's birth the province of Alsace was annexed to the German Empire and remained under German rule until 1918 when it again became part of France, and has so remained, except for the German Occupation of 1940 to 1944.

This Alsatian background, essential for an appreciation of Schweitzer's life and thought, explains, among other things, his double cultural and linguistic heritage -- German and French. Schweitzer combines strong devotion to his native province with a sense of the unity of European culture -- "a man of Gunsbach and citizen of the world," as he has been called.

Several of Schweitzer's publications deal specifically with his Alsatian heritage. Among these are: Aus Meiner Kindheit und Jugendzeit (translated as "Memoirs of Childhood and Youth"), 1924; several short talks or articles, which might be called footnotes to the "Memoirs" -- such as, Eugène Minch, 1898, Schweitzer's first publication, a funeral tribute in French to his first organ teacher; Mes Souvenirs du Vieux Colmar, 1949; and Cousin Stoskopf, 1954.

37. Une Belle Province de France, l'Alsace. Carte publiée par le Syndicat d'initiative de Strasbourg. Dessinée et réalisée par Willy Fischer et Milo Kuntz. Strasbourg, 1951. [Maps Division]

A pictorial map in colors, showing Strasbourg, Colmar, and other places associated with Schweitzer's life.

38. Albert Schweitzer. Aus Meiner Kindheit und Jugendzeit. Strasbourg, Librairie Evangelique, 1924. [Ex 6185.84.313]. Amadou, no. 15 (but this imprint not there mentioned).

First edition; photograph of Gunsbach church on the cover. The Princeton copy has pasted below the imprint on the titlepage a slip of paper reading: "In Deutschland bei C. H. Beck, München." The work has been re-issued many times by Beck of Munich, and is currently available in their edition [6185.84.313.11].

"My writing down...of the recollections of my childhood and youth is connected with a visit to my friend Dr. O. Pfister, the well-known Zurich psycho-analyst. In the early summer of 1923, while traveling across Switzerland... I had to wait two hours in Zurich, and went to visit him.

He relieved my thirst and gave me an opportunity to stretch out and rest my weary body. But he at the same time made me narrate to him, just as they came into my mind, some incidents of my childhood, that he might make use of them in a young people's magazine. Soon afterwards he sent me a copy of what he had taken down in shorthand during those two hours. I asked him not to publish it, but to leave it to me to complete. Then, shortly before my departure to Africa, one Sunday afternoon when it was pelting rain and snow, I wrote down as an epilogue to what I had narrated, thoughts that used to stir me when I looked back upon my youth." -- Albert Schweitzer, Out of My Life and Thought, chapter 18.

39. Albert Schweitzer. Souvenirs de Mon Enfance. Paris & Strasbourg, Librairie Istra, 1922. [6185.84.313.5]. Amadou, no. 15.

The final page of the text is dated "Strasbourg, en février 1924." This French version was first published at Lausanne, Editions de la Concorde, in 1924.

40. Albert Schweitzer. Memoirs of Childhood and Youth. Translated by C. T. Campion, M. A. [Oriel College, Oxford]. New York, Macmillan, 1925. [6185.84.313.6]. Amadou, no. 15.

First published in London, 1924. Currently available in America in the Macmillan edition.

"I was born in the little town of Kayserberg, in Upper Alsace, on January 14, 1875, in the small house with the turret, which you see on the left as you leave the upper end of the town..." (page 1).

41. Kayserberg et ses souvenirs moyenageux. Preface by E. Herzog. Strasbourg, Editions des Dernières Nouvelles de Strasbourg, 1950. Collection "Les Merveilles de l'Alsace." [Ex 6185.84.724].

A book of photographs, including a view of Schweitzer's birthplace.

42. "Maison Natale du Docteur Schweitzer." Wood engraving by A. J. Herrys (Nancy, France). 7 1/8 x 10 inches. [E 9009].

The proceeds from the sale of this print are given by the artist to Schweitzer's hospital at Lambaréne, through the French organization, "Les Amis du Docteur Schweitzer".

43. "View of Gunsbach." Photograph by Erica Anderson. [Lent by Mrs. Anderson].

View from the southern side of the Munster valley, looking northwards, showing Gunsbach against the "back-drop" of the Vosges foothills.

44. Photographs of Schweitzer and his family, reproduced in Jean Pierhal, Albert Schweitzer, Das Leben eines guten Menschen, Munich, Kindler, 1955, facing page 33. [6185.84.856].

The page shown includes two photographs: "Der zehnjährige Albert mit seinen Eltern und Geschwistern," 1885; and "Die Familie Schweitzer im Pfarrgarten zu Günsbach", 1893. The second photograph, showing Schweitzer at the left with his bicycle, is also reproduced in Erica Anderson, The World of Albert Schweitzer, page 110. (Above, no. 29).

45. Albert Schweitzer. "Memories of Old Colmar." English translation in Jacques Pechot, Albert Schweitzer, An Introduction, translated by John Russell, London, 1954. [6185.84.655]. Cf. above, nos. 16, 17.

Schweitzer's Mes Souvenirs du Vieux Colmar was given as a speech at the City Hall in Colmar on February 23, 1949, upon the occasion of an official reception in his honor. It was printed in the Journal d'Alsace et de Lorraine, 16-17 March 1949, and later in the Annuaire de la Société historique et littéraire de Colmar, 1950. Cf. Amadou, nos. 106, 138, 151.

Opened to Schweitzer's account of Grünewald's Issenheim Altarpiece as he saw it as a child in the Colmar Museum, mentioning his satisfaction in realizing that "St. John's hair is quite as untidy as yours." "At that time it was customary for the families of Colmar to give their visiting relatives a good meal and then take them to see the Museum..."

46. J.-Jacques Walz (Hansi). Le Rétable d'Issenheim au Musée d'Unterlinden à Colmar. Colmar, 1950. [HCR].

Also shown: detail of the Issenheim altarpiece, showing Saint John's "untidy hair"; reproduction in color from Life, March 26, 1951, vol. XXX, pp. 74-[85].

47. Discours prononcés aux obsèques de Charles-Albert Schillinger, Pasteur de l'Eglise Française de Saint-Nicolas, le 12 Juin 1872. Strasbourg, Treuttel et Wurtz, 1872. [Ex 6185.84.647].

Pamphlet of twenty-eight pages containing tributes by A. Eschenauer, Gerold, Rod. Reuss, and Leblois. Charles-Albert Schillinger was the half-brother of Schweitzer's mother, the "Uncle Albert" for whom he was named. Schweitzer himself later preached in the church of Saint-Nicolas, where

his uncle had been pastor. See below, no. 72.

'When I was still so young that I hardly understood what was said to me, my mother explained to me that I had been given the name of Albert in memory of her dead brother... This brother had been pastor at the Church of Saint Nicholas in Strasbourg. In 1870, after the battle of Wissembourg, he had been sent to Paris to obtain medical supplies in view of the expected siege of Strasbourg. Instead of getting the supplies so urgently requested by the doctors of the Strasbourg garrison, he found himself sent from one office in Paris to another, and when at last he was able to set out for home with a mere fraction of what had been asked for, the city was completely invested. General von Werder, who commanded the besieging army, allowed these medical supplies to be taken into the city, but kept my uncle as a prisoner. He thus had to live through the siege among the besiegers, tormented by the thought that his flock might think that he had willingly abandoned them in this extremity. He had a weak heart, and the excitement of these months was too much for him. In the summer of 1872, he suddenly collapsed and dropped dead, amidst his Strasbourg friends.

'I was greatly concerned with the thought that I was continuing the existence of a man whom my mother loved so much, especially as I had heard so many stories of his kindness.' -- Albert Schweitzer, Memoirs of Childhood and Youth.

48. Eugène Minch, 1857-1898. Mulhouse, Imprimerie J. Brinkmann, 1898. [Ex 6185.84.333(photostat from copy in the Bibliothèque Nationale et Universitaire de Strasbourg)]. Amadou, no. 1.

A memorial pamphlet of thirty-four pages containing three tributes: the first, pp. [3]-28, in French, by "A. S." [Albert Schweitzer]; the second, pp. 28-31, in German despite its title, "Discours de Mr le Pasteur Stricker"; and the third, pp. 32-33, in French, "Discours de Monsieur J. B. Kirchner, Président de la Saint-Sécile [sic].

An English translation of Schweitzer's contribution, with the title, "My First Organ Teacher," is included in Charles R. Joy, Music in the Life of Albert Schweitzer, pp. 9-24. (See below, no. 146).

"For music master at Mulhouse (Mühlhausen) I had Eugène Minch, the young organist at the Reformed Church of St. Stephen. This was his first post on leaving the High School of Music at Berlin, where he had been seized by the then awakening enthusiasm for Bach. I owe it to him that I became acquainted in my early years with the works of the cantor of St. Thomas' and from my fifteenth year onward enjoyed the privilege of sound instruction on the organ. When in the autumn of 1898 he died of typhoid fever in the flower of his age, I perpetuated his memory in a small booklet written in French. It was published in Mühlhausen, and was the first product of my pen to appear in print." -- Albert Schweitzer, Out of My Life and Thought, chapter 1.

Note: Eugène Minch, the subject of Schweitzer's tribute, was an uncle of Charles Münch, the present director of the Boston Symphony Orchestra. Cf. below, no. 146.

M

27075

E.A.S. = Albert Schweitzer

EUGÈNE MUNCH

1857–1898

Selig sind die Toten, die in dem Herrn sterben, von nun an; Ja der Geist spricht, dass sie ruhen von ihrer Arbeit; denn ihre Werke folgen ihnen nach.

Offenb. Johanne, Kap. 14 Vers 13.



1898
IMPRIMERIE J. PRIECKMANN, MULHOUSE.

*Mg.
Alphonse Legros*

No. 48

49. Albert Schweitzer. "Cousin Stoskopf." In Saisons d'Alsace, Vol. 6, No. 4 (Autumn 1954) [No. 24 of whole series], pp. [261]-[262]. (1513.121.749; also separate issue in Ex 6185.84.327).

Schweitzer's brief reminiscence and tribute to his "Cousin Stoskopf" is his contribution to this special number of Saisons d'Alsace devoted to Gustave Stoskopf (1869-1944), the Alsatian painter, journalist and dialect writer. On page [264] is reproduced a portrait of Schweitzer painted by Stoskopf in 1931.

50. Gustave Stoskopf. D'r Herr Maire. Lustspiel in drei Aufzügen. 12th edition. Cover design in black and red by E. Schneider. Strassburg, Schlesier & Schweikhardt, 1909. [HCR].

One of the best-known and most popular of Stoskopf's dialect plays. First performed in 1898.

51. Eugène Casalis. Mes Souvenirs. 4th edition. Paris, Fischbacher, 1886. [Lent by the Library of the Princeton Theological Seminary].

"It is to the afternoon services at Gunsbach that I attribute my interest in missions. On the first Sunday of every month my father held a missionary service at which he told us about the life and work of missionaries. Once for many Sundays in succession he read us the memoirs of Mr. Casalis, a missionary to the Basutos of South Africa...These made a great impression on me." -- Albert Schweitzer, Memoirs of Childhood and Youth.

52. Auguste Bartholdi. Figure of a Negro. Detail of his monument to Admiral Bruat, Colmar. Photograph taken prior to 1940. [Courtesy of the Bibliothèque de la Ville de Colmar].

In addition to Casalis, it was the sculptor Bartholdi, a native of Colmar and creator of the Statue of Liberty in New York, who turned my childish dreams towards far horizons. On the monument in honor of Admiral Bruat, standing in the Champs de Mars at Colmar, he carved in stone a negro who is certainly one of the most moving creations of his chisel: a Herculean figure, with a sad and thoughtful face. I was greatly impressed by this negro. Every time we went to Colmar, I sought an opportunity to gaze upon him. His brow spoke to me of the sufferings of the dark continent... -- Albert Schweitzer, Memoirs of Childhood and Youth.

A further comment on the Bartholdi negro will be found in Schweitzer's Souvenirs du Vieux Colmar (above, no. 45).

Bartholdi's monument to Admiral Bruat, erected in 1861, was destroyed in September 1940 by the Nazi Occupation Forces as part of their "culture" campaign to rid Alsace of French influence. Clandestine photographs of the destruction are reproduced in an article by Marie-Joseph Bopp, "La Destruction des Monuments Colmariens (d'Auguste Bartholdi le 9 Septembre 1940)", Saisons d'Alsace, Vol. 6, No. 3 (Summer 1954) [No. 23 of whole series], pp. 185-188. [1513.121.749]. Shown with these photographs was also a proposed model for the restoration of the Bruat monument, published in Les Dernières Nouvelles d'Alsace, Strasbourg, 18 February, 1955, page 13.

The number of Saisons d'Alsace just mentioned -- a special issue devoted to Bartholdi -- contains also in the poetry section (p. 229) a "Sonnet à l'Alsace" by Gérard Dagon, with this comment sent to the author by Albert Schweitzer: "J'aime votre sonnet à l'Alsace. C'est simple et vrai comme la poésie doit l'être. Mon cœur sénile a été ému. J'ai toujours la nostalgie des sites d'Alsace."

53. Robert Minder. "Albert Schweitzer, l'Alsacien." In Saisons d'Alsace, Vol. III, No. 1 (Winter 1951), pp. 3-10. [1513.121.749]. Amadou, no. 671.

An exceptionally perceptive article, discussing Schweitzer in terms of the Alsatian tradition, an essay which is also a fine introduction to Alsace. The article is illustrated with a drawing of Schweitzer by Fred Tineel. Minder's essay is reprinted in Albert Schweitzer, Etudes et Témoignages (above, no. 22). See also Minder's personal reminiscence, "Schweitzer, Professeur de Piano", in Hommage à Albert Schweitzer (above, no. 23); and below, no. 118.

This same issue of Saisons d'Alsace, p. 93, publishes a note by Antoine Fischer on the first performance of Gilbert Cesbron's play, "Il est Minuit, Docteur Schweitzer!" by the Centre Dramatique de l'Est. (See below, no. 206).

54. Suzanne Oswald. Geist der Humanität. Beitrag zu einem Lebensbild Albert Schweitzers. Mit einem Ausszug aus der Frankfurter Rede vom 16. September 1951 von Albert Schweitzer. St. Gallen, Switzerland, Tschudt-Verlag, 1954. [Ex 6185.84.842].

Heft 35 (2 Auflage) of the series "Der Bogen, Eine Reihe dichterischer Kleinwerke." Suzanne Oswald (born 1897, Colmar), resident of Switzerland since 1920, is a niece of

Albert Schweitzer. Her essay is a graceful and sensitive personal reminiscence, with material on Gunsbach and on her grandfather (Schweitzer's father). Also noteworthy are the comments on "Elsässertum" (Alsatianism) and on Schweitzer's double debt to France and Germany.

The appendix prints extracts from Schweitzer's speech made September 16, 1951 in the Paulskirche, Frankfurt am Main, accepting the "Friedenspreis des Deutschen Buchhandel. For other publications of this speech see Annadou, no. 107.

55. Robert Will. Steckelburi von zellemole. Strasbourg, Editions Oberlin, 1947. [HCR]

Essays in Alsatian dialect about Strasbourg. In the chapter on "Strossburj, Musikstadt" there is a humorous anecdote (pp. 46-50) about "d'r Albert Schweitzer" and an organ in Gunsbach.

Note: the three items just listed, nos. 53, 54, 55, illustrate the three languages with which Schweitzer is most familiar: the spoken Alsatian dialect; its literary and formal counterpart, standard High German; and French, the official language of Alsace.

56. Almanach du Paysan du Haut-Rhin. 1951. Édité par la Fédération Départementale des Syndicats des Exploitants et des Coopératives Agricoles. Colmar, 1950. [Princeton Library, Schweitzer Collection, file of magazine articles].

Cover design shows peasant reaping in the foothills of the Vosges. Texts in both French and German. Pages 120-124, illustrated article on Albert Schweitzer by L. Sittler, entitled "Ein Grosser unter Uns."

Note

Other materials, not shown in the exhibition, but available in the Princeton Library, which are of interest for an understanding of "Schweitzer the Alsatian":

Frédéric Eocard (Ancien Sénateur du Bas-Rhin). Le Livre de Ma Vie. Préface d'Albert Schweitzer. Neuchâtel, Paris, Editions Victor Attinger; Strasbourg, Editions Oberlin, 1951. [1509.19.318]. Amadou, no. 66.

Schweitzer's preface is dated Lambaréne, October 1950. His acquaintance with Eocard dates from their childhood in Alsace. There are several mentions of Schweitzer in Eocard's text; he recalls their conversation in Strasbourg in 1905 when Schweitzer confided his intention of becoming a medical missionary in Africa.

Dr. Henri Ulrich. Chasser sans tuer. Carnets d'un Naturaliste. Photos de l'auteur. Lettre-preface du Dr. Albert Schweitzer. Deuxième édition. Woerth (Bas-Rhin), Editions Sutter, 1954. [8807.921].

The preface is a facsimile of a letter sent by Schweitzer to the author, Lambaréne, March 4, 1953.

B. Thierry-Mieg. "Une Lettre du Docteur Schweitzer." In Les Cigognes de Pfastatt-le-Château, Organe périodique des Etablissements Schaeffer & Cie, Pfastatt-le-Château, Haut-Rhin, No. 21, October 1953, pp. [12]-[13]. [Princeton Library, Schweitzer Collection, file of magazine articles].

Facsimile of a letter from Schweitzer, printed in the house organ of a textile factory near Mulhouse. The letter, dated Lambaréne, March 14, 1953, expresses thanks for contributions to the hospital, and recalls Schweitzer's attachment to Mulhouse, where he was in school from 1885 to 1893.

Albert Schweitzer. [Tribute to Theodor Heuss]. In Hans Bott, Hermann Leins, compilers, Begegnungen mit Theodor Heuss, Tübingen, Rainer Wunderlich Verlag, 1954, pp. 439-443. [1580.194.459.17].

Schweitzer's contribution to this festschrift offered to Theodor Heuss, President of the West German Republic, on his seventieth birthday, is essentially a personal reminiscence. He recalls their meetings in Strasbourg in the early 1900's -- it was Schweitzer, as vicar of St. Nicholas, who performed the marriage ceremony for Heuss and his wife Elly Heuss-Knapp -- their later meetings in 1918, and most recent visits in September 1951.

See also Heuss's speech made when awarding to Schweitzer the Peace Prize of the German Publishers' Association, in Frankfurt, September 16, 1951; this is printed in two of the festschriften listed above (Buri, no. 24, and Jack, no. 25).

Theodor Heuss's wife, Elly Heuss-Knapp (who died in 1952),

was the daughter of a professor at the University of Strasbourg, and a friend and contemporary of Schweitzer's wife, Hélène Bresslau, also the daughter of a Strasbourg professor (under the German régime, prior to 1918). Her reminiscences, which include several mentions of Schweitzer, give a perceptive picture of Strasbourg as it was prior to 1914: Elly Heuss-Knapp, Ausblick vom Minsterturm, Erinnerungen, 1934. A new edition, with an epilogue by Hans Bott, was issued in 1952, Tübingen, Rainer Wunderlich [1580.19.459]. See also Elly Heuss-Knapp's letter to Albert Schweitzer, written for his birthday in 1950, and later printed in the festschrift edited by Buri (above, no. 24).

A photograph of Albert Schweitzer and Elly Heuss-Knapp, "Germany's first lady", taken in 1949, is reproduced in Jean Pierhal's biography of Schweitzer (above, no. 44).

Lucien Sittler. "Eugen Debs. Aus Colmarer Familie, Gründer des Sozialismus in den Vereinigten Staaten von Amerika." In Annuaire de la Société Historique et Littéraire de Colmar, Colmar, Vol. V (1955), pp. 121-125. [Ex 6185.84.926].

Mentions the distant cousinship between Debs and Schweitzer, and the latter's pleasure in meeting with the name in America. The article begins with a report of a conversation in Colmar between Mayor Rey, Schweitzer and the American sculptor, Louis Mayer.

Ernst Barthel. Elsässische Geistesgeschicksale. Ein Beitrag zur Europäischen Vorständigung. Heidelberg, Carl Winter, 1928. [1513.121.148]. Amadou, no. 301.

A study of four different Alsatians as examples of the Alsatian mind: Johann Heinrich Lambert, Friedrich Lienhard, Edouard Schuré, and Albert Schweitzer (pp. [217]-279).

Fredéric Hoffet. Psychanalyse de l'Alsace. Paris, Flammarion, 1951. [1513.121.463].

Cites the "case of Albert Schweitzer" as an example of the general French misunderstanding of Alsace and Alsatians (pp. 12-14), and discusses Schweitzer as a symbol of the destiny of Alsace (p. 205).

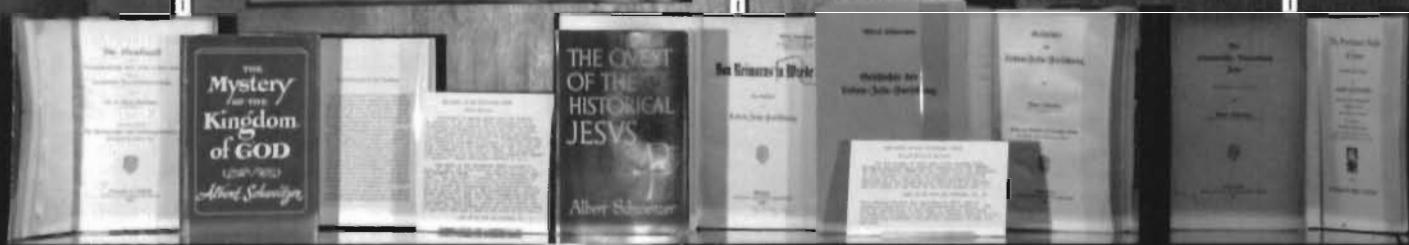
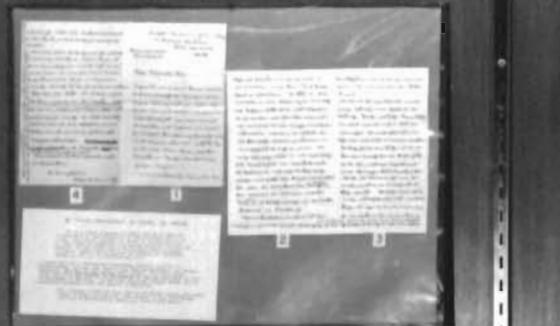
See also:

in the volume edited by C. Schneider (above, no. 19, and appendix for complete reference), the article by Kieber;

in the volume edited by Greta Lagerfelt (above, no. 20, and appendix), the article by Greta Lagerfelt, "Hemme i Elsaass, minnen från Strassburg och Günsbach";

in the volume edited by Amadou (above, no. 22, and appendix), the contributions by André Siegfried, Gilbert Cesbron, and Robert Minder;

in the Hommage à Albert Schweitzer, 1955 (above, no. 23, and appendix), the contribution by Yves Dentan.



III

SCHWEITZER: NEW TESTAMENT SCHOLAR

Schweitzer's publications in the field of New Testament scholarship were written or planned during the period from 1900 to 1913, before he went to Africa, while he was a student, teacher and preacher at Strasbourg, and while he was also engaged in musical activities and in medical studies.

The five books comprising this chapter of the Schweitzer bibliography, written and first published in German, have all been translated (in whole or in part) into English. These works are: (1). Das Abendmahl im Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristentums (The Last Supper and its Relationship with the Life of Jesus and the History of Early Christianity; second part only, translated as "The Mystery of the Kingdom of God: The Secret of Jesus' Messiahship and Passion"), 1901. (2) Geschichte der Leben-Jesu-Forschung (History of Research on the Life of Jesus; translated as "The Quest of the Historical Jesus"), 1906. (3). Die Psychiatrische Beurteilung Jesu, Darstellung und Kritik (translated as "The Psychiatric Study of Jesus, Exposition and Criticism"), 1913. (4). Geschichte der Paulinischen Forschung von der Reformation bis auf die Gegenwart (The History of Paulinian Research from the Reformation to the Present-Day; translated as "Paul and His Interpreters, A Critical History"), 1911. (5). Die Mystik des Apostels Paulus (translated as "The Mysticism of Paul the Apostle"), 1930 (but preliminary work on it was done prior to 1913).

Schweitzer's writings in this field center around the thought of Jesus and of Paul the Apostle. In each case Schweitzer's own conclusions are preceded by a thorough examination and synthesis of previous research on the subject: his "Quest of the Historical Jesus," for example, might be called "a history of the histories of the life of Jesus," while his "Paul and His Interpreters" is a history of the histories of St. Paul. The unifying theme -- and the great significance -- of Schweitzer's works of exegesis is their emphasis on the eschatological character of the ministry of Jesus and of the faith of Paul, that is, the way in which these are rooted in the first-century Jewish expectation of the end of the present world order and the inauguration of a new.

Note: the term "New Testament scholar" is used here in preference to the term "theologian", which implies a methodically formulated system of belief. "New Testament scholarship" appears to describe more accurately Schweitzer's contributions.

57. Albert Schweitzer. Das Abendmahl im Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristentums. Tübingen & Leipzig, Verlag von J. C. B. Mohr (Paul Siebeck), 1901. [Lent by Dr. Walter Lowrie; another copy in Library of Princeton Theological Seminary]. Amadou, no. 3.

The work is in two parts, separately paginated. The "Erstes Heft" has the sub-title: "Das Abendmahlsproblem auf Grund der Wissenschaftlichen Forschung des 19. Jahrhunderts und der historischen Berichte" (xv-62 pp). The "Zweites Heft"

is entitled "Das Messianitits- und Leidensgeheimnis. Eine Skizze des Lebens Jesu" (xii-109 pp.). The foreword to each part is dated "Strassburg, im August 1901."

Part 2 was re-issued in 1956 by Mohr of Tübingen. This is a photo-offset reproduction of the original edition, and has not been revised by the author. A copy of this re-issue is in the Princeton University Library [].

There is no English translation of Part 1; only Part 2 has been translated. See next item.

58. Albert Schweitzer. The Mystery of the Kingdom of God. The Secret of Jesus' Messiahship and Passion. Translated with an Introduction by Walter Lowrie. London, A. & C. Black, 1925. [5341.845]. Amadou, no. 3.

First published by Dodd, Mead, New York, 1914. Reprinted in 1950 by Macmillan, New York, in which edition it is currently available.

This is a translation of the second part only of Schweitzer's Das Abendmahl im Zusammenhang mit dem Leben Jesu und der Geschichte des Urchristentums.

The translator's introduction, dated Rome, 1913, includes "An Account of Schweitzer's Work and Its Reception" and "The Significance of Schweitzer's Work."

59. Albert Schweitzer to Walter Lowrie. *Lambaréne*, October 15, 1913. A. l. s. In German. [Lent by Dr. Walter Lowrie].

"It is a great pleasure and honor for me to make the acquaintance of the translator of the favorite work of my youth ['Jugend-Lieblingswerk']. You cannot imagine how great is my satisfaction to learn that my views will now become known in England and America in the terse form in which they first appeared in print. Permit me to express my sincere and heartfelt thanks to you and to Dr. Worcester..." (Translated from original German).

60. Albert Schweitzer. Von Reimarus zu Wrede. Eine Geschichte der Leben-Jesu-Forschung. Tübingen, Verlag von J. C. B. Mohr (Paul Siebeck), 1906. [Ex 6185.84.394]. Amadou, no. 7.

The dedication (p. [iii]) is to "Meinem Vater Pfarrer Ludwig Schweitzer zu Günsbach, dem feinsinnigen Kenner der Leben-Jesu-Forschung." The foreword (pp. vii-viii) is dated "Strassburg, im Thomasstift, den 22. Februar 1906." The title-page describes the author as "Lie. theol. Dr. phil. Privatdozent an der evang. theolog. Fakultät zu Strassburg."

"Incitement to occupy myself with the history of research on the life of Jesus was given me by a conversation with students who had attended a course of lectures by Professor Spitta on the Life of Jesus, but had learned practically nothing about previous investigations into the subject. I therefore resolved, with Professor Holtzmann's approval, to lecture for two hours weekly during the summer term of 1905 on the history of research on the life of Jesus. The material took such hold of me that when I had finished

Wiederholung. Unter einer Partie, die die Aussicht von dem Fenster, an dem ich Ihnen schreibe, wie - dargestellt.

Nun auch vielen Dank für die freundliche Beleidigung nach Rom. Meine Frau ist davon ganz entzückt und freut an zu kombinieren, wie man bei einem Europa-Aufenthalt diese Reise ermöglichen könnte. Ich hoffe Sie kennen zu kennen, vielleicht.

Aber noch eine Bitte. Ich besäße so gerne Ihr Bild und das von Dr. Worcester. Wollen Sie mir sie zukommen lassen, jeder mit seinem Namen drauf. Ich habe vorläufig nichts anderes als diese Bilderchen von uns beiden, das hier aus einer Zeitschrift ausgeschnitten habe. ~~Es kann nicht~~

~~einige Bilder an Dr. Worcester schenken~~,
bezieh mit derselben Post
denn seien Sie bestens gesegnet, auch
so meiner Frau.

Ihr sehr ergebener

Albert Schweitzer

Zur Zeit Lambarene (Gabon-Ogooué),
Via Bordeaux-Cap Lopez
Afrique équatoriale

Strassburger Adresse:
Thomaskasse 15.

156 et 157

Lieber, Hochverehrter Herr

Es gereicht mir zu grosser Freude und Ehre die Bekanntschaft des Übersetzers meines Jugend-Lieblingswerkes zu machen. Sie können sich nicht denken, wie gross meine Freude ist, dass meine Ansicht in Amerika und England nun auch in der knappen Formulierung bekannt wird, in der sie zum ersten Male auftrat. Dessen Sie mich dafür Ihnen und Dr. Worcester von Herzen danken, von ganzem Herzen.

Und nun die Titelfrage. Licenciat des Theo,

logie will verenten, dass man das Recht hat
sich in Theologie an einer Fakultät als Privat-
dozent zu habilitieren. Das war im 1902,
und blieb in dieser Stellung bis 1912. Auf
eine Professor batte ich es nicht abgeschafft,
da ich daneben noch Künstler (Organist) war
und jenen Winter längere Concertreisen
unternahm und dann von 1904 ab schon
den Plan hatte, Medizin zu studieren, um
im Cor gebiet als Arzt zu wirken. Aber
meine Vorlesungen hielt ich mit Regelmässig-
keit, hauptsächlich über Neues Testament,
die Probleme der Anfänge der Dogmenge-
schichte und zuletzt über Religionsphilosophie.
Dies neben der künstlerischen Tätigkeit,
dem Studium der Medizin, und der
Tätigkeit als Pfarrprediger an der Kirche
St. Nikolai in Strassburg.

Was in Deutschland üblich ist für

„professor nomen est nomen et non est nomen“

Privatdozenten, deren Leistungen man aner-
kennt will, erhält ich dann den Titel
Professor.

Dann bin ich für zwei Jahre hier, um das
einzige Arzt auf einem Gebiet von 400
Kilometer, Breite und Tiefe, Lepra, Sifla-
krankheit und die andern Kranke zu
bekämpfen. Ich werde jedesmal zwei
Jahre hier und eines in Europa verleben.
Die Tage gelingen dem Kälber im Namen
Herr, dem Kampfe für das Reich Gottes,
was ich die „praktische Eschatologie“
nenne. Die langen stillen equatorialen
Abende, der Menschenlauf und der
Kunst, soweit es die Kündigkeit des
Tages erlaubt. Ich habe mein schönes
Gärtchen mit Orgelpedal mit und Bad,
Fenster hängen in den Wäldern Einer,

der zehn Meter hinter meinem Hause

the course of lectures I became absolutely absorbed in it...

"The Quest of the Historical Jesus appeared as early as 1906, the first edition bearing the title of Von Reimarus zu Wrede...John Samuel Reimarus (1694-1768)...was the first to attempt...an explanation of the life of Jesus which started from the assumption that He shared the eschatological expectations about a Messiah which were held by His contemporaries...William Wrede (1859-1907)...made the first thorough-going attempt on a bold scale to deny that Jesus entertained any eschatological ideas at all...Since these two names indicate the two poles between which the investigation moves, it was from them that I made up the title of my book." -- Albert Schweitzer, Out of My Life and Thought, chapter 5.

61. Albert Schweitzer. Geschichte der Leben-Jesu-Forschung. Zweite, neu bearbeitete und vermehrte Auflage des Werkes "Von Reimarus zu Wrede." Tübingen, Verlag von J. C. B. Mohr (Paul Siebeck), 1913. [Lent by Dr. Walter Lowrie; another copy in the Library of the Princeton Theological Seminary]. Amadou, no. 7.

The foreword (pp. iii-v) to this second revised edition is dated "Strassburg, den 14. März 1913."

"In the autumn of 1912 when I was already busy shipping and packing I started working into The Quest of the Historical Jesus the new books which had appeared on that subject since its publication, and recasting sections of the work which no longer satisfied me...Unfortunately the later English editions of my history are all based on the text of the first German one. -- Albert Schweitzer, Out of My Life and Thought, chapter 12.

This edition was re-issued by Mohr in 1951 in a photo-offset reprint described as the "Sechste, photo-mechanisch gedruckte Auflage." It includes (pp. [v]-xix) a new preface by Schweitzer, dated Lambaréne, August 19, 1950, in which he states: "Diese neue Ausgabe... lasse ich ausgehen, ohne etwas an der Gestalt zu ändern, die ich ihr in der zweiten Auflage (1913) gegeben habe." A copy of this reprint is in the Princeton University Library [5341.84.13].

62. Albert Schweitzer. The Quest of the Historical Jesus. A Critical Study of Its Progress from Reimarus to Wrede. Translated by W. Montgomery. With a preface by F. C. Burkitt. London, Adam and Charles Black, 1910. [5341.84]. Amadou, no. 7.

This is a translation of the first edition of Schweitzer's work (1906, no. 60, above). It has been re-issued several times, and is currently available in a reprint published by Macmillan of New York. This English translation has never been revised on the basis of the second edition (1913, no. 61, above). What Schweitzer wrote in 1931 in his Out of My Life and Thought is therefore still true in 1956: "Unfortunately the later English editions of my history are all based on the text of the first German one."

63. Albert Schweitzer. Die psychiatrische Beurteilung Jesu. Darstellung und Kritik. Tübingen, J. C. B. Mohr (Paul Siebeck), 1913. [Lent by Dr. Walter Lowrie; another copy in the Library of the Princeton Theological Seminary]. Amadou, no. 11.

The foreword is dated "Im März 1913." This is the thesis presented at the University of Strasbourg for the degree of Doctor of Medicine. It might be considered a by-product and footnote to Schweitzer's history of research on the life of Jesus. In it he examines the studies of those who have

interpreted Jesus as a psychiatric case.

64. Albert Schweitzer. The Psychiatric Study of Jesus. Exposition and Criticism. Translated and with an Introduction by Charles R. Joy. Foreword by Winfred Overholser. Boston, The Beacon Press, 1948. [5341.84.2]. Amadou, no. 11.

65. Albert Schweitzer. Geschichte der Paulinischen Forschung von der Reformation bis auf die Gegenwart. Tübingen, J. C. B. Mohr (Paul Siebeck), 1911. [Lent by Dr. Walter Lowrie; another copy in the Library of the Princeton Theological Seminary]. Amadou, no. 9.

The foreword is dated September 19, 1911. The dedication is to "Der Medizinischen Fakultät der Universität Strassburg in tiefer Dankbarkeit für die gewährte Gastfreundschaft."

66. Strassburger Universitäts-Kalender. Winter-Semester 1910/11. Strassburg, C. F. Schmidt's Universitäts-Buchhandlung. [Princeton University Library, Schweitzer Collection].

Mentions (page 6), under the courses offered by the Evangelischtheologisch Fakultät, Schweitzer's course on research in Paulinism from the time of Semler to the present.

67. Albert Schweitzer. Paul and His Interpreters: A Critical History. Translated by W. Montgomery. London, A. and C. Black, 1912. [5360.845.2]. Amadou, no. 9.

Currently available in a reprint by Macmillan of New York.

kaffee 6—7,20 cM, Heizung je nach Verbrauch (1 Zentner — 2 cM), Mittagstisch 15—40 cM monatl. Gesellige Vereine, Zivilkasino: Sem.-Beitrag 6 cM.

Kaiser-Wilhelms-Universität.

Gegründet 1567, reorganisiert 1872.
Anfang 17. Oktober, Ende 18. März.

Kurator: Wirkl. Geh. Ob.-Reg.-Rat **Stadler**. — *Rektor:* Thiele (mathem. u. naturwiss. Fak.). — *Dekane:* Lobstein, Fahrner, Rehm, Schwalbe, Kell, Braun.

I. Evangelisch-theologische Fakultät.

Dekan: P. Lobstein.

Pff. ord.: W. Nowack (3.3.50) Erkl. d. Psalmen 5 p.; hebr. Uebgn. 2 pg.; alttest. Sem. 1 pg. — P. Lobstein (28. 7. 50) Dogmat. II. 5 p.; systemat. Sem. 1 pg. — F. Spitta (10. 1. 52) Erkl. d. Korintherbr. 5 p. Erkl. d. Petrus- u. Judasbr. 1 ö.; neutest. Sem. (Synoptiker) 1 pg.; homilet.-liturg. Sem. (m. Smend) 1 m. 2 pg.; evang. Kirchenmusik 1 + 1 m. 2 ö. — Jul. Smend (10. 5. 57) Liturg. 3 p.; Katechet. 3 p.; Gesch. d. christl. Predigt 1 ö.; katechet. Sem. 1 pg.; homilet.-liturg. Prosemin. 1 pg.; homilet.-liturg. Sem. (m. Spitta) 1 m. 2 pg. — J. Flicker (12.11.61) Kirchengesch. d. Mittelalt. 5 p.; Uebgn. üb. kirchl. Denkm. 1 pg.; kirchengesch. Sem. (Augsb. Konfession) 1 pg. — Em. Walt. Mayer (9.9.54) Symbol. 5 p.; rel.-philos. Konversat. 1 pg. — E. v. Dobschütz (9.10.70) hatte angekündigt: bibl. Theol. d. N. T. 5 p.; exeget. Uebgn. (Psalmen Salomonos) 1. Derselbe geht aber nach Breslau [Nachf. d. Pf. ord. P. Feine (Halle)].

Pff. ext.: G. Anrich (2.12.67) Dogmengesch. 5 p.; d. kathol. Kirche im 19. Jahrh. 1 ö.; kirchengesch. Konversat. 1 pg. — F. Küchler (15.4.74) (Berlin) [Nachf. d. Pf. G. g. Beer (Heidelberg)] israelit. u. jüd. Gesch. 5 p.; Keilinschriften u. A. T. 1 ö.

Doz.: Alb. Schweltzer (11. 1. 75) d. wiss. Erforschg. d. Paulinism. v. Semler bis auf d. Gegenw. 1 ö.

II. Katholisch-theologische Fakultät.

Dekan: Ign. Fahrner.

Pff. ord.: Alb. Ehrhard (14. 8. 62) altechristl. Kirchen- u. Dogmengesch. I. 4 p.; kirchengesch. Sem. (Cyprians „De ecclesiae catholicae unitate“) 1 m. 2 pg. — Eug. Müller (31. 8. 61) Dogmat. (Schöpfosl.) 5 p.; Kirche u. Kunst im Mittelalt., f. Hör. all. Fak. 1 ö. — Alb. Lang (25. 8. 68) Syst. d. Philos. 1. 3 p.; Gesch. d. antik. u. mittelalt. Philos. 2 p.; Sem. 1 pg. — Jos. Zahn (20. 6. 62) (Pastoraltheol.) liest nicht mehr. — Mich. Faulhaber (5. 3. 69) Einf. in d. histor. u. prophet. Lit. d. A. T. 2 p.; Erkl. d. Buch. Jsajas 4 p.; Bibel u. Weltlit., f. Hör.

68. Albert Schweitzer. Die Mystik des Apostels Paulus. Tübingen, J. B. C. Mohr (Paul Siebeck), 1930. [Lent by Dr. Walter Lowrie; another copy in the Library of the Princeton Theological Seminary]. Amadou, no. 18. The same, "Zweite photomechanisch ausdruck" (photo-offset re-issue), Tübingen, Mohr, 1954. [5360.845.11].

Dedication to "Der theologischen Fakultät der Universität Zürich in dankbaren Gedenken an die von ihr in schwerster Zeit empfangene Liebe."

In the foreword (pp. vii-xi), dated "Auf dem Ogewe-Dampfer bei der Fahrt nach Lambarene, am St. Stephanstage 1929," Schweitzer mentions that the first draft of this book goes back to 1906; it was planned as a sequel to his "Geschichte der Paulinischen Forschung", but he was not able to resume work on it until his 1927-1929 sojourn in Europe.

69. Albert Schweitzer. The Mysticism of Paul the Apostle. Translated by William Montgomery. Prefatory note by F. C. Burkitt. New York, Henry Holt, 1931. [5360.845]. Amadou, no. 18.

In the prefatory note, dated Cambridge, July 1931, F. C. Burkitt mentions that he has completed and revised the translation prepared by William Montgomery, who died in 1930.

This edition is currently available in a reprint published by Macmillan of New York.

70. The University of Strasbourg. Aerial view of the buildings. Photograph, postcard "La Cigogne", ca. 1950. [HCR].

Schweitzer was a student, and then a teacher here from 1893 to 1913, until his departure for Africa. After 1870, when Alsace came under German rule, the University of Strasbourg was reorganized, new buildings were built, and

a sustained effort was made to create here a vital 'cultural outpost' (as the French in turn were to do after 1918). Of this period Schweitzer himself has written: "Strasbourg University was then at the height of its reputation. Unhampered by tradition, teachers and students alike strove to realize the ideal of a modern university. There were hardly any professors of advanced age on the teaching staff. A fresh breeze of youthfulness penetrated everywhere." --

Out of My Life and Thought, chapter 1.

Schweitzer's life has bridged several successive periods of change and tragic upheaval in the history of the University of Strasbourg, and of his home-province of Alsace. His father-in-law, the historian Harry Bresslau (1848-1926), for example, was one of the eminent German professors at the University, who left Alsace after 1918.

In November 1951 Schweitzer was awarded the University's highest honor, the 'Médaille de l'Université de Strasbourg'. For a report of the ceremony, held at the Bacteriological Institute of the Faculty of Medicine, see Les Dernières Nouvelles d'Alsace, November 9, 1951 [copy in Princeton Library, Schweitzer collection, file of magazine articles].

71. St. Thomas's Church in Strasbourg. Group of three photographs by H. C. Rice, Jr., 1955.

St. Thomas's Church in Strasbourg (a building antedating the more widely-known cathedral) has been a Protestant church since the time of the Reformation. In the buildings

adjoining it, along the Embankment of the Ill, are located the Alsatian headquarters of the Eglise de la Confession d'Augsbourg, and a residential college or seminary for theological students, known as the "Thomasstift" or "Collegium Wilhelmitanum." Albert Schweitzer lived here as a student from 1893 to 1898. In 1901 he was appointed acting principal of the "college", and then, in 1903, the principal. After resigning from this position in 1906, he continued to reside here until his departure for Africa. St. Thomas's is thus one of the "key places" in Schweitzer's life. Several of his books were written here.

72. St. Nicholas's Church in Strasbourg. Photograph by H. C. Rice, Jr., 1955.

While still a student in theology Albert Schweitzer, in 1899, became "vicar" at St. Nicholas', and the following year was ordained a regular "curate," continuing in this capacity until 1912. Schweitzer's "Uncle Albert" Schillinger, for whom he was named, had been pastor in this same church prior to his death in 1872. See above, no. 47.

After his return from Africa, in 1918, Schweitzer resumed his duties at St. Nicholas' during the difficult months following the Armistice. From December 1, 1918 to April 2, 1921 Schweitzer also served as editor (succeeding Pastor August Ernst) of the weekly publication, Evangelisch-protestantischer Kirchenbote für Elsass und Lothringen, published in Strasbourg. This weekly, circulated through the Protestant churches in Alsace, contains numerous contributions by Schweitzer, both signed and unsigned, for the period of

his editorship. A microfilm of volumes 47, 48, 49, and 50, for the years 1918-1921 (from the file in the Bibliothèque Nationale et Universitaire de Strasbourg) is available in the Princeton Library [Film 5001.331]. This publication is not mentioned by Amadou; Jean Pierhal, in his Albert Schweitzer, Das Leben eines guten Menschen, Munich, 1955, (no. 191 below), quotes several of Schweitzer's editorials from the Kirchenbote.

Some Books on Schweitzer's "Theological" Writings

73. E. N. Mogley. The Theology of Albert Schweitzer for Christian Inquirers. With an Epilogue by Albert Schweitzer. New York, Macmillan, 1951. [6185.84.826]. Amadou, nos. 61^{bis}, 462.

Schweitzer's "epilogue" (pp. [85]-117) is entitled The Conception of the Kingdom of God in the Transformation of Eschatology."

74. Henry Babel. Que Pense Albert Schweitzer? Introduction à la pensée du Docteur de Lambarene. Geneva-Paris, Editions Jeheber, 1953. [6185.84.566].

Publié à l'occasion du Congrès international pour la tolérance. Genève, 21, 22, et 23 août 1953."

"...le présent exposé n'est qu'une trop sommaire introduction à la pensée de Schweitzer dont nous proposons de donner, sous peu, une étude plus approfondie..." (p. 46).

75. Henry Babel. La Pensée d'Albert Schweitzer. Sa signification pour la théologie et la philosophie contemporaines. Neuchatel (Switzerland), Editions H. Messeiller, n. d. (ca. 1954-1955). [6185.84.566.2].

Presented as a thesis at the University of Leyden, while the author was pastor at Utrecht. Pp. 13-14 relate a personal visit to Schweitzer in Strasbourg, August 1951. Cf. facsimile reproduction of a letter from Schweitzer to Babel (dated Gunsbach, December 15, 1954) concerning this book, published in Le Protestant, Geneva, January 15, 1955 issue, page 5; the same issue also includes Babel's impressions of a visit to Schweitzer at Gunsbach, December 6, 1954. [Princeton Library, Schweitzer Collection, file of magazine articles].

76. Fritz Buri. Christentum und Kultur bei Albert Schweitzer. Eine Einführung in sein Denken als Weg zu einer christlichen Weltanschauung. Bern-Leipzig, Paul Haupt, 1941. [6185.84.611]. Amadou, no. 305

77. Fritz Buri. Albert Schweitzer als Theologe heute. Schaffhausen, Verlagsverein "Christ und Welt", 1955. [6185.84.611.4].

"Schriften für lebensbejahendes Christentum", no. 6.
Herausgegeben unter dem Patronat des Schweizerischen Vereins für freies Christentum und der Schweizerischen Zwinglibundes."

Note (page 1): "Die vorstehenden Ausführungen wurden am 23. und 30. November 1954 im Rahmen eines von der Volkshochschule Zürich über Albert Schweitzer veranstalteten Zyklus vorgetragen. Deshalb der Versicht auf Erörterung theologischer Spezialfragen und die Erklärung unvermeidlicher Fachausdrücke in den Anmerkungen."

The author is a professor of theology at the University of Basel.

Note

For various aspects of Schweitzer's career as a preacher and New Testament scholar, see the following contributions to festschriften and composite works:

in the volume edited by Greta Lagerfelt (above, no. 20, and appendix), the contribution by Anton Fridrichsen, *Albert Schweitzer som teolog*;

in the Jubilee Book edited by A. A. Roback (above, no. 21, and appendix), the contributions by Kirsopp Lake and Olof Linton;

in Amadou, Etudes et Témoignages (above, no. 22, and appendix) the contributions by Georges Marchal and Maurice Goguel;

in the Hommage à Albert Schweitzer, 1955 (above, no. 23, and appendix), the contributions by Charles Hauter and Georges Marchal;

in the Freundesgabe edited by Fritz Buri (above, no. 24, and appendix), the contributions by Martin Werner, Jean Hering, Rudolf Bultmann, Fritz Buri, Hans Schkr, Georges Marchal, Robert Stahler, and Fritz Wartenweiler;

in the Festschrift edited by Homer Jack (above, no. 25, and appendix), the contribution by Martin Werner.



IV

THE JUNGLE HOSPITAL AT LAMBARENE

Schweitzer's hospital in French Equatorial Africa -- probably the most widely known of his achievements -- represents an integral part of his plan of life. During Whitsuntide, 1896, when he was twenty-one, he decided to spend his next ten years in the study of science, music and theology, and then, once he was thirty, to give himself to the service of his fellows. In 1904 the form of this service took definite shape with Schweitzer's resolve to go to French Equatorial Africa as a medical missionary -- a decision which necessitated beginning medical studies. Seven years later, on Good Friday, 1913, Schweitzer and his wife (née Helene Bresslau) left Strasbourg for their first journey to Africa, where they established a hospital on the banks of the River Ogooué on the grounds of the Lambaréne station of the Société des Missions Evangéliques.

The first sojourn at Lambaréne -- unexpectedly prolonged and tragically terminated by the First World War -- lasted four years, from April 1913 to September 1917.

Work at Lambaréne was resumed after the War with Schweitzer's second sojourn there, from April 1924 to July 1927.

Thereafter, until 1939, Schweitzer was able to divide his time between Lambaréne and extended sojourns in Europe. The proceeds from his concert tours, lectures, and literary labors of this period were all used to further the work of the hospital.

Schweitzer remained at Lambaréne during the entire period of the Second World War -- his longest consecutive residence there, from March 1939 to October 1948.

Since 1948, Schweitzer has again been able to return at intervals to Europe (and made his first and only trip to the United States in 1949).

From the beginning Schweitzer has related the story of his activities in Africa in a series of reports, written in German and in French. These have been printed and translated by ever-widening groups of friends and supporters in France, Germany, Switzerland, Sweden, Holland, England, and, later, in America.

The earlier reports have been revised and collected by Schweitzer into two books: (1) for the period 1913-1917, Zwischen Wasser und Urwald (translated as "On the Edge of the Primeval Forest"), 1921; and (2) for the period 1924-1927, Mitteilungen aus Lumbarene (translated as "More from the Primeval Forest"), 1928.

The reports for the period since 1929 have not been collected by Schweitzer himself, although they have served as a basis for the many articles and books about his work written by others. Schweitzer has, however, published the following separate books, relating to his African hospital but falling outside the chronological sequence of his narrative reports: (3) Afrikanische Geschichten (translated as "From My African Notebook"), 1938; (4) Das Spital im Urwald, 1949; and (5) Ein Pelikan Erzählt aus seinem Leben, 1951.

78. Afrique Equatoriale Française, Communications, Industries et Mines. Direction de la Documentation, Carte No. 42. République Française, Présidence du Conseil, Secrétariat Général du Gouvernement. Paris, 1950. [Maps Division].

Map showing the River Ogooué, Lambaréné and other places associated with Schweitzer's African sojourns.

79. Journal des Missions Evangéliques. Paris, publié par la Société des Missions Evangéliques de Paris, à la Maison des Missions Evangéliques, 102, Boulevard Arago. 79^e Année, 1904. [Lent by the Library of the Princeton Theological Seminary].

The June 1904 issue, pages 389-393, contains an article [by Alfred Boegner] entitled "Henry Chapuis et les besoins de la Mission du Congo."

"Chacun comprendra que c'est là un renfort insuffisant. Il faut, à côté des auxiliaires nouveaux ou anciens qui vont partir, à côté des missionnaires qui vont rejoindre leur poste, que des forces fraîches soient adjointes à la petite armée qui lutte sur les bords de l'Ogooué. Ces forces fraîches, où les trouver?..."

"Qui prendra dans nos stations la place laissée par M. Gall? Quel est le jeune pasteur, l'étudiant arrivé au terme de sa préparation qui voudra apporter à nos frères du Congo l'appoint de sa force et de sa jeunesse?

"Nous déposons cet appel sur le cœur de ceux qui le liront..."

"M. Coillard racontait un jour son émotion en voyant les plus grands chefs d'un roi africain, sur un geste de sa part, se lever et se mettre en route avec cette simple parole: 'Maître, je pars.'

"Des hommes qui sachent, sur un geste du Roi, dire:
'Maître, je pars,' voilà ce dont l'Eglise a besoin."

* * * *

"One morning in the autumn of 1904 I found on my writing table in the college [St. Thomas, Strasbourg] one of the green-covered magazines in which the Paris Missionary Society reported every month on its activities... I mechanically opened this magazine, which had been laid on my table during my absence. As I did so, my eye caught the title of an article: Les Besoins de la Mission du Congo (The Needs of the Congo Mission).

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.'

'Having finished the article, I quietly began my work. My search was over.' --- Albert Schweitzer, Out of My Life and Thought, chapter 9.

JOURNAL

DES

MISSIONS ÉVANGÉLIQUES

QUATRIÈME SÉRIE — SIXIÈME ANNÉE

SOIXANTE-DIX-NEUVIÈME ANNÉE

PREMIER SEMESTRE



PARIS

PUBLIÉ PAR LA SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS
A LA MAISON DES MISSIONS ÉVANGÉLIQUES

102, BOULEVARD ARAGO, 102

1904

SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS 389

HENRY CHAPUIS

et les besoins de la Mission du Congo.

Dieu vient de rappeler à Lui un modeste et fidèle serviteur de notre œuvre. Henry Chapuis, artisan-missionnaire au Congo, nous a été repris le 6 mai dernier, à Genève.

Il était né le 20 avril 1876 et avait appris le métier de serrurier. Placé de bonne heure sous l'influence et dans l'atmosphère vivifiante de l'œuvre de l'Étoile, membre de l'Église libre, ami d'Ivan Mercier, il s'était offert d'abord en 1897, puis en février 1901, pour l'œuvre des Missions. Cette même année, en octobre, il fut accepté ; dans les mois qui suivirent il compléta sa préparation par divers apprentissages. Sa destination fut incertaine pendant quelque temps. Il avait lui-même pensé au Zambèze, et, pendant quelque temps à Madagascar ; en dernier lieu ce fut au Congo que ses services furent attribués. Il s'embarqua le 15 décembre 1901, à Bordeaux et depuis lors il rendit à la mission les plus fidèles et les plus dévoués services.

Dans toutes les stations où il fut employé, son travail et son caractère furent hautement appréciés par nos missionnaires. En dernier lieu, son activité fut consacrée à la station de Talagouga. C'est là qu'il ressentit les atteintes de la fièvre et que, dès les premiers mois de cette année, la nécessité d'un rapatriement s'imposa à lui.

Sa femme qui, au début, avait été retenue à Genève par un enfant nouveau-né, l'avait rejoint au bout de quelques mois. Elle ne put partager sa vie de missionnaire que pendant un temps assez court ; dans le commencement de 1903, elle avait dû rentrer en Europe, un an avant son mari.

Celui-ci était arrivé à Genève fin mars dernier, et tout permettait d'espérer un complet rétablissement; dans une soirée offerte par le Comité auxiliaire de Genève, à l'occasion du passage de M. Élisée Escande, M. Chaponnière complimenta M. Chapuis sur le retour de ses forces, et notre ami n'y contredit point. Malheureusement ce rétablissement n'était pas complet, loin de là. Le 3 mai dernier, Henry Chapuis ouvrit les caisses de curiosités qu'il avait rapportées du Congo. Le même jour il éprouva un grand malaise; bientôt les symptômes de la fièvre hématurique se déclarèrent: les médecins appelés essayèrent en vain d'enrayer le mal. Le vendredi 6 notre ami rendait le dernier soupir. Il avait auprès de lui sa jeune femme et ses deux enfants. Le surlendemain dimanche, les amis des Missions de Genève rendaient à notre frère les derniers devoirs et M. Chaponnière exprimait, au nom de notre Comité, les regrets de toute la Société des Missions.

Nous sommes certains d'exprimer le sentiment de tous en assurant madame Chapuis de la sympathie profonde et affectueuse qu'éprouvent pour elle et ses enfants dans le deuil, tous les amis des Missions.

Cette sympathie va aussi à la mission du Congo, si douloureusement éprouvée par la mort de notre ami. Elle se produit à un moment où l'œuvre se trouve singulièrement affaiblie. Une attaque de fièvre bilieuse vient de forcer madame Couve, peu après la naissance d'un second enfant, à prendre le chemin de l'Europe, accompagnée de son mari et de mademoiselle Galley. Les voyageurs sont arrivés lundi dernier, 23 mai, à Bordeaux. La traversée a rendu des forces à madame Couve, actuellement convalescente. Mais quelle douleur pour nos amis, en revoyant la terre de France, d'y être accueillis par la nouvelle de la mort de leur humble et vaillant collaborateur M. Chapuis! Une dépêche et une lettre

reçues hier et ce matin expriment toute cette douleur et toute l'anxiété que nos amis du Congo ressentent pour leur œuvre, si profondément atteinte et que les départs déjà accomplis ou sur le point de s'effectuer vont encore affaiblir.

MM. Rambaud et Hermann, chargés actuellement du poste de Sain-Kita, sont en effet arrivés au terme de leur période triennale et la prudence ordonne de les rapatrier sans retard. Enfin, M. Allégret, qui s'était offert à repartir immédiatement, se voit retenu en Europe par le verdict des docteurs.

Que faire dans ces circonstances? M. Faure, en congé depuis près d'un an, s'est mis à la disposition du Comité, mais des circonstances personnelles le retiendront jusqu'au mois de septembre. Il ne pourra arriver à son poste qu'au commencement d'octobre. Une lettre arrivée il y a deux jours du Lessouto, annonce, d'autre part, que M. René Ellenberger a retrouvé en grande partie ses forces et se dispose à retourner au Congo. Il compte repartir en août et arrivera, lui aussi, sur les bords de l'Ogooué en octobre.

Enfin mademoiselle Reboul, institutrice-missionnaire, et madame Lantz, qui n'avait jamais renoncé à servir activement la mission, et qui vient de compléter sa préparation par un apprentissage médical, se tiennent prêtes à partir elles aussi.

Comme élément nouveau à incorporer à la mission du Congo, nous ne disposons actuellement que d'un seul homme, M. Bonnet, artisan-missionnaire, dont les services viennent d'être agréés, et qui pourra être expédié au Congo, avec sa jeune femme, à la première occasion.

Chacun comprendra que c'est là un renfort insuffisant. Il faut, à côté des auxiliaires nouveaux ou anciens qui vont partir, à côté des missionnaires qui vont rejoindre leur poste, que des forces fraîches soient adjointes à la

petite armée qui lutte sur les bords de l'Ogooué. Ces forces fraîches, où les trouver ?

Il y a bien, à la Maison des Missions, des jeunes gens qui se tiennent aux ordres du Comité, prêts à répondre à son appel. Mais aucun d'eux n'a terminé sa préparation, et l'expérience a appris combien il est grave de priver un futur serviteur de l'œuvre missionnaire de quelques-unes des armes que lui assure le cours complet de ses études théologiques et pratiques.

Dans cette situation, le Comité a résolu de s'adresser à nos Églises et à nos Facultés de théologie. Lorsque, dans un acte de foi et d'obéissance, notre Société a accepté la charge de l'œuvre de Madagascar, elle a hautement déclaré qu'elle attendait avec confiance, du protestantisme, le surcroît d'hommes que cette œuvre nouvelle exigeait. La Maison des Missions vient de donner à Madagascar, successivement, quatre de ses élèves. Nous nous sentons donc dans la pleine vérité des choses en demandant à nos Églises et à nos Écoles de théologie le renfort dont le Congo a besoin. La Faculté de Montauban nous a donné Daniel Couve et Edouard Rambaud; celle de Genève nous a donné M. Bion; le pastorat nous a donné M. Gall, qu'une mort prématurée nous reprenait récemment.

Qui prendra dans nos stations la place laissée par M. Gall? Quel est le jeune pasteur, l'étudiant arrivé au terme de sa préparation qui voudra apporter à nos frères du Congo l'appoint de sa force et de sa jeunesse?

Nous déposons cet appel sur le cœur de ceux qui le liront. Puisse l'Esprit de Dieu lui-même le faire pénétrer dans les consciences et le transformer en vocations précises et individuelles pour ceux sur lesquels s'arrête déjà le regard du Maître!

Quant au vide créé dans les rangs du ministère pastoral par un semblable départ, est-il besoin de rappeler tout ce qui le compenserait? « Les Missions, disait un

jour un pasteur à une de nos consécrations, les Missions nous rendent au centuple ce que nous faisons pour elles. Ce dont nos Églises ont besoin, c'est d'obéissance et de consécration. »

M. Coillard racontait un jour son émotion en voyant les plus grands chefs d'un roi africain, sur un geste de sa part, se lever et se mettre en route avec cette simple parole : « Maître, je pars ».

Des hommes qui sachent, sur un geste du Roi, dire : « Maître, je pars », voilà ce dont l'Église a besoin.

RETOUR DE M. BIANQUIS

et réunion d'actions de grâces du 18 mai.

Comme nous le prévoyions, M. Bianquis est arrivé à Paris le 16 mai, à 10 h. 26 du matin, et a trouvé, sur le quai de la gare, pour lui souhaiter la bienvenue, sa propre famille au complet, plusieurs membres du Comité et tous les habitants de la Maison des Missions.

Dès le 18, à cinq heures du soir, la chapelle de la Maison se remplissait d'amis des Missions et de M. Bianquis, qui s'étaient empressés de venir au service d'actions de grâces qui avait été organisé à l'occasion de son retour, et aussi pour prendre congé de M. et madame Coïsson repartant pour le Zambèze, et de mademoiselle Vidil, qui reprend cette semaine la route de Madagascar.

Nous croyons devoir reproduire ici la substance des courtes allocutions qui ont été prononcées dans cette circonstance si importante pour notre œuvre.

Celui qui la présidait, M. Appia, prit la parole le premier. « Revoir M. Bianquis, dit-il, et le revoir en bonne

80. Albert Schweitzer. Mitteilungen von Prof. Dr. Albert Schweitzer aus Lambarene (Ogowe-Gabun, Afrika). Strassburg I. E. Druck von M. DuMont Schauberg. 1913. 36 pp. [Ex 6185.64.364.12]. Amadou, no. 29, I.

Dated on page 36: "Juli 1913. Albert Schweitzer."

This is "Volume I, Number 1" -- the first of Schweitzer's reports from Africa. It was printed at Strasbourg for distribution among those who had made contributions to the mission. A version in French was also printed at the same time. Three such reports were printed in 1913-1914, forming what might be termed the first, or pre-War, series. These three reports were subsequently revised and included by Schweitzer in his book Zwischen Wasser und Urwald (1921). The original reports, nevertheless, give certain information not found in the later volume, notably details concerning donors to the mission, outline of needs, acknowledgments of help, etc.

Page 18: "Wasser und Urwald...! Wer vermeidete diese Eindrücke wiederzugeben. Es ist uns, als ob wir träumten. Vorsintflutliche Landschaften, die wir als Phantasiezeichnungen irgendwo gesehen, werden lebendig. Man kann nicht unterscheiden, wo er Strom aufhört und das Land anfängt. Ein gewaltiges Filzwerk von Wurzeln, von blühenden Lianen überkleidet, baut sich in den Fluss hinein. Palmstauden, Palmbäume, dazwischen Laubhölzer mit grünenden Gezweig und mächtigen Blättern, vereinzelt hochragende fichtenartige Bäume dazwischen, weite Felder übermannshöher Papyrusstauden mit grossen fächerartigen Blättern, in dem üppigen Grün erstrobene Bäume vermodert zum Himmel emporragend ... Jetzt ist's wirklich Afrika ..."

Meine Briefe gehen um den 19. ab und sind etwa am 15. in Europa.

9. Ich gebente, meinen lieben Gebern alle drei Monate über meine Tätigkeit hier zu berichten und ihnen zu schildern, was ihre Gaben Gutes gestiftet haben. Sollte ein Geber auf der Versandliste der Mitteilungen vergessen sein, so bitte ich um freundliche Nachricht und Benachrichtigung. Ich wurde bei der Ausstellung derselben fortwährend durch Patienten gestört und mußte sie abschicken, ohne Zeit zu gründlicher Revision zu finden.

Julii 1918.

Albert Schweizer.

MO.
OO

Mitteilungen

von

Prof. Dr. Albert Schweizer
aus Lambarene

(Ogowe-Gabun, Afrika).

Straßburg i. E.
Druck von M. DuMont Schauberg
1915.

Gepäck an Bord nehmen, da es schon Fracht geladen hatte und die mit der „Europe“ angelkommenen Waren erst durch die Zollbeamten revidiert werden mußten.

Um neun Uhr setzte sich der Alembe in Gang, da er sonst bei der einsetzenden Ebbe nicht mehr über die Sandbarre vor der Mündung des Ogowe gekommen wäre. Einige Passagiere, die sich am Land verirrt hatten, wurden einfach im Stich gelassen und holten uns Abends in einem Motorboot ein.

Wasser und Urwald . . . ! Wer vermöchte diese Eindrücke wiederzugeben. Es ist uns, als ob wir träumten. Vorfinstflutische Landschaften, die wir als Phantasiezeichnungen irgendwo gesehen, werden lebendig. Man kann nicht unterscheiden, wo der Strom aufhört und das Land anfängt. Ein gewaltiges Filzwerk von Wurzeln, von blühenden Lianen überkleidet, baut sich in den Fluß hinein. Palmstauden, Palmbäume, dazwischen Laubhölzer mit grünendem Gezweig und mächtigen Blättern, vereinzelt hochragende fichtenartige Bäume dazwischen, weite Felder übermannshoher Papryusstauden mit großen fächerartigen Blättern, in dem üppigen Grün erstorbene Bäume vermodert zum Himmel emporragend . . . Aus jeder Richtung blitzen Wasserspiegel entgegen; an jeder Biegung tun sich neue Flußarme auf. Ein Reiher fliegt schwungvoll auf und läßt sich auf einem erstorbenen Baume nieder; weiße und blaue Vögelchen schweben über dem Wasser; in der Höhe kreist ein Fischadlerpaar. Da, ein Irrtum ist unmöglich! vom Palmbaum hängt herunter und bewegt sich: zwei Affenschwänze ! Nun werden auch die dazu gehörigen Besitzer sichtbar. Zeigt ist's wirklich Afrika.

So geht es fort Stunde um Stunde. Jede Ecke, jede Biegung gleicht der anderen. Immer nur dasselbe Wald, dasselbe gelbe Wasser. Die Monotonie steigert die Gewalt dieser Natur ins Unermessliche. Man schließt die Augen eine Stunde und, wenn man sie öffnet, erblickt man wieder genau, was vorher schon da war. Der Ogowe ist kein Fluß, sondern ein System von Strömen. Drei oder vier Arme, jeder so gewaltig wie der Rhein, schlängeln sich durcheinander. Dazwischen fügen sich große und kleine Seen ein. Wie der schwarze Steuermann sich in diesem Wirral von Wasserläufen zurechtfindet, ist mir ein Rätsel. Die Speichen des großen Rades in den Händen lenkt er das Schiff ohne Karte aus dem großen Strom in den engen Kanal, aus diesem in den See, von hier zurück in einen großen Lauf . . . und so fort.

Er fährt die Strecke seit sechzehn Jahren und findet sich selbst bei Mondenschein zurecht.

Die Strömung ist im Unterlauf träge, nimmt aber nach oben bedeutend zu, ohne jedoch die Stärke des Rheines zu erreichen. Unsichtbare Sandbänke und unter dem Wasser treibende Baumstämme erheischen große Vorsicht bei der Fahrt. Die durchschnittliche Geschwindigkeit des Schiffes beträgt etwa zwölf Kilometer in der Stunde.

Nach einer längeren Fahrt halten wir an einem kleinen Negerdorf. Am Ufer sind einige hundert Holzscheite, so etwa wie sie die Bäcker brauchen, aufgespeichert. Wir legen an, um sie einzunehmen, da der Dampfer mit Holzfeuerung läuft. Eine Planke wird ans Ufer geschoben; die Neger bilden eine Kette und laden ein. An Bord steht einer mit einem Papier. Sobald zehn Scheite herüber sind, singt ihm einer vom Brett in einer schönen Kadenz zu: „Mach' einen Strich“; beim hundersten Stück heißt es auf dieselbe Musik: „Mach' ein Kreuz“.

Der Preis beträgt vier bis fünf Franken für hundert Scheite. Das ist viel, wenn man bedenkt, daß man das Holz in den Windfällen nur aufzulesen braucht.

Der Kapitän macht dem Dorfältesten Vorhaltungen, daß er zu wenig Scheite bereit gehalten habe. Dieser entschuldigt sich mit pathetischen Worten und Gesten. Zuletzt läuft die Auseinandersetzung darauf hinaus, daß er lieber in Schnaps als in Geld bezahlt sein möchte, weil er meint, daß die Weißen diesen billiger bekommen als die Schwarzen und er so besser bestehen würde . . . Jedes Liter Alkohol zahlt zwei Franken Eingangszoll in die Kolonie. Ich muß denselben Preis für den in der Medizin zur Desinfektion gebrauchten absoluten Alkohol entrichten.

Weiter geht die Fahrt. Um Ufer verlassene und zerfallene Hütten. „Als ich vor fünfzehn Jahren ins Land kam“, sagt ein Kaufmann neben mir, „waren dies alles blühende Dörfer“. — „Warum sind sie es nicht mehr?“ frage ich. Er zuckt die Achseln und sagt leise: „Schnaps“.

Nach Sonnenuntergang legen wir an einer Faktorei an. Es werden dreitausend Scheite eingenommen, was etwa zwei Stunden dauert. „Wenn wir bei Tage hier gehalten hätten“, sagt mir der Kaufmann, „würden jetzt alle Negerpassagiere (wir haben ihrer etwa sechzig) aussteigen und Schnaps kaufen. Fast alles Geld, was aus dem Holzhandel ins Land kommt,

81. W. Montgomery. "Schweitzer As Missionary." In The Hibbert Journal, A Quarterly Review of Religion, Theology, and Philosophy. London. Vol. XII (October 1913-July 1914), pp. 871-885. [5001.461 vol. 12].

Montgomery's article in the July 1914 issue consists mainly of translated quotations and paraphrases of Schweitzer's first two reports from Africa, -- their first appearance in English.

Water and primeval forest! Who could properly describe his impressions? We feel as if we were dreaming. Landscapes from the antediluvian world, such as one has seen somewhere in imaginary drawings, here become living reality..."

82. Three postcards written to Dr. Walter Lowrie by Albert Schweitzer from Lambaréne, 1913-1914. [Lent by Dr. Lowrie].

The first, a view of the river, is inscribed by Schweitzer "Lambaréne 15 Aug. 13". The second, showing Lambaréne. "Haus des Doktors" (so inscribed by Schweitzer), from Lambaréne, April 1, 1914, has a message in German on the verso, beginning "Lieber Herr Lowrie, Nur ein Kurzes Wörtlein, spät in der Nacht." The third, dated Lambaréne, April 18, 1916, is a picture post-card with the printed legend "Société des Missions Evangéliques de Paris. Dispersion des missionnaires après une Conférence à Talagouga"; the message on the verso is written in French.

83. Albert Schweitzer. Zwischen Wasser und Urwald. Erlebnisse und Beobachtungen eines Arztes im Urwalde Äquatorialafrikas. Munich, C. H. Beck, 1926. (52-59th thousand). [18375.845.2]. Amadou, no. 12.

The last page of the text is dated: "Straßburg, bei der Kirche zu St. Nicolai, August 1920." The work first appeared in a Swedish translation by Greta Langerfelt in 1921, and later the same year in German.

Zwischen Wasser und Urwald relates Schweitzer's first sojourn in Africa from 1913 to 1917; it incorporates, in modified form, the three pre-War reports (see above, no. 80).

84. Albert Schweitzer. A l'Orée de la Forêt Vierge. Récits et Réflexions d'un Médecin en Afrique équatoriale. Lausanne, Editions de la Concorde, 1923. [Ex 6185.84.399.5]. Amadou, no. 12.

The first edition in French.

85. Albert Schweitzer. A l'Orée de la Forêt Vierge. Récits et Réflexions d'un Médecin en Afrique Equatoriale Française. Nouvelle édition. Paris, Albin Michel, 1952. [18375.845.22]. Amadou, no. 12.

This revised edition in French first appeared in 1952. It includes an interesting preface, dated Lambaréne, December 15, 1951, in which Schweitzer reminds his readers that conditions in Africa have changed considerably in the thirty years since the first publication of the book. He concludes with the remark:

"Ainsi cette relation de mon premier séjour à Lambaréne prend figure d'un modeste monument dédié à l'époque où les colonies étaient encore les colonies." (Thus this account of my first sojourn at Lambaréne now appears as a modest monument dedicated to the period when colonies were still colonies).

86. Albert Schweitzer. On the Edge of the Primeval Forest. Experiences and Observations of a Doctor in Equatorial Africa. Translated by Ch. Th. Campion. Containing 16 illustrations from photographs, and a sketch map. London, A. and C. Black, 1922. [18375.845.21]. Amadou, no. 12.

87. Albert Schweitzer. Mitteilungen aus Lambarene. In three parts. Bern, Paul Haupt, 1925-1928. [Ex 6185.84.364.11]. Amadou, no. 29, II, 1-3.

Reports from Lambaréne for the period, 1924-1927. As originally published in a series of three brochures:

- (1). Mitteilungen aus Lambarene. Frühjahr bis Herbst 1924. Bern, Haupt, 1925. The Library also has a French version of this: Nouvelles de Lambaréne du printemps à l'automne 1924. Strasbourg, Librairie Evangélique, 1925.
- (2). Mitteilungen aus Lambarene. Zweites Heft. Herbst 1924 bis Herbst 1925. Bern, Haupt, 1926.
- (3). Mitteilungen aus Lambarene. Drittes Heft. Herbst 1925 bis Sommer 1927. Bern, Haupt, 1928. The Library also has a copy of the same (i.e., in German) with imprint "Strasbourg, Imprimerie Alsacienne, 1928."

Numbers (1) and (2) were issued by Beck, Munich, 1929 in a single volume [18375.845.5]. The three reports have recently been reprinted by Beck of Munich, 1955, under the title, Briefe aus Lambarene 1924-1927 [18375.845.4].

88. Albert Schweitzer. More from the Primeval Forest.
Translated by C. T. Campion. Amadou, no. 29, II.

The English translation of the three reports for 1924-1927 was first published in London, A. & C. Black, 1931. It was issued the same year in the United States by Henry Holt with the title The Forest Hospital at Lambarene. In 1948 More from the Primeval Forest and On the Edge of the Primeval Forest (above, no. 86) were published together in a single volume, thus providing a consecutive story of the hospital at Lambarene from 1913 to 1927. The Princeton Library at present has More from the Primeval Forest only in this combined volume: On the Edge of the Primeval Forest & More from the Primeval Forest, New York, Macmillan, 1952 (second printing), [18375.845.23].

The publisher's note to the last-named item, dated October 1947, states: "On the Edge of the Primeval Forest ... first published in 1922 ... [and] More from the Primeval Forest [which] appeared in 1931 ... are now for the first time published as one volume. The story has been continued since 1927 in a succession of Bulletins, largely composed of letters from Dr. Schweitzer ... The inclusion of these as a third part of the present book was considered, but it was felt impossible to add to Dr. Schweitzer's already overwhelming preoccupations at Lambaréne the work of editing his letters ..."

89. Reports from Dr. Schweitzer's Hospital at Lambarene. Cf. Amadou, no. 29, III.

Reports on the Hospital since 1927 have not been collected into a single volume or volumes. They have been published and translated in the form of "bulletins" by groups of Dr. Schweitzer's friends in various parts of the world. The Princeton Library now has a representative sampling of these bulletins, and hopes eventually to assemble reasonably complete files. Although Dr. Schweitzer's own letters, or those from his helpers at the hospital, are often repeated in the different bulletins, there are frequently contributions from others which appear only in a single bulletin. Taken as a whole these bulletins are an essential body of source material for the history of Dr. Schweitzer's activities and influence.

Titles (which vary) for the different series are noted here by way of a memorandum:

Briefe aus dem Lambarenospital (prior to 1930 called Neues von Albert Schweitzer). German-language series. Issued in Basel by the Hilfsverein für das Albert Schweitzer-Spital in Lambarene, and also distributed from Strasbourg. [Ex 6185.84.728].

Lettres de l'Hôpital du Dr. Albert Schweitzer à Lambarene. French-Language series. Distributed from Strasbourg. [

Dr. Schweitzer's Hospital Fund. British Bulletin. London, issued since 1925. [Ex 6185.84.649].

Meddelanden från Professor Albert SchweitzersVersamhet. Swedish-language series. [Nieuws uit Lambarene. Dutch-language series.

[Ex 6185.84.835].

The Courier. Albert Schweitzer Fellowship. Published in New York. [

Rundbrief für den Freundeskreis von Albert Schweitzer.

Richard Kik, editor. Published since 1947, Heidenheim an der Brenz, Germany. [Ex 6185.84.678].

90. Albert Schweitzer. "'Pardonner sept fois,' Sermon prêché à ses noirs par le Docteur Albert Schweitzer." In Cahiers Alsaciens et Lorrains. Elsässische und Lothringische Monatshefte. Strasbourg. Vol. VI, No. 5 (May 1931), pp. 74-76. [Ex 6185.84.3694].

Text of a sermon preached by Schweitzer to the negroes at Lambarené. A footnote explains "how Schweitzer comments on his sermon."

91. Albert Schweitzer. Afrikanische Geschichten. Hamburg, Meiner, 1952. [18375.845.12]. Amadou, no. 22.

First published in 1938. The last page of the text is dated "Lambarene, im Juni 1938."

An abridged reprint, Bern, "Gute Schriften Nr. 71," 1951, with an attractive cover in colors, was also shown in the exhibition [Ex 6185.84.311].

92. Albert Schweitzer. Histoires de la Forêt Vierge. Paris, Payot, 1952. [18375.845.12]. Amadou, no. 22.

French version of Afrikanische Geschichten, first published in 1941.

93. Albert Schweitzer. From My African Notebook. Translated by Mrs. C. E. B. Russell. London, Allen & Unwin, 1938. [18375.845]. Amadou, no. 22.

This English translation of Afrikanische Geschichten was published in the United States by Henry Holt under the title African Notebook.

94. Albert Schweitzer. Das Spital im Urwald. Photographs by Anna Wildikann. Bern, Paul Haupt, and Tübingen, Katzmünn-Verlag, 1948. No. 1 in series, "Das Offene Fenster," edited by Dr. Walter Laedrach. [Ex 6185.84.387]. The same with Munich imprint [18375.845.3]. Amadou, no. 23.

The text by Schweitzer, pp. 5-19, is dated "Lambarene, am ersten September 1948." Includes a pictorial plan of the hospital buildings.

95. Albert Schweitzer. Ein Pelikan erzählt aus seinem Leben. With 48 photographs by Anna Wildikann. Hamburg, Richard Meiner, second edition, 1952 (first edition, 1950). [88822.845.2]. Amadou, no. 30.

96. Albert Schweitzer. Le Pélican du Docteur Schweitzer. Photographies d'Anna Wildikann. Paris, Editions Sun, 1952. [88822.845]. Amadou, no. 30.

For a personal reminiscence and tribute to Dr. Schweitzer by Anna Wildikann, who was a member of the medical staff at Lambaréne from 1937 to 1946, see her contribution to the festschrift To Albert Schweitzer on His 80th Birthday, above, no. 25.

97. Charles R. Joy, editor. The Animal World of Albert Schweitzer. Jungle Insights into Reverence for Life. Translated and edited, with an introduction by Charles R. Joy. Illustrated with drawings by Richard Bartlett and photographs by Charles R. Joy. Boston, Beacon Press, 1951. [8842.845]. Amadou, no. 209.

Selections from Schweitzer's writings on animals.

98. Mrs. Charles E. B. Russell [Lillian M. Russell]. My Monkey Friends. Second edition with 31 photographs by the author. London, Adam & Charles Black, 1948. [8899.795.11].

First published in 1938. Dedicated "To Albert Schweitzer who teaches reverence for life, and has saved many a little orphan, human and sub-human, from misery and destruction." Many of the stories related by Mrs. Russell relate to her experiences at Lambaréne.

99. Lillian M. Russell. Meine Freunde, Die Affen. Mensch und Tier in Albert Schweitzers Lambarene und Anderswo. Stuttgart, Günther, 1950. (8899.795). Amadou, no. 333.

German translation of My Monkey Friends by Marie Woytt-Secretan, including, pp. [151]-178, a biographical reminiscence of Mrs. Russell, translator of several of Schweitzer's works and one of his helpers at Lambarene.

100. Greta Lagerfelt, editor. Fyrbaken i urskogen. Albert Schweitzer i Lambarene 1925-1950. Uppsala, Linblad, 1950. [6185.84.774.2]. Amadou, no. 843.

This compilation by one of Schweitzer's long-time Swedish supporters includes in sequence his letter-reports as well as many personal letters not published elsewhere.

101. Charles R. Joy and Melvin Arnold. The Africa of Albert Schweitzer. With a concluding essay by Albert Schweitzer. Photographs by Charles R. Joy. The Beacon Press, Boston, Harper & Brothers, New York, 1948. [18375.503]. Amadou no. 460.

Schweitzer's epilogue is an essay entitled "Our Task in Colonial Africa." The same book, in German: Bei Albert Schweitzer, Munich, Beck, [1950] -- [18375.503.11].

102. A group of photographs by Erica Anderson. [Lent by Mrs. Anderson].

- (1). Schweitzer the doctor (with stethoscope). (Repr., The World of A. S., p. 31).
- (2). Schweitzer the builder. (Repr., The World, p. [76]).
- (3). Schweitzer the preacher. (Repr., The World, pp. 62-63).
- (4). Schweitzer with fawn. (Repr., The World, p. 97).
- (5). Schweitzer the teacher (with leper children). (Repr., The World, p. 89).

* * * * *

Note: Many other articles, books, and pictures about Schweitzer and his Hospital at Lambaréne have been published. In addition to those mentioned above, a further selection is listed below, in the final section of the catalogue (nos. 194-198).

Lambarene before Schweitzer's Time

In the first chapter of his Afrikanische Geschichten (African Notebook) Schweitzer mentions some of the explorers, traders and missionaries who had visited or worked at Lambarene and in the Ogooue River region before he himself went there in 1913. Among these were: the American explorer Paul du Chaillu who was in Gaboon in the 1850's; the French explorers, Alfred Marche and Savorgnan de Brazza, in the 1870's; "Trader Horn", an employee of the firm of Hatton & Cookson; and several American missionaries, including Dr. Robert Hamill Nassau.

103. Robert Hamill Nassau. My Ogowe. Being a Narrative of Daily Incidents During Sixteen Years in Equatorial West Africa. New York, The Neale Publishing Co., 1914. [P 94.854.056.14].

With numerous illustrations from photographs. This Princeton Library copy is inscribed by the author: "Presented by the Author, on the sixtieth anniversary of his Graduation. Robert Hamill Nassau. June 16th 1914."

The first missionary at Lambarene was an American, Dr. Robert Hamill Nassau (1835-1921), a graduate of Princeton, Class of 1854, and of the Princeton Theological Seminary, 1859, who established in 1874 a mission at Lambarene under the auspices of the Presbyterian Board of Foreign Missions. Dr. Nassau served in this region for seventeen years, until responsibility for the Protestant mission there passed to the Paris Société des Missions Evangéliques. Dr. Nassau has left a detailed account of these years in his My Ogowe, published in 1914 --- one of his many publications.

"Great was the joy of Dr. Nassau, the aged founder of the mission station at Lambaréné, when I sent to him in America the news that it was once more supplied with a doctor." -- Albert Schweitzer, Out of My Life and Thought, chapter 13.

104. Ivory trumpet (from Ngumba), brought back from Africa by Dr. Robert Hamill Nassau. [Natural History Museum, Guyot Hall, Princeton University, No. 519].

From one of his later sojourns in Africa Dr. Nassau brought back a collection of artifacts and natural history specimens which he presented to Princeton University, his alma mater. The ivory trumpet exhibited is one of the several objects in the collection still preserved at Princeton.

The original manuscript list of "Contents of Boxes" sent by Dr. Nassau from Batanga, German West Africa, December 1902, preserved among the Guyot Hall records, describes two ivory trumpets (Box 3, item 2) as follows: "ivory trumpets: made in the Ngumba Interior; not dyed, but stained by smoke and oily hands."

105. "Mama Helen." Photograph by Erica Anderson. [Lent by Mrs. Anderson].

"Mama Helen," an elderly negress photographed at Lambaréné by Mrs. Anderson in 1952, is a survivor from Dr. Nassau's time, and is said to have cared for Dr. Nassau's daughter when she herself was a young girl.

106. Alfred Aloysius Horn. The Life and Works of Alfred Aloysius Horn An Old Visiter. The Works written by himself at the age of seventy-three, and the Life, with such of his Philosophy as is the Gift of Age and Experience taken down by Ethelreda Lewis. The Foreword written by John Galsworthy. London, Jonathan Cape, 1927. [Ex 3749.2]. Also, the same, with the title Trader Horn, New York, Simon & Schuster, 1927. [18295.476].

Another early visitor to Lambaréne was Alfred Aloysius Horn, a young Englishman employed there in the 1870's by the trading firm of Hatton and Cookson. "Trader Horn's" reminiscences - published in his old age with the help of Ethelreda Lewis and with a preface by John Galsworthy - became a best-seller in the late 1920's.

"Having learnt the ivory and rubber trade I was sent to Adimanongo the furthest up-country post of the Firm. I boarded the Pioneer, a large paddle steamer belonging to Hatton and Cookson ..."(I, 48).

In his Afrikanische Geschichten (African Notebook), Albert Schweitzer concludes his comments on Trader Horn's book with these words:

"When a river steamer heads towards our shore and whistles a landing signal, I often think of young Trader Horn, who, when returning from a journey, steered the "Pioneer" towards this very hill, and who, before me, felt himself at home here in Adolinanongo. If he were to return, he would find nature unchanged. The crocodiles still sleep, with open jaws, on the sand-banks and the tree-trunks along the shore. The pelicans still wheel about in the skies. The impenetrable, magnificently green forest still cloaks the islands and the river banks, and casts its reflection in the brown waters."

107. Bell from "The Pioneer." [Deposit 7700-A].

This bell -- now in the custody of the Princeton University Library -- was brought home to America by H. M. Bacheler, an early medical missionary in Gabon. Dr. Bacheler had salvaged it in 1883 from the hulk of the Ogooué River steamer "The Pioneer", the steamer that had still earlier served Dr. Livingstone on the Zambezi, and which, in the 1870's, brought Dr. Nassau, Trader Horn and others up the Ogooué to Lambaréne, long before Dr. Schweitzer established his hospital there.

In a letter written in 1886 to his friend George W. Lyon (Princeton, Class of 1896), Dr. Bacheler explains how he came to possess the bell:

"...while a missionary in Africa under the Presbyterian Board of Foreign Missions, I frequently saw and was a passenger upon the S. S. 'Pioneer'...At this present date she floats at the headwaters of the Gabon River - a trading hulk ... At my earnest request and repeated solicitation, Mr. Jobet, Hatton and Cookson's Agent, gave me permission to possess myself of the 'Pioneer's' Bell and I took it away from her deck with my own hands. This was in the spring of 1883. At that time the poor steamer was in a very dilapidated condition, and was leaking constantly..." [Original letter in Princeton Library, Manuscripts Division].

The "Pioneer" figures frequently in all the early accounts of the Ogooué River: Trader Horn and Dr. Nassau, for example, both mention it. In his Afrikanische Geschichten (African

Notebook) Albert Schweitzer, commenting on these accounts by his predecessors, remarks that 'a boat called the 'Pioneer' thus becomes a link between two pioneers as different in character as Livingstone and Trader Horn...'

Note

For an interesting account of the region of Lambaréne as it was in the interval between Dr. Nassau and the arrival of Dr. Schweitzer, see:

Léon Morel (Missionnaire), "Au Gabon avant l'arrivée du Docteur Schweitzer," in Hommage à Albert Schweitzer, 1955, pp. 81-88 (above, no. 23).

Note

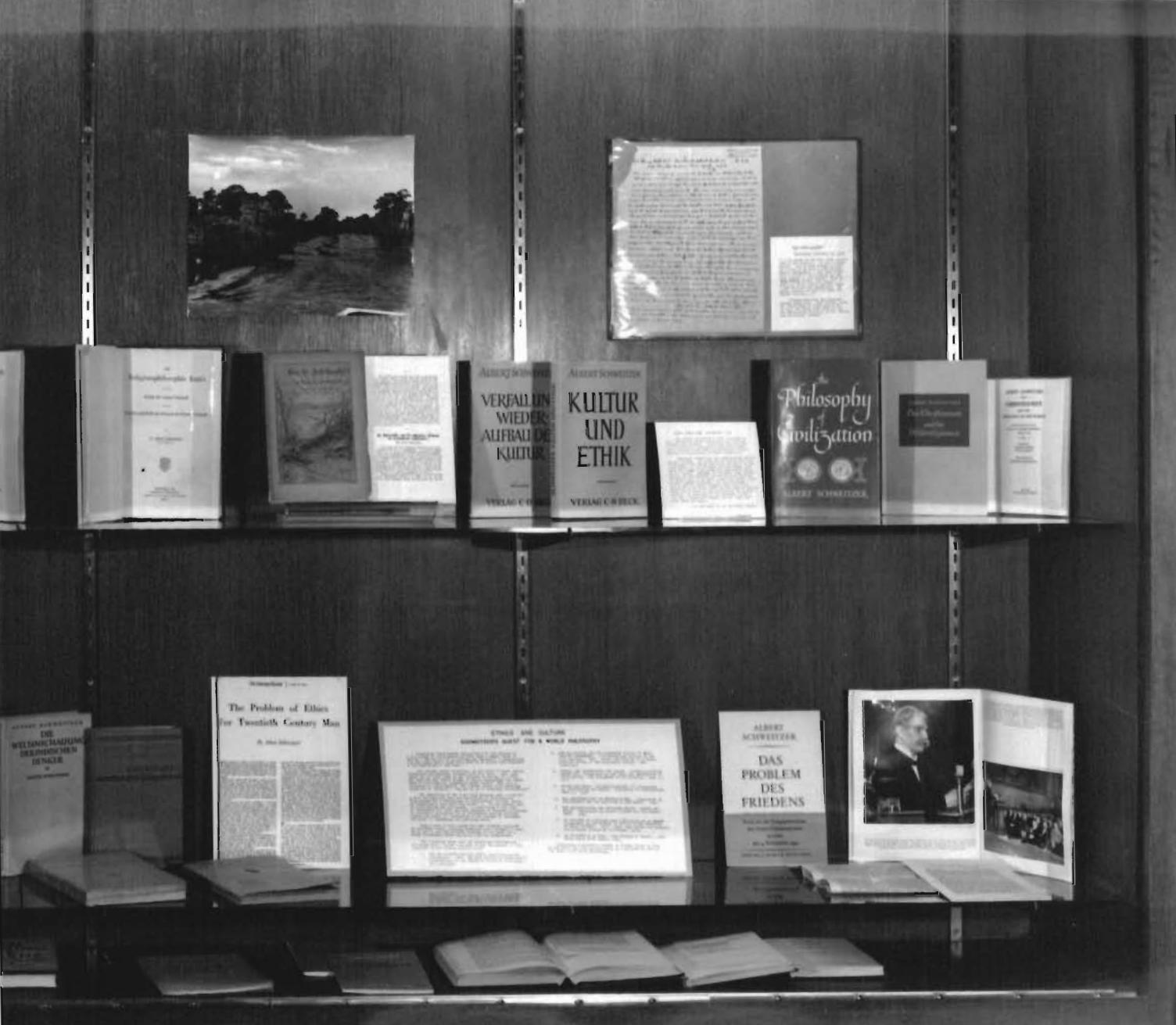
Among the comparatively few studies of Schweitzer as a doctor of medicine and surgeon, written from a technical point of view, the following contributions to festschriften or composite works about Schweitzer deserve mention:

in the volume edited by C. Schneider (above, no. 19, and appendix), the contribution by Dr. Victor Nessman;

in Amadou, Etudes et Témoignages (above no. 22, and appendix), the contribution by Frédéric Trensz;

in the Hommage à Albert Schweitzer, 1955, (above, no. 23, and appendix), contribution by Robert Weiss;

in the Freundesgabe edited by Fritz Buri (above, no. 24, and appendix), contribution by Markus Lauterbourg-Bonjour.



ETHICS AND CULTURE: SCHWEITZER'S QUEST FOR A WORLD PHILOSOPHY

Schweitzer first became preoccupied with the problem of a philosophy of civilization in 1899, when a remark heard in Berlin -- "We are all of us nothing but 'Epigoni!'" -- crystallized his own ideas into a plan for a work to be called "Wir Epigonen", that is, "We Inheritors of the Past."

For several years thereafter, in the midst of other labors, Schweitzer was inwardly occupied with this work. Then, much later on, in 1915, when he was isolated by the War in Africa, and when the War itself seemed to demonstrate the breakdown of civilization, Schweitzer asked himself: "Why only a criticism of civilization? Why content myself with analyzing ourselves as 'Epigoni?' Why not go on to something constructive?"

"We Inheritors of the Past" thus expanded into a plan for a work dealing also with the restoration of civilization. This scheme for a "Philosophy of Civilization" divided itself in Schweitzer's mind into four parts: (1), On the present lack of civilization and its causes; (2), discussion of the idea of "Reverence for Life" and past attempts of European philosophy to provide a foundation for an affirmative ethical attitude toward the world; (3), exposition of the concept of "Reverence for Life"; (4), concerning the civilized state.

Only a part of this scheme has been formally completed in published books, although Schweitzer has continued to work on it and to publish articles relating to this quest for a world philosophy, which his whole life has exemplified.

The items from the Schweitzer bibliography grouped in this section either form part of his "Philosophy of Civilization" or are closely related to it. Schweitzer's successive essays on Goethe, listed here as Section VI, below, may also appropriately be considered as part of his quest for a world philosophy.

108. Albert Schweitzer. Die Religionsphilosophie Kant's von der Kritik der reinen Vernunft bis zur Religion innerhalb der Grenzen der bloesen Vernunft. Freiburg In Breisgau, Leipzig & Tübingen, J. C. B. Mohr (Paul Siebeck), 1899. [6174.919]. Amadou, no. 2.

The enlarged version of Schweitzer's dissertation for the degree of Doctor of Philosophy presented at the University of Strasbourg this same year, 1899. The "inaugural dissertation", strictly speaking, was printed as a brochure of 72 pages. This work on Kant's religious philosophy has not been translated.

109. Albert Schweitzer. "Die Philosophie und die allgemeine Bildung im neunzehnten Jahrhundert." In Georg Wolf, compiler, Das Neunzehnte Jahrhundert. 24 Aufsätze zur Jahrhundertende. Herausgegeben von Georg Wolf, Chefredakteur der Strassburger Zeitung. Strassburg, Komissionverlag der Strassburger Druckerei u. Verlagsanstalt. 1900. [Ex 6185.84.988]. Amadou, no. 52.

A retrospective survey of the nineteenth century, compiled at the century's end by the editor of a local Strasbourg newspaper, with contributions from various university scholars. Albert Schweitzer's contribution, a survey of philosophy and culture in the nineteenth century, is on pages 61-68. This



Diese Skizze kann natürlich nur einige der Hauptpunkte kurz berühren. Aber ein großes Grabamen möchte ich nicht ganz verschweigen. Das Gymnasium wendet sich der Art seiner Unterrichtsfächer nach vorzugsweise an den Verstand der Schüler. Das ist natürlich eine Einseitigkeit. Dass auch der Körper sein Recht hat, ist oben schon berührt. Aber auch unter den menschlichen Geistesfunktionen sind, ethisch betrachtet, die des Fühlens und Wollens dem Intellektualismus, und die Logik einschränken auf das Gebiet, wo sie hingehört. In diesem Kampfe darf die höhere Schule Deutschlands nicht Gegenpartei sein. Wenn wir uns zum Schlüsse noch etwas von dem scharfen und frischen Winde wünschen, der ja in der deutschen Militärverwaltung schon längst, ohne Rücksicht auf persönliche Bequemlichkeit und auf den Staatsfadel, alles Ungeheure und Verbrauchte schnell beseitigt, so können auch Schulmänner und Schüler mit hoffnungsvollem Vertrauen in das neue Jahrhundert eintreten.

Die Philosophie und die allgemeine Bildung im neunzehnten Jahrhundert.

Von Albert Schweizer.

Man nennt gern das neunzehnte Jahrhundert das naturwissenschaftliche oder das geschichtliche; mit demselben Rechte könnte man es als das philosophische Jahrhundert bezeichnen. Einmal sind die Bewegungen zu der einzigartigen Entwicklung der einzelnen Wissenschaften, so sehr man geneigt sein mag, dies zu vergessen, von den großen philosophischen Denkern dieses Jahrhunderts ausgegangen. Sodann aber lässt sich seit dem Erwachen des philosophischen Denkens in der Blüteperiode der griechischen Kultur keine Epoche aufweisen, in welcher sich hervorragende Geister so zusammenfinden oder so eng aufeinander folgen, wie es in unserem Jahrhundert der Fall ist.

Wollte man dieses philosophische Zeitalter nach dem Namen eines Philosophen benennen, so müsste man es als das Kantische bezeichnen. Damit soll nicht gesagt sein, daß die

might be considered the germ of Schweitzer's later works on the subject. He mentions this early essay in his Selbstdarstellung (no. 2, above), page 26, footnote 1, but this mention is omitted in the corresponding passage of Aus Meinem Leben und Denken, chapter 13.

The cover design of Wolf's compilation, by Theodor Haas, represents the nineteenth century as a fallen tree trunk -- an obvious bit of period decoration, which somehow, nevertheless, seems to foreshadow Schweitzer's later work on the philosophy of civilization with its emphasis on the downfall of nineteenth century values.

110. Albert Schweitzer. Verfall und Wiederaufbau der Kultur. Kulturphilosophie. Erster Teil. Munich, C. H. Beck, 1951. [HM 101.S30S]. Amadou, no. 13.

First published in 1923. This is the first part of Schweitzer's philosophy of civilization. It was first presented as one of the Claus Petri lectures at the University of Upsala.

In the foreword, dated February 1923, Schweitzer states: "Die ersten Entwürfe dieser Kulturphilosophie, deren zwei erste Teile jetzt veröffentlicht werden, gehen auf das Jahr 1900 zurück. Ausgearbeitet wurden sie in den Jahren 1914 bis 1917 im Urwald Afrikas ..."

Writing in Out of My Life and Thought of his life at Lambaréne in 1915, Schweitzer relates:

"My mental freshness I have, strange to say, preserved almost completely in spite of anaemia and fatigue. If the day has not been too exhausting I can give a couple of hours after supper to my work on ethics and civilization in the history of human thought ...

"Strange indeed are the surroundings amidst which I study: my table stands inside the latticed-door ... The palms rustle an obligato to the loud music of the crickets and the toads, and from the forest come harsh and terrifying cries of all sorts. Caramba, my faithful dog, growls gently on the veranda, to let me know that he is there, and at my feet, under the table, lies a small dwarf antelope. In this solitude I try to set in order thoughts that have been stirring in me since 1900, in the hope of giving some little help to the restoration of civilization. O, Solitude of the primeval forest, how can I thank you enough for all that you have meant to me?..." -- Out of My Life and Thought, chapter 9.

- III. Albert Schweitzer. Kultur und Ethik. Kulturphilosophie. Zweiter Teil. Munich, C. H. Beck, 1953. [HM 101.3309].
Amadou, no. 14.

First published in 1923. The second part of the Philosophy of Civilization. The foreword, dated July 1923, mentions two further volumes to be published (but these have not yet appeared).

112. Albert Schweitzer. The Philosophy of Civilization.
Part I, The Decay and the Restoration of Civilization.
Part II, Civilization and Ethics. Translated by
C. T. Campion. First American Edition. Macmillan,
New York, 1949. [HM 101.S32]. Amadou, nos. 13, 14.

This edition, a single volume including parts I and II of Schweitzer's "Philosophy of Civilization" (nos. 110, 111, above), is the one now currently available in the United States. Part I, was first published in English in a translation by C. T. Campion, London, A & C Black, 1923. Part II first appeared in a translation by John Naish, London, A. & C. Black, 1923; a second edition, translated by C. T. Campion, was published in 1932. The two parts, revised by Lillian M. Russell, were issued in 1946. The current edition listed here is therefore C. T. Campion's translation, revised by Mrs. Russell.

The first translator of Part II (Civilization and Ethics), John Naish, supplies this comment in his preface to the first English edition [HM 101.S31 v. 2]: "The substance of the following pages was delivered in French, as a series of lectures, at Mansfield College [Oxford] in the spring of 1922. When, however, the typescript arrived from Alsace some weeks later, it was found that the author had written out his final copy in German -- he being like all other cultured Alsatians, perfectly bi-lingual. Thus, although the lectures were delivered in French, they are, in this printed form, a translation from the German."

113. "The Three Islands." Photograph by Eriea Anderson.
[Lent by Mrs. Anderson].

Reproduced in The World of Albert Schweitzer, pp. 136-

137. This view of the Ogooué River represents the place where Dr. Schweitzer first formulated his phrase "Erfurcht vor dem Leben" -- "Reverence for Life" -- as related in his Out of My Life and Thought:

"...it was in September, 1915 -- when I was summoned to visit Madame Pelot, the ailing wife of a missionary, at N'Gômô, about 160 miles upstream. The only means of conveyance I could find was a small steamer, towing an over-laden barge ... Except myself, there were only natives on board ... Slowly we crept upstream, laboriously feeling -- it was the dry season -- for the channels between the sand-banks. 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 concentrated on the problem. Late in 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..." -- Out of My Life and Thought, chapter 13.

114. Albert Schweitzer to Gilbert Loveland (of Henry Holt & Co., New York), Lambarene, November 10, 1939. A.l.s. In French. [Manuscripts Division, Henry Holt archives].

In this letter, written during the first months of the Second World War, Dr. Schweitzer refers to his unfinished "Philosophy of Civilization":

"In spite of the war, work continues at the Hospital. We are in good health. And we have enough to eat. As I have at my side a good doctor, Doctor Goldschmid, I can work after five o'clock in the evening at the opus magnum on philosophy. This is progressing slowly, but surely. I shall be proud, after the War, when I can send you the manuscript. My great concern is lest the work become too big ..."

Note: This letter is from the Schweitzer correspondence in the Henry Holt archives, now preserved in the Manuscripts Division of the Princeton University Library. The correspondence, extending from 1930 to 1942, concerns the publication in America by Henry Holt & Co. of English translations of Out of My Life and Thought, The Forest Hospital at Lambarene (More from the Primeval Forest), The Mysticism of Paul the Apostle, Indian Thought and Its Development, and Christianity and the Religions of the World. Included are eleven autograph signed letters or signed letters from Dr. Schweitzer (some in French and some in German); copies or translations of others (originals missing); with also letters from Madame Schweitzer and Madame Martin written in Schweitzer's behalf. The other side of the correspondence is in the form of carbon copies of letters

written to Dr. Schweitzer from Henry Holt & Co. (mainly written by Gilbert Loveland), with royalty statements, etc. Although the correspondence is chiefly concerned with the publication of Schweitzer's books, there are also -- notably for the period of the War, 1939-1942, added details about life at Lambaréne, and material relating to efforts of American friends (Karl Reiland, Everett Skillings et al.) to send supplies to the hospital at Lambaréne.

115. Albert Schweitzer. Das Christentum und die Weltreligionen. Munich, C. H. Beck, 1953. [5017.842.11]. Amadou, no. 16.

First published in 1923.

116. Albert Schweitzer. Christianity and the Religions of the World. Lectures delivered at the Selly Oak Colleges, Birmingham, February 1922. Translated by Johanna Powers. Foreword by Nathaniel Micklem. New York, Macmillan, 1951. [5017.842]. Amadou, no. 16.

First published in 1923.

117. Albert Schweitzer. Die Weltanschauung der Indischen Denker (Mystik und Ethik). Munich, Beck, 1935 (copyright 1934). [6026.845.11]. Amadou, no. 20.

The foreword is dated "Strassburg, den 11. Oktober 1934."

118. Albert Schweitzer. Les Grands Penseurs de l'Inde.
Etude de Philosophie comparée. Paris, Fayot, 1936.
 [Ex 6185.84.396.5]. Amadou, no. 20.

The first edition in French. Schweitzer's preface, which is considerably longer than and different from the one in the German version (above), is dated "Gunsbach, Alsace, décembre 1936." There are additional acknowledgments, as, for example: "Mon ami J. L. Perrenoud s'est chargé d'une partie importante du travail nécessité par l'édition française... Mon ami Robert Minder a bien voulu me seconder dans la révision du manuscrit et la correction des épreuves."

119. Albert Schweitzer. Indian Thought and Its Development.
 Translated by Mrs. Charles E. B. Russell. New York,
 Henry Holt, 1936. [6026.845]. Amadou, no. 20.

Mrs. Russell's translation was also published the same year in London by A. & C. Black. The preface is dated Gunsbach, October 1935.

120. Albert Schweitzer. "Le Problème de l'éthique dans l'évolution de la pensée humaine." In Revue des Travaux de l'Académie des Sciences Morales et Politiques et Comptes Rendus de ses Séances. 10^e Année,
 4^e Série, Année 1952, 2^e semestre, pages 36-46.
 Paris, Librairie du Recueil Sirey, [1953].
 [Ex 6185.84.373.5; also an offprint].

First complete publication of Schweitzer's paper presented at the October 20, 1952, meeting of the Academy of Moral and Political Sciences, to which he had been elected at the meeting of December 22, 1951. In this same number of the Revue des Travaux see: p. 167, the minutes (procès-verbal) of the October 20, 1952 meeting; and pp. 165-166, report of "Comité secret du 13 Octobre 1952" which refused a request made to film and record Schweitzer's speech, in

order not to 'se laisser créer un précédent grave, qui risquerait de retirer à la séance son caractère traditionnel.'

Extracts from this speech by Schweitzer were previously published in Jacques Feschotte, Albert Schweitzer, pp. [118]-125 (see above, no. 16). A German translation of the complete text, by Ilse Weidekampf, is included in Albert Schweitzer, Genie der Menschlichkeit, pp. [223]-239 (see below, no. 193).

121. Albert Schweitzer. "The Problem of Ethics for Twentieth Century Man." In The Saturday Review, New York, Vol. XXXVI, no. 24 (June 13, 1953), pp. 9-11, 46-48. [DR 0901.806f].

English translation of Schweitzer's speech before the Academy of Moral and Political Sciences (previous item).

Note: this same number of The Saturday Review includes, pp. 11-12, the account of a visit to Lambaréne by Douglas V. Steere, "Death at Lambarené."

Another English translation of Schweitzer's speech will be found in To Albert Schweitzer, A Festschrift..., Evanston, 1955, pp. 125-140 (no. 25, above). Here the title follows the original more closely: "The Problem of Ethics in the Evolution of Human Thought."

122. Albert Schweitzer. "Le Problème de la Paix." In Poi et Vie, Paris, 53^e année, no. 3 (Mai-Juin 1955), pp. 226-[239]. [Ex 6185.84.371.5; and an offprint, Ex 6185.84.371.5.2].

The text of Schweitzer's Nobel Peace Prize speech, delivered at Oslo, November 4, 1954.

Extracts of the French text were published earlier in Hommage à Albert Schweitzer, Paris, 1955, pp. 137-141 (no. 23).

The Problem of Ethics For Twentieth Century Man

By Albert Schweitzer

THE problem of ethics in the evolution of human thought cannot of course be dealt with exhaustively within the scope of the present article. By singling out the main features of this evolution, however, we can perhaps appreciate all the more clearly the nature of the role which ethics has played in the history of man's thinking.

What we call "ethics" and "morality"—which are terms borrowed from the Greek and the Latin respectively—may be broadly defined as our good behavior toward ourselves and other beings. We feel the obligation to concern ourselves not solely with our own well-being, but also with that of others and of human society. It is in the notion of the scope of this solidarity with others that the first evolution to be observed in the development of ethics occurs.

For the primitive the circle of solidarity is restricted. It is limited to those whom he can consider as in some way related to him by consanguinity, that is to say, to the members of his tribe, which he regards as a larger family. I speak from experience. In my hospital I have primitives. When I have occasion to ask a patient of this category to render some small services to a bedridden fellow-patient, he will oblige only if the latter belongs to his tribe. If this is not the case, he will reply quite candidly, "This not brother for me." No amount of persuasion and no kind of threat will budge him from his refusal to do that unimaginable thing: putting himself out for a stranger. I am the one who has to give in.

However, as man begins to reflect upon himself and his behavior toward others, he comes to realize that man as such is his fellow and his neighbor. In the course of a long evolutionary process he sees the circle of his responsibilities widen until it includes all the human beings with whom he has any association.

This clearer knowledge of ethics was achieved by the Chinese thinkers—Lao Tse, born in 604 B.C., Kung Tsu (Confucius), 551-479 B.C., Meng Tsu, 372-289 B.C., and Chuang Tsu, in the fourth century B.C.—and by the Hebrew prophets Amos, Hosea, and Isaiah of the eighth

century B.C. The idea enounced by Jesus and Saint Paul that man owes himself to every human being is an integral part of Christian ethics.

For the great thinkers of India, whether they belong to Brahmanism, to Buddhism, or to Hinduism, the idea of brotherhood of all human beings is contained in their metaphysical notion of existence. But they encounter difficulties in incorporating it in their ethics. They are unable, in fact, to abolish the dividing walls between men erected by the existence of different castes and sanctioned by tradition. Zoroaster, who lived in the seventh century B.C., was prevented from arriving at the notion of the brotherhood of men because he had to make the distinction between those who believed in Ormuzd, the god of light and good, whom he heralded, and the unbelievers who remained under the sway of demons. He required believers, fighting for the coming of the reign of Ormuzd, to consider unbelievers as enemies and to treat them accordingly. To understand this position one must remember that the believers were the tribes of Bactrians who had become sedentary and aspired to live as honest and peaceful tillers of the soil, and that the unbelievers were the tribes which had remained nomadic, inhabiting the desert regions and living by pillage.

PALATO and Aristotle, and with them the other thinkers of the classic period of Greek philosophy, consider only the Greek human being—a free man who is not under the necessity of earning his livelihood. Those who do not belong to this aristocracy are regarded by them as men of inferior quality in whom one need not be interested.

It was only in the course of the second period of Greek thought, that of the simultaneous flowering of stoicism and epicureanism, that the idea of the equality of men and of the interest attaching to the human being as such was recognized by the representatives of the two schools. The most remarkable proponent of this new conception is the Stoic Panaetius, who lived in the second century (180-110 B.C.). He is the prophet of humanism. The idea of the brotherhood of men does not become popular in

123. Albert Schweitzer. Das Problem des Friedens in der Heutigen Welt. Munich, C. H. Beck, 1954. [Ex 6185.84.371].
German version of Schweitzer's Oslo Peace Prize speech.
124. Albert Schweitzer. "The Problem of Peace. Dr. Albert Schweitzer's Nobel Peace Prize Lecture." Translated from the French. In Peace News, London, No. 959 (November 12, 1954), pp. 2-3. [PITN 584.704f].
An English translation of Schweitzer's Oslo speech is also available in To Albert Schweitzer, A Festschrift.... Evanston, 1955, pp. 143-158 (no. 25, above).
125. Carl Fredrik Engelstad and Max Tau, editors. Albert Schweitzer erober Norge. En lien bok om en stor opplevelse. Oslo, J. G. Tanum, 1954. [6185.84.661].
Photographs of Albert Schweitzer and his wife in Oslo, November 1954, including pictures of him delivering his Nobel Peace Prize speech in the aula of the University of Oslo.
126. Max Tau. Albert Schweitzer und der Friede. Hamburg, Richard Neiner, 1955. [6185.84.944].
The illustrations are selected from the Oslo publication, listed above, no. 125.

Some Commentaries on Schweitzer's Philosophy of Civilization

127. Oskar Kraus. Albert Schweitzer, Sein Werk und seine Weltanschauung. Charlottenburg, Fan-Verlag Rolf Heise, 1926. [6185.84.767]. Amadou, no. 319.

First published in Jahrbuch für Charakterologie, II/III (1926), pp. 287-332, with title "Albert Schweitzer, Zur Charakterologie der ethischen Persönlichkeit und der philosophischen Mystik."

English translation: Oskar Kraus, Albert Schweitzer, His Work and His Philosophy, with an introduction by A. D. Lindsay, translated by E. G. McCalman, London, A. & C. Black, 1944. [6185.84.767.11]. Amadou, no. 461. This English edition reprints the author's foreword to the original edition (dated Prague, Christmas 1925), and also his preface to a second edition (dated Prague, Autumn, 1928).

128. Martin Werner. Das Weltanschauungsproblem bei Karl Barth und Albert Schweitzer; eine Auseinandersetzung. Munich, C. H. Beck, 1924. [Lent by the Library of the Princeton Theological Seminary]. Amadou, no. 346.

129. Mrs. Charles E. B. Russell (Lillian M. Russell). The Path to Reconstruction. A Brief Introduction to Albert Schweitzer's Philosophy of Civilization. New York, Henry Holt, 1942 (printed in Great Britain, 1941). [6185.84.894]. Amadou, no. 468.

130. Aurel Wolfram. Albert Schweitzer und die Krise des Abendlandes. Vienna, Gerold, 1947. [6185.84.988]. Amadou, no. 347.

No. 1 in the series "Führer zur Menschlichkeit,
edited by Dr. Josef Rauscher.

131. Pitirim A. Sorokin. Social Philosophies of an Age of Crisis. Boston, Beacon Press, 1950. [6050.865]. Amadou, no. 473.

Includes in Part One, "Outline of Modern Social Philosophies," pp. (176)-183, a discussion of Albert Schweitzer.

132. Rudolf Grabs. Sinngebung des Lebens. Aus Geist und Gedenkenwelt Albert Schweitzers. Hamburg, Richard Meiner, 1950. [6185.84.699.3]. Amadou, no. 311bis.

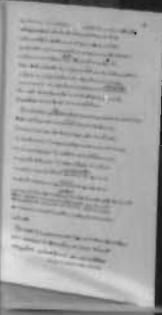
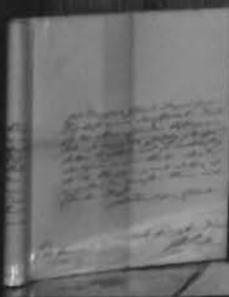
For a reprint of this work, see below, no. 193.

133. Fritz Buri. Albert Schweitzer und unsere Zeit. Eine Vorlesung gehalten am 14. Januar 1947, Albert Schweitzers 72. Geburtstag, in der Universität Zürich. Zürich, Artemis-Verlag, 1947. [6185.84.611.2]. Amadou, no. 304.

Heft no. 15 of the series, "Kulturschriftenreihe des Artemis-Verlags."

134. Fritz Buri. Albert Schweitzer und Karl Jaspers. Vortrag, gehalten am 29. Juni 1950 vor der Basler Studentenschaft. Zürich, Artemis-Verlag, 1950. [6185.84.611.3]. Amadou, no. 303.

Heft no. 20 of the series "Kulturschriftenreihe des Artemis-Verlags."



VI.

SCHWEITZER AND GOETHE

Concerning his life-long interest in the personality and writings of Goethe, Albert Schweitzer has written:

"Goethe is the personality with whom I have been most deeply concerned. St. Paul, who, I think, has had a decisive influence upon me, belongs to an epoch too far away and too different from our own. The details of his life are too little known for me to converse with him and commune with him, as I can with Goethe, who seems to me so alive even in the contradictory facts, autobiographical and quasi-autobiographical, that we possess about him. What attracts me is that he is a man of action at the same time that he is a poet, a thinker, and in certain domains a scholar and man of research. And what binds us together in the deepest depths of our beings is his philosophy of nature." (Letter from Schweitzer to Charles R. Joy, quoted by the latter in his introduction to Schweitzer's Goethe, Four Studies, see below, no. 136).

Schweitzer's essays on Goethe -- which might be described as "conversations with Goethe" -- form part of his own quest for a world philosophy. Five such studies have been published --- separately, and in differing combinations:

(1). Goethe Prize Address, on receiving the Goethe Prize from the City of Frankfurt, August 28, 1928.

(2). Address delivered at the Centennial Celebration of Goethe's death, Frankfurt, March 22, 1932.

- (3). Goethe, penseur. Contribution to the special Goethe number of the periodical Europe, April 15, 1932.
- (4). Address at Ulm, July 9, 1932.
- (5). Address at the Goethe Bicentennial Convocation, Aspen, Colorado, July 1949 (during Schweitzer's only visit to the United States).

135. Albert Schweitzer. Goethe. Vier Reden. Munich, C. H. Beck, 1955 (copyright 1950). [3445.9163.11]. Amadou, no. 28, p. 67.

This currently available edition includes (1), (2), (4), (5), above.

136. Albert Schweitzer. Goethe. Four Studies. Translated, with an introduction by Charles R. Joy. Boston, Beacon Press, 1949. [3445.9163]. Amadou, no. 28, p. 67.

The four studies included are: (1), (2), (3), (4), above.

137. Albert Schweitzer. Goethe. Olten, [Switzerland], 1953. [Ex 6185.84.339].

No. 590 of a limited edition of 686 copies. "Neunund-fünfzigste Veröffentlichung auf Veranlassung von William Matheson für die Vereinigung Oltner Bücherfreunde 28. August 1953."

Includes three essays: (1), (4), (5), above.

138. Albert Schweitzer. "Goethe penseur." In Europe, Revue Mensuelle, Paris, Les Editions Rieder, No. 112, 15 Avril 1932, pp. [175]-199. Numéro spécial consacré à Goethe à l'occasion du Centenaire de sa Mort." [Ex 6185.84.342. Also in bound file, 0904.3308.] Amadou, no. 63.

The first appearance of one of Schweitzer's five studies of Goethe. No. (3), above.

Goethe

FOUR STUDIES

BY

ALBERT SCHWEITZER

Translated, with an introduction, by
CHARLES R. JOY



1949

THE BEACON PRESS · BOSTON

139. Albert Schweitzer. "Goethe, l'Homme et l'oeuvre." In Saisons d'Alsace, Vol. II, no. 1 (Winter, 1950), pp. 13-31. [Ex 6185.84.341. Also in bound file, 1513.121.749.]. Amadou, no. 28.

"Texte de la conférence faite à Aspen (Colorado) lors de la fête du bïcentenaire de la naissance de Goethe, organisée par la Société Goethe américaine." No. (5), above.

A facsimile of a page of Schweitzer's manuscript is reproduced on page 25. Included among the illustrations is a photograph of Schweitzer taken at Aspen, Colorado, 1949. See also in this same number of Saisons d'Alsace, p. 12, an editorial note by Antoine Fischer, "Merci Albert Schweitzer."

140. Arnold Bergstrasser, ed. Goethe and the Modern Age. The International Convocation at Aspen, Colorado, 1949. Chicago, Henry Regnery, 1950. [3445.5317]. Amadou, no. 28.

Includes, pp. 95-110, an English translation of Schweitzer's address, "Goethe: His Personality and His Work." Schweitzer delivered his speech both in French and in German. For an account of "Schweitzer at Aspen" see the article with this title by Allan H. Hunter, The Christian Century, Chicago, vol. LXVI, no. 30 (July 27, 1949), pp. 890-891.
[0901.C558q, vol. 66, part 2].

chez l'homme. On se plaît à constater là un signe distinctif distinguant l'homme dans la structure de l'homme et les autres vertébrés. Goethe ne peut pas se faire à l'idée que la nature par un procédé si mesquin veuille attribuer à l'homme une place à lui. Il se met à vérifier la chose. Ses recherches lui apprennent, que l'os intermaxillaire se trouve en rudiments aussi chez l'homme, ~~soudis~~
~~aux os voisins.~~ En 1786 il rend publique sa ~~découverte~~ ^{découverte}. Peu à peu les anatomistes se voient obligés de reconnaître la ~~justesse~~ le bien fondé de sa constatation.

Ensuite la botanique fait d'abord connaissance ^{il} dans le domaine façon pratique par son activité administrative qui l'amène à s'occuper des choses agricoles. Sans tarder il cherche aussi à acquérir dans ce domaine connaissances scientifiques. Le problème de la structure variée des plantes le fascine. En 1788, en Sizile, il en trouve la solution dans la théorie ^{suivant laquelle} ~~au~~ tous les organes de la plante ont leur origine ^{commun} ~~dans la feuille et ne~~ ~~de celle-ci.~~ sont que des transformations. En 1793 il publie cette théorie. Cette fois-ci ce sont les botanistes qui dans le ~~théâtre~~ ~~le~~ courant des années sont amenés à se incliner devant le poète se mêlant de sciences naturelles.

En 1790 il a recours au principe de la transformation pour expliquer la formation du crâne. Il émet l'hypothèse qu'il est formé par des vertébrés

GOETHE

and the modern age

THE INTERNATIONAL CONVOCATION
AT ASPEN, COLORADO 1949

EDITED BY ARNOLD BERGSTRAESSER

HENRY REGNERY COMPANY, CHICAGO

141. Goethe's residence when a student in Strasbourg.
Photograph by H. C. Rice, Jr., 1955.

In April 1771 Goethe took a room in the "Old Fish Market." The house, still standing (No. 36, Rue du Vieux-Marché-aux-Poissons), is marked with a small medallion recalling Goethe's residence there.

"On May 6th, 1898, I passed the first theological examination ... and then spent the whole of the summer in Strasbourg, to devote myself entirely to philosophy. During this time I lived in the house in the Old Fish Market (No. 36) in which Goethe had lived while he was a student at Strasbourg." -- Albert Schweitzer, Out of My Life and Thought, Chapter 2. (Note: The last sentence appears in the English translation, but not in the original German text.)

142. J. W. Goethe. Positiones Juris quas auspice Deo inclyti jureconsultorum ordinis consensu pro licentia summos in utroque jure honores rite consequendi in alma Argentinensei die VI. Augusti MDCCCLXXI. H. L. Q. C. publice defendet Ioannes Wolfgang Goethe Moeno-Francofurtensis. Argentorati. Ex Officina Johannis Henrici Heitzii, Universit. Typographi. Facsimile of the original edition, Heitz & Co., Strassburg, 1942. [HCR].

Goethe's thesis, presented at the University of Strasbourg, August 6, 1771.

143. Statue of Goethe in front of the University of Strasbourg. Photograph by H. C. Rice, Jr., 1955.

The statue, by Ernst Waegener, was erected in 1904, as a sequel to the celebration of Goethe's one hundred and fiftieth birthday in 1899. Schweitzer was at this time a student and teacher at the University of Strasbourg.

144. J. W. Goethe. Wilhelm Meister's Travels. Translated from the later and enlarged edition of the German, and edited by Edward Bell. London, Bell, 1882. "Bohn's Standard Library." [3445.3971.57].

Page 282 (Book II, chapter XII): "'You are one of that sort of men,' he said, 'who easily grow accustomed to a place, but not to an occupation. To all such a restless state of life is prescribed, in order, perhaps, that they may attain to a surer manner of life. If you will devote yourself in earnest to the most divine of all employments, to heal without miracles, and to perform miracles without words, I will use my influence in your favour'..."

"The ethical thinking of Goethe is completely expressed in the fact that Wilhelm Meister, the character into which he has put the most of his own personality, is led by his inner experiences and by the circumstances of his life to devote himself to his fellows and to offer his services as a surgeon to the emigrants." -- Albert Schweitzer, in his essay Goethe penseur (above, no. 138).

145. Mementoes of Goethe. Selected from the Princeton Library's collections.

(1). Goethe to Prince Carl of Prussia, Weimar, January 19, 1832. A.l.s., with envelope bearing Goethe's seal and initials. Goethe thanks the Prince for a display of fireworks on the New Year. [Manuscripts Division; AM 14564, Elkan Goethe Collection, no. 5].

(2). Goethe. Fragment of a manuscript, with musical notations in his hand. [Manuscripts Division; AM 14564, Elkan Goethe Collection, no. 34].

(3). Printed announcement of Goethe's death, Weimar, March 23, 1832. [Manuscripts Division; AM 14564, Elkan Goethe Collection, no. 31].

(4). Medal commemorating the centennial of Goethe's death, 1932. Obverse: head of Goethe by Fr. Georgi. Reverse: inscription, "Für Verdienste um Goethes Geburts-staette. Freies Deutsches Hochstift 1932." [Ex 4381].



VII

MUSIC IN THE LIFE OF ALBERT SCHWEITZER

From his earliest youth Albert Schweitzer displayed an extreme sensitivity to music, which has continued to occupy a vital part in his life. His early organ studies, with such teachers as Eugène Münnich, Ernest Münnich and Charles-Marie Widor, led him to an interest in organ construction, while his historical and philosophical training, as well as his knowledge of theology, have been applied to the study and interpretation of J. S. Bach. Music thus accounts for still another significant and attractive chapter of the Schweitzer bibliography -- which in this case must be extended to include "discography." Schweitzer's publications relating to music may be summed up, or grouped, as follows:

(1). Der Anschlag, Schweitzer's German translation of the French work, Le Toucher, by Marie Jaëll, one of his teachers, ca. 1898/1900. (2). J.-S. Bach, le Musicien-Poète, written in French, 1905. (3). Johann Sebastian Bach, written in German, a new and distinct work, not a simple translation of the preceding, 1908 (translated into English by Ernest Newman). (4). Französische und Deutsche Orgelbaukunst und Orgelkunst (French and German Organ-building and Organ-playing), 1905. (5). Die Reform unseres Orgelbaues..., and Internationales Regulativ für Orgelbau, a survey and report on organ construction prepared by Schweitzer in collaboration with other members of a committee of the International Musical Society, presented at its Third Inter-

national Congress, Vienna, 1909. (6). J. S. Bach's organ works, a critical edition, prepared by Schweitzer with Charles-Marie Widor, and later with Edouard Niess-Berger, 1911... (7). Investigation of the "Round Violin Bow", 1933/1950. (8). Program notes written by Schweitzer for various concerts, including those of St. William's Choir in Strasbourg, the Société J. S. Bach in Paris -- both prior to 1913 -- as well as later concerts and festivals in different countries of Europe. (9). Personal reminiscences of musicians and musical activities contributed to periodicals and composite works. (10). Recordings of Schweitzer's execution of organ works, chiefly J. S. Bach, 1936 and thereafter.

Substantial extracts from Schweitzer's major works on music, as well as the scattered articles, are conveniently available in English translation in the anthology compiled by Charles R. Joy, listed here as the next item. Such musical "ephemera" as concert programs present, incidentally, a problem and a challenge to the collector of Schweitzer material.

146. Charles R. Joy, ed. Music in the Life of Albert Schweitzer, Selections from his Writings translated and edited by Charles R. Joy. First British edition, revised. London, A. & C. Black, 1953. [ML 416.S4J8]. Amadou, no. 210.

First published, Harper, New York, and Beacon Press, Boston, 1951, in which edition it is currently available in the U. S. [ML 416.S4J9].

The purpose of the present book is to bring to the English-speaking world all of Albert Schweitzer's writings on music which have been hitherto unavailable in English, linking these with brief biographical notes. -- Charles R. Joy, Editor's foreword, pp. xi-xiii.

The preface to this anthology, pp. viii-x, is by Charles Münch, Director of the Boston Symphony Orchestra. Charles Münch is the son of Ernest Münch, of St. William's in Strasbourg, and the nephew of Eugène Münch of Mulhouse -- both early teachers and friends of Albert Schweitzer (see nos. 48, 148). Charles Münch's sister married Albert Schweitzer's brother. The "preface", in the form of a personal reminiscence and tribute, includes a quotation from a letter written by Schweitzer to the author, December 8, 1949.

Among the illustrations (in the London edition) is a study of Schweitzer at his piano, Gunsbach, 1952, by the Munich artist, Fritz Behn (frontispiece).

147. Albert Schweitzer. "Souvenirs et Appréciations." In Un Grand Musicien Français, Marie-Joseph Erb, Sa Vie et son Œuvre, Strasbourg-Paris, Le Roux, 1948, pp. 83-88. [ML 410.86G7]. Amadou, no. 64.

Schweitzer's contribution to this composite volume of essays commemorating the Alsatian musician and composer Marie-Joseph Erb (1859-1944), is dated "Lambaréne (A. E. F.), 1946." In the opening paragraph Schweitzer recalls that the first concert he ever attended, when he was eleven or twelve years old, was given by Erb at Mulhouse about 1887. Later,

Souvenirs et appréciations

Mon premier souvenir de Marie-Joseph Erb se confond avec celui du premier concert auquel j'ai assisté. Cela devait être vers 1887 ; j'avais alors onze ou douze ans.

Le concert avait lieu à la salle de la Bourse à Mulhouse, où je vivais depuis 1885 chez mon grand'oncle Louis Schweitzer, directeur des Ecoles Communales, qui m'avait reçu chez lui pour me permettre de faire mes études en cette ville. Mon oncle et ma tante m'emmènerent à ce concert. Je fus émerveillé de voir tout ce monde en toilette et je me demandais quelle figure je faisais dans ce milieu avec mon habit de dimanche qui était devenu trop court... Les dames suçaient des bonbons... Et voici que tout à coup le brouhaha qui régnait, allait en diminuant. Un monsieur très grand (me semblait-il), assez maigre, en habit, se présenta sur l'estrade, aussitôt salué par des applaudissements.

C'était donc là Monsieur Erb revenu récemment de Paris, après y avoir fait de brillantes études musicales. — Il s'assit au piano, préluda en attendant que le silence complet se fut établi, et alors attaqua avec brio le premier morceau du programme. J'eus alors la révélation de ce qu'était un virtuose. A voir ses mains tourbillonner sur le clavier j'en étais tout à fait étourdi. Et tout par cœur, sans hésitation, sans défaillance ! Je n'en revenais pas. Avec mes modestes connaissances du jeu du piano, j'essayais de me figurer comment il s'y prenait pour lancer ces cascades d'arpèges et ces traits en étoiles filantes, pour faire ressortir si clairement la mélodie, pour arriver à ces pianissimi dans lesquels cependant aucune note ne se perdait...

à la création au théâtre de Strasbourg de ces deux dernières œuvres lyriques.

L'influence qu'Erb a exercée sur les musiciens de la nouvelle génération en Alsace et aussi à l'étranger, j'ai pu la constater à chacun de mes séjours en Europe. Il se dévouait entièrement à ses élèves ; ceux-ci savaient ce qu'ils lui devaient et le vénéraient.

Entre Erb et moi existait une véritable amitié. Il savait l'intérêt que je prenais à ses créations. Entre 1920 et 1923, séjournant assez souvent en Alsace, j'ai eu le plaisir de le voir bien des fois et de me tenir au courant de son activité. Je me souviens en particulier de quelques charmants après-midi que j'ai passés chez lui et Madame Erb en compagnie de Widor. Celui-ci, quand il était de passage en Alsace, ne manquait jamais de rendre visite au maître strasbourgeois ; j'ai alors assisté à des entretiens bien intéressants sur la musique et les musiciens.

Ce qui impressionnait surtout ceux qui avaient le privilège d'approcher Erb, c'était sa simplicité et sa modestie. Le don de chercher à se faire valoir lui était refusé par sa nature même. Sans aucun parti pris, il s'intéressait aux créations musicales des écoles et des personnalités diverses, en s'efforçant de ne les juger que d'après uniquement leur valeur. Sa critique n'était jamais violemment. Il estimait que ce qui était destiné à durer, durera, et que le reste avec le temps sombrerait de lui-même peu à peu dans l'oubli. Il possédait une sagesse calme et saine dont il ne se départit jamais.

Tel était Marie-Joseph Erb, tel que je l'ai connu, admiré et aimé. J'ai la certitude que par le souvenir et les œuvres qu'il a laissés, il gardera pour toujours sa place dans l'histoire de l'art alsacien et dans les cœurs alsaciens. Pour ma part, j'estime qu'il est le plus remarquable parmi les compositeurs que l'Alsace ait produits.

Dr. Albert SCHWEITZER

Lambaréné (A. E. F.) 1946.

the two friends collaborated in the work of restoring the Silbermann organ in St. Thomas's Church, Strasbourg. Erb dedicated one of his musical compositions to Schweitzer: Opus 71, "Prière sur le motif du 'Pater' (Gieb uns heute unser täglich Brot') pour orgue et violon, dédié à Albert Schweitzer," Leuckart, Leipzig, 1906 (mentioned, p. 113, in the "Catalogue des œuvres musicales de Marie-Joseph Erb", p. 111 ff.). A letter from Schweitzer to Erb, thanking him for the dedication of this composition, is quoted elsewhere in the volume, p. 20.

Portions of Schweitzer's essay on Marie-Joseph Erb have been translated, under the title "My First Concert," in Joy's anthology, Music in the Life of Albert Schweitzer (no. 146).

148. Erik Jung, ed. Le Choeur de St.-Guillaume de Strasbourg. Un Chapitre de l'histoire de la Musique en Alsace. Documents recueillis et publiés par Erik Jung. Préface de Arthur Honneger. Strasbourg, P. H. Heitz, 1947. [ML 2929.S8J9]. Amadou, nos. 57, 65.

From his student days in Strasbourg until his departure for Africa in 1913 Schweitzer was closely associated with the work of St. William's Choir under the direction of Ernest Münch. He was the organ accompanist for the concerts of the Choir which specialized in the works of J. S. Bach.

The composite volume edited by Erik Jung, commemorating the sixtieth anniversary of the Choir, includes two contributions by Albert Schweitzer, as well as many references to him. The first of these, dated Lambaréné, November 30, 1945, is entitled "Souvenirs d'Ernest Münch" (pp. 51-62); this essay is translated in Joy's anthology, Music in the Life of

Albert Schweitzer, as "Ernest Munch, As I Remember Him" (no. 146, above). The other contribution (not attributed to Schweitzer in Jung's volume, but so attributed by Amadou, no. 57) -- a brief history of the first twenty years of the Choir, entitled "Zur Geschichte des Kirchenchors zu St. Wilhelm" (pp. 13-17) -- is reprinted from the program of the twentieth anniversary concert, January 15, 1905 (translated in Joy's anthology as 'The Story of the Church Choir at St. William').

Jung's volume includes, p. 97 ff., a tabulation of the programs presented by St. William's Choir, 1885-1945. Schweitzer took part as organist in many of the concerts from 1894 to 1910. He later took part in the Bach Festival concert in 1935 (cf. illustration, facing p. 192, photograph by Robert Weiss, of Fritz Münch, Karl Straube and Albert Schweitzer, taken at the time of the concert of October 16, 1935). It is also evident, from a statement made by Schweitzer in his essay (p. 57), that he was not only the organist for the concerts but an active press agent as well: "Nous ne saurions passer sous silence le bon accueil que nous trouvâmes auprès de la presse strasbourgeoise. Les journaux prenaient tous les articles, même très longs, que nous leur envoyions pour initier le public aux œuvres que nous devions exécuter. Pendant des années, je fus le reporter attitré des concerts de Saint-Quillaume et j'envoyai maintes fois aux journaux de véritables feuilletons sur des œuvres de Bach. Jamais aucun ne fut refusé, même lorsqu'il n'était communiqué qu'à la dernière minute."

Also of interest is Arthur Honneger's mention of Schweitzer in his preface to this volume.

149. St. William's Church in Strasbourg. Photograph by H. C. Rice, Jr., 1956.

Also shown: program and libretto for "La Passion selon St. Matthieu de J.-S. Bach," presented by Le Choeur de St. Guillaume, Strasbourg, April 1955, under the direction of Fritz Minch [HCR]. The present director of the Choir is the son of Ernest Minch (above, no. 148), and the brother of Charles Minch (above, no. 146); see his contribution to the volume, Hommage à Albert Schweitzer, above, no. 23 and appendix.

150. [Albert Schweitzer, translator]. Marie Jaëll, Der Anschlag. Neues Klavierstudium auf physiologischen Grundlage. I. Band (84 fortschreitende Anschlagsübungen, mit 72 Abbildungen). Leipzig, Brussel, London, New York, Breitkopf & Härtel; Paris, Costallat & Co. n. d. (ca. 1900). [Ex 6185.84.744 q -- vol. I only].

Schweitzer, according to his own testimony, was the translator of this work (originally published in French). On page 1 there is a brief translator's note (unsigned), "Vorbermerkung des Uebersetzers" in which Schweitzer explains the difficulty of rendering exactly into German the French term "le toucher."

"...this winter [1898-99] in Paris was devoted to music and to my dissertation for the Doctorate. Under Widor ... I worked at the organ, and under J. Philipp ... at the piano. At the same time I was a pupil of Franz Liszt's talented pupil and friend, Marie Jaëll-Trautmann, an Alsatian by birth. She had already retired from the concert-hall life in which she had for a short time shone as a star of the first

Vorbemerkung des Uebersetzers (1).

Bevor ich zur eigentlichen Erörterung übergehe, will ich erläutern, dass das Wort „Anschlag“, der einzige deutsche Ausdruck zur Bezeichnung der tonerzeugenden Bewegung beim Klavierspiel, viel zu arm ist, um den ganzen Bewegungsprozess, welcher sich zwischen Finger und Taste abspielt, wiederzugeben.

In Wirklichkeit ist der „Anschlag“, das heisst die Anschlagsbewegung, nur ein Bruchteil der Tonerzeugung, in welcher, wie wir sehen werden, ausser der Anschlagsbewegung eine starke, der Anschlagslokalisierung dienende Muskellspannung, eine gleitende oder eine rollende Bewegung der Finger, verschiedenartige Handbewegungen inbegriffen sind.

Diese Begleitbewegungen des Anschlags regulieren nicht nur das Niederdrücken, sondern auch das Aufsteigen der Taste und tragen zur Verbindung des erzeugten Tons mit dem vorhergehenden und nachfolgenden bei.

Obwohl demnach der herkömmliche Ausdruck „Anschlag“ ungenügend ist (2), so werden wir ihn doch in Ermangelung eines bessern beibehalten. Doch bezeichnen wir mit dem Ausdruck „Anschlag“ die tonerzeugende Bewegung in ihrem ganzen Verlauf. Uebrigens muss man stets festhalten, dass diese Zerlegung der tonerzeugenden Bewegung nur zur Verdeutlichung und zu Uebungszwecken bestimmt ist. Die Bewegung ist in sich selbst einheitlich, unteilbar; je einheitlicher sie ist, umso vollendet ist das Spiel.

Wir gehen nun zur eigentlichen Erörterung über.

(1) Vorliegendes Werk ist die Uebersetzung des französischen Werkes „*le Toucher*“ éd. Costallat, Paris.

(2) Auch im Orgelspiel bleibt der Ausdruck für die tonerzeugende Bewegung der Wirklichkeit nicht getreu. Der Volksmund gebraucht dafür den Ausdruck „die Orgel schlagen“ wahrscheinlich deshalb, weil man bei den ersten Orgeln die handbreiten Tasten mit den Fäusten schlug. Der französische Ausdruck „*le Toucher*“ welcher für das Orgel- wie für das Klavierspiel gebraucht wird, ist biegsamer und ausdrucks voller als die deutsche Bezeichnung „Anschlag“.

magnitude, and she now lived for the study of Touch in piano playing, for which she was trying to give a physiological foundation. I was the corpus on which she tried her experiments ... How much do I owe to this gifted woman!...

Marie Jaëll has best developed the fundamental ideas of her method in the first volume of her work Le Toucher, written in French. As the anonymous translator I had a share in the German edition published by Breitkopf and Härtel.

"The instruction I got from Philipp, which moved more along the traditional paths of piano pedagogy, was also extraordinarily valuable, and protected me from what was one-sided in the Jaëll method. As my two teachers had a poor opinion of each other, I had to keep each from knowing that I was a pupil of the other. What trouble it cost me to play with Marie Jaëll in the morning à la Jaëll and with Philipp in the afternoon à la Philipp!" -- Albert Schweitzer, Out of My Life and Thought, chapter 2.

151. Jean Chantavoine. "Une Amitié alsacienne. La Correspondance d'Edouard Schuré et de Marie Jaëll." In Saisons d'Alsace, Vol. III, No. 1 (Winter 1951), pp. 57-73; No. 3 (Summer 1951), pp. 287-293. Also in the latter issue, pp. 293-294, André Siegfried, "Marie Jaëll, Un être extraordinaire." [1513.121.799].

Among the excellent illustrations accompanying these articles is a photograph portrait of Marie Jaëll, aged 38 -- a portrait admired by Liszt.

liches“, „Intimes“ und dabei Vernünftiges zu schreiben. Ich unterzeichne daher ungesehen alles, was Ihnen an unparteiischer, ehrlicher und ehrfurchtvoller Begeisterung über ihn zufließt.

Dass unsere Zeit sich gerade Joh. Seb. Bach zuwendet, ist begreiflich. Wir haben uns in philiströsem Symbolismus, in gekräuselter, parfümierter und wattierter Musik so gründlich versteuert, dass wir nach dem Gesetz des stilistischen Pendulums einen Rettungsanker benötigen. Eben den suchen wir Musiker, und vielleicht auch schon das Publikum, in den klaren Tiefen dieses Baches. Nur soll man aus dem Bach-Kultus keine Mode machen zu Ungunsten anderer, die zwar nicht so unerreichbar gross waren, aber ihm auf gewissen Gebieten mindestens nahe kamen.

Ein gütiges Geschick wolle uns ganz besonders davor bewahren, dass die Komponisten à la Bach zu schreiben beginnen. Eine Bachsche Fuge, die nicht von Bach ist, hört sich fast so entsetzlich an wie eine Wagner-sche Oper, die nicht von Wagner ist.

Zum Schlusse die Mahnung: Bach zur Erquickung, nicht zur Speise! Die Meister soll man geniessen, nicht verdauen.

Ich hoffe, dass den philiströsen Mezzoforte-Stechschritt-Monstre-Aufführungen Bachs bald der Garaus gemacht wird zugunsten eines historisch, d. h. stilistisch, allein seligmachenden Vortrages, der zugleich Bach als Farbenkünstler wieder zu seinem Rechte verhelfen würde.

Albert Schweitzer:

Was mir Bach ist? Ein Tröster. Er gibt mir den Glauben, dass in der Kunst wie im Leben das wahrhaft Wahre nicht ignoriert und nicht unterdrückt werden kann, auch keiner Menschenhilfe bedarf, sondern sich durch seine eigene Kraft durchsetzt, wenn seine Zeit gekommen. Dieses Glaubens bedürfen wir, um zu leben. Er hatte ihn. So schuf er in kleinen engen Verhältnissen, ohne zu ermüden und zu verzagen, ohne die Welt zu rufen, dass sie von seinen Werken Kenntnis nähme, ohne etwas zu tun, sie der Zukunft zu erhalten, einzig bemüht, das Wahre zu schaffen.

Darum sind seine Werke so gross, und er so gross als seine Werke. Sie predigen uns: stille sein, gesammelt sein.

Und dass der Mensch Bach ein Geheimnis bleibt, dass wir ausser seiner Musik nichts von seinem Denken und Fühlen wissen, dass er durch keine Gelehrten- und Psychogenneugierde entweicht werden kann, ist so schön. Was er war und erlebt hat, steht nur in den Tönen. Es ist das Erleben aller derer, die wahrhaft leben: Lebensfreude und Todessehnsucht, unvermittelt eins in einem reinen Willen. Die, welche ihn verstehen, wissen nicht, ob es seine Realistik oder seine Mystik ist, die sie so ergreift.

DIE MUSIK (Berlin & Leipzig), V. Jahrgang, Heft 1,
October 1905, Bach-Heft:
"Was ist mir Johann Sebastian Bach und was
bedeutet er für unsere Zeit?"

Es liegt etwas so unendlich Lebendiges und unendlich Abgeklärtes in seiner Stimmführung. Das ist keine Technik mehr, sondern Weltanschauung, ein Bild des Seins. Jede einzelne Stimme ein Wille, eine Persönlichkeit, alle frei, in Freiheit sich begegnend, sich meidend, sich hassend, sich liebend, sich helfend und zusammen etwas einheitlich Lebendiges, das so ist, weil es so ist.

Eine Partitur Bachs ist eine Manifestation jener Urmacht, die sich in den unendlichen ineinanderkreisenden Welten offenbart. Man erbebt vor der Urmacht des Denkens bei ihm mehr, als bei Kant und Hegel.

Seine Musik ist ein Phänomen des Unbegreiflich-Realen, wie die Welt überhaupt. Nicht sucht er zum Inhalt die Form, sondern beides entsteht zusammen. Er schafft als Schöpfer. Jede Fuge ist eine Welt. Seine Werke sind Wahrheit.

Um ihn zu verstehen, bedarf es keiner Bildung und keines Wissens, sondern nur des unverbildeten Sinnes für das Wahre; und wer von ihm ergriffen ist, kann in der Kunst nur noch das Wahre verstehen. Er wird hart und ungerecht gegen das, was nur schön ist, worin keine Kraft und Sammlung, kein grosses Denken lebt. Aber was in der Kunst aller Zeiten wahr und gross ist, lehrt er uns mit Intensität und Leidenschaft erfassen.

Das ist das gewalttätig Ungerechte dieser einzigen grossen Geister, dass sie erbarmungslos, ohne es zu ahnen, das Kleine und mittelmässig Gute zertrümmern und nur das Große bestehen lassen. Aber das ist die Gerechtigkeit des Lebens, des erbarmungslos wahren Lebens.

Ludwig Hess:

Bach füllt einen grossen Teil meines Seelenlebens aus. Ich liebe ihn. Was heisst für mich, ihn lieben? Allezeit bestrebt zu sein, ihn echt zu interpretieren.

Ich bin fest überzeugt, dass Bach auch für unsere Zeit noch das grösste musikalische Vorbild ist; dagegen erscheint mir Beethoven, namentlich in seinem späteren Schaffen, der Vater aller modernen künstlerischen Ideen und Probleme zu sein. — Welchen gewaltigen Einfluss Bach auf das ganze Musikleben unsrer Zeit bereits ausgeübt hat, lehrt beispielsweise ein Blick auf die Programme unsrer besseren Chorvereine; da sind jetzt manche noch vor 10 Jahren arg beliebte Namen, besonders eine gewisse Gruppe Romantiker (oder gar deren Epigonen!), vor dem Grossen und Gewaltigen fast verschwunden.

Alfred Sittard:

Bach und Fuge — zwei untrennbare Begriffe! Wie Beethoven und Wagner in ihrer ureigensten Form der Sonate bzw. Symphonie und

152. Hélène Kiener. Marie Jaëll, 1846-1925. Problèmes d'esthétique et de pedagogie musicales. Préface d'André Siegfried. Paris, Flammarion, 1952. [ML 417.J17K5].

Pages 118-119: photographs of Marie Jaëll's hands. Although this book is a useful footnote to Schweitzer's account of Marie Jaëll (which it quotes), it contributes nothing new about Schweitzer.

153. Albert Schweitzer. J. S. Bach. Le Musicien-Poète. Leipzig, Breitkopf & Härtel. "4me tirage." n. d. (first published, 1905). [ML 410.B2S4]. Amadou, no. 4.

"Avec la collaboration de M. Hubert Gillet de l'Université de Strasbourg. Préface de Ch. M. Widor." Widor's preface is dated "Venise, 20 octobre 1904." Schweitzer's own foreword has significant comments on language and on the role of Alsace as intermediary between French and German culture.

"While busy with the Quest of the Historical Jesus, I finished a book, written in French, on J. S. Bach. Widor ... had complained to me that there existed in French only biographical books about him, but none that provided any introduction to his art. In 1903 and 1904 I devoted all my spare time to Bach..."

"My design was not to produce new historical material about Bach and his time. As a musician I wanted to talk to other musicians about Bach's music ... My work therefore sets forth what is biographical and historical as introductory rather than as the main subject ..."

"The book appeared in 1905, dedicated to Madame Mathilde Schweitzer, the wife of my father's eldest brother in Paris."

Had she not in 1893 enabled me to meet Widor, and, thanks to her hospitable house, given me again and again the opportunity of being with him, I should never have come to write about Bach." -- Albert Schweitzer, Out of My Life and Thought, chapter 7.

Commenting on this work in his anthology, Music in the Life of Albert Schweitzer, Charles R. Joy writes: "It is a pity that the French version [of Schweitzer's Bach] is not better known among lovers of music. It has the tremendous advantage of brevity, and it is not a duplication of material in the German and English editions.

154. Albert Schweitzer. J. S. Bach. Le Musicien-Poète. Lausanne, Editions Maurice et Pierre Poetisch, 1953. [HCR].

Reprint of Schweitzer's 1905 French Bach, unrevised. Currently available.

155. A propos de 'Bach, le musicien-poète', Une lettre d'Albert Schweitzer à Jacques Feschotte." In La Revue Internationale de Musique, Paris, No. 10 (Spring/Summer 1951), pp. 418-420. [ML 5.R34].

Schweitzer's letter to Jacques Feschotte, dated Lambaréné, January 4, 1951, recapitulates the circumstances leading to the writing of his J. S. Bach, le Musicien-Poète and repudiates the suggestion put forth by a recent book reviewer (Bug. Borrel) that it had been inspired by André Pirro's writings.

156. Albert Schweitzer. J. S. Bach. Vorrede von Charles Marie Widor. Third edition. Leipzig, Breitkopf & Härtel, 1920 (first published 1908). [ML 410.B2342]. Amadou no. 5.

Charles-Marie Widor's preface to this work, dated Paris, October 20, 1907, is not the same as his preface to the earlier French Bach (above, no. 153).

"I was surprised and delighted that my work [on Bach, in French] met with recognition even in Germany as an enrichment of the study of Bach, whereas I had written it merely to fill a gap in French musical literature ... When in the summer of 1906, after the completion of the Quest of the Historical Jesus, I turned to work on the German edition of the Bach, I soon became conscious that it was impossible for me to translate myself into another language, and that if I was to produce anything satisfactory, I must plunge anew into the original materials of my book. So I shut the French Bach with a bang, and resolved to make a new and better German one. Out of the book of 455 pages there sprang, to the dismay of the astonished publisher, one of 844 pages.

"The first pages of the new work I wrote at Bayreuth in the 'Black Horse Inn' after a wonderful performance of Tristan ... The German edition appeared early in 1908, and is the text from which the English translation was made by the clever pen of Ernest Newman." --- Albert Schweitzer, Out of My Life and Thought, chapter 7.

157. Albert Schweitzer. J. S. Bach. With a Preface by C. M. Widor. English translation by Ernest Newman. 2 volumes. London, A. & C. Black, 1923 (first published, London, Breitkopf & Härtel, 1911). [ML 410.82S41]. Amadou, no. 5.

This edition has been re-issued in the United States by Macmillan of New York, from whom it is currently available.

"The present translation has been made from the German version of Dr. Schweitzer's book (1908) ... The text, however, has been largely altered and added to at Dr. Schweitzer's request. The English edition is thus fuller and more correct even than the German." -- Translator's Foreword.

158. Gustave Bret. "Bach, Schweitzer et la Société J.-S. Bach de Paris." In Saisons d'Alsace, Vol. II, No. 2 (Spring, 1950), pp. 155-163. [Ex 6185.84.368. Also in bound file, 1513.121.799]. Amadou, no. 641.

Schweitzer, with Charles-Marie Widor, Gustave Bret and others, was one of the founders of the Société J.-S. Bach of Paris. Gustave Bret's reminiscences of the early days of the Society include (p. 161) a letter from Schweitzer to Bret, ca. 1908, and mention the fact (p. 160) that between 1905 and 1912 Schweitzer prepared the texts for the programs ("Comme régulièremment par la suite, sa signature figurait sous les notices du Concert d'Inauguration, 11 mars 1905"). Bret's article reproduces in facsimile the poster for the Society's concert, Salle Gaveau, November 27, 1907 (p. 157); and the title page of the program for the concert of March 22, 1912 (p. 163). At both of these concerts -- as well as at many others -- Schweitzer was the organ accompanist. The March 22, 1912 concert was the last in which Schweitzer took part before his departure for Africa.

SALLE GAVEAU, 45, RUE LA BOETIE

Mercredi 27 Novembre 1907

A 9 HEURES

(Ouverture des Portes à 8 h. 1/2)

1^{er} CONCERT DE L'ABONNEMENT

avec le concours de l'orchestre et des chœurs de la

SOCIÉTÉ J.-S. BACH

PROGRAMME

**LA PASSION
SELON
SAINT-JEAN**

Soprano: M^{lle} Éléonore BLANC

Alto : M^{me} de HAAN-MANIFARGES (de Rotterdam)

Ténor : M. George WALTER (de Berlin)

Basse : M. Gérard ZALSMAN (d'Amsterdam)

L'ORGUE SERA TENU PAR M. ALBERT SCHWEITZER

ORCHESTRE et CHŒURS sous la direction de M. GUSTAVE BRET

Affiche du premier Concert de la
Société J.-S. Bach à la Salle Gaveau,
sous la direction de Gustave Bret
Albert Schweitzer tenant l'orgue



Le Vendredi 22 Mars 1912, à 9 heures
(4^e CONCERT DE L'ABONNEMENT)

La Passion

SELON
Saint-Matthieu

EN UNE SEULE SOIRÉE
AUDITION IRRÉVOCABLEMENT UNIQUE

Soprano : M^{me} Mary MAYRAND.

Alto : M^{me} Cécile VILMER.

Ténor : M. PLAMONDON.

Basse : M. RŒLENS-COLLET.

Violon-solo : M. Daniel HERRMANN Flûtes-solos : MM. BLANQUART et BAUDUIN	Violoncelle-solo : M. DESMONTES Hautbois d'amour : MM. MONDAIN et BALOUT
---	---

L'Orgue sera tenu par M. Albert SCHWEITZER (*de Strasbourg*).

CHŒURS ET ORCHESTRE DE LA SOCIÉTÉ J.-S. BACH
Sous la direction de M. Gustave BRET

CHŒUR D'ENFANTS SOUS LA DIRECTION DE M. MARC DE RANSE

Grand Orgue CAVAILLÉ-COLL-MUTIN

Répétition publique : Le JEUDI 21 MARS 1912, à 4 heures très précises
Entrée : 5 Francs

Pendant l'exécution, l'entrée de la salle sera rigoureusement interdite.

Programme
du Concert du 22 mars 1912,
le dernier auquel ait participé
Albert Schweitzer

See also Gustave Bret's briefer article on the same subject, "Albert Schweitzer et la Société de J.-S. Bach de Paris," in the Festschrift edited by Camille Schneider, Albert Schweitzer, Eine Würdigung (no. 19, above); and Bret's message and tribute to Schweitzer in Hommage à Albert Schweitzer (no. 23, above).

159. Albert Schweitzer. "Warum es so schwer ist in Paris einen Guten Chor zusammenzubringen. Eine Sozial-Musikalische Studie." In Die Musik, Berlin & Leipzig, Vol. XXXVI (or, IX Year), Part 4 (July 1910), pp. [23]-30. [ML 5.M97]. Amadou, no. 111.

In this "musical-social study", "Why it is so difficult to assemble a good chorus in Paris," Schweitzer amusingly sums up his observations made during the years when he made frequent journeys to Paris as organist for the Société J.-S. Bach. The essay is translated into English as "The Choir in Paris" in Joy's anthology, Music in the Life of Albert Schweitzer (above, no. 146).

Schweitzer's essay reminds one of certain portions of Romain Rolland's novel, Jean-Christophe, especially "La Foire sur la Place." Schweitzer's friendship with Romain Rolland dates from this period (see below, nos. 172, 173).

160. Albert Schweitzer. "Französische und Deutsche Orgelbaukunst und Orgelkunst." In Die Musik, Berlin & Leipzig, Vol. XIX (or, V year), Part 3 (April/May 1906), pp. 76-90, 139-154. [ML5.M97].

"As a corollary to the book on Bach I prepared in the autumn of 1905, before I began my medical studies, an essay on organ building.

"I inherited from my grandfather Schillinger an interest in organ building, which impelled me, while still a boy, to get to know all about the inside of an organ.

"I was curiously affected by the organs which were built toward the end of the nineteenth century. Although they were lauded as miracles of advanced technical skill, I could find no pleasure in them ... The pamphlet in which I undertook to preach the gospel of the ideal organ was understood at first by only a few people here and there ... I acknowledge in it a preference for the French style of organ building as compared with the German, because in several respects it has remained faithful to the traditions of the art." -- Albert Schweitzer, Out of My Life and Thought, chapter 8.

The essay on French and German organ-building and organ-playing first appeared in the April and May 1906 issues of the periodical Die Musik -- in which form it is available in the Princeton Library. The same year it was issued separately as a pamphlet. A second edition, with an epilogue or supplement, was published in 1927. (see Amadou, no. 6, which does not, however, record the first appearance in Die Musik). The essay and the 1927 epilogue have been translated into English in Joy's anthology, Music in the Life of Albert Schweitzer (above, no. 146).

161. Internationalen Musikgesellschaft/International Musical Society. III. Kongress der Internationalen Musikgesellschaft. Wien, 25. bis 29. Mai 1909.
Bericht vorgelegt vom Wiener Kongressausschuss.
 Vienna, Artaria; Leipzig, Breitkopf & Härtel, 1909.
 [ML26.161.1909].

"Little by little attention was given to the idea of reform in organ building which I had put forward in my pamphlet. At the Congress of the International Musical Society held in Vienna in 1909 provision was made for the first time, on the suggestion of Guido Adler, for a section on organ building. In this section some like-minded members joined me in working out a set of 'International Regulations for Organ Building,' which swept away the blind admiration for purely technical achievements, and called for the production once more of carefully built instruments of fine tone." -- Albert Schweitzer, Out of My Life and Thought, chapter 8.

The volume of proceedings of the Third Congress of the International Musical Society contains two reports prepared by Albert Schweitzer and his collaborators of the Organ-building section. The first of these (pp. 581-605) is a digest of the replies received in answer to a questionnaire on organ construction sent to organists and organ-builders in the Germanic and Romance countries, entitled "Die Reform unseres Orgelbaues auf Grund einer allgemeinen Umfrage bei Orgelspielern und Orgelbauern in deutschen und romanischen Ländern." This has been translated into English as "The Organ that Europe Wants" in Joy's anthology, Music in the Life of Albert Schweitzer, appendix, which also prints the text of the questionnaire (above, no. 146).

The second report (pp. 636-679) is the "Internationales Regulativ für Orgelbau." The foreword is signed for the Committee by Dr. Albert Schweitzer and Abbe Dr. Xavier Mathias, both of Strasbourg. A footnote (p. 679) states that "Die Detailstilisierung des Regulatifs wurde von den Herren Ing. W. E. Ehrenhofer (Wien), Dr. X. Mathias (Strassburg i. E.) und Dr. A. Schweitzer (Strassburg i. E.) besorgt." The International Regulations for Organ Building, first published in the Proceedings of the Congress, were issued separately in pamphlet form the same year (see Amadou, no. 8). An English translation will be found in the anthology, Music in the Life of Albert Schweitzer (above, no. 146).

162. Johann Sebastian Bach. Complete Organ Works. A Critico-Practical Edition in Eight Volumes. Provided with a Preface containing General Observations on the Manner of Performing the Preludes and Fugues and Suggestions for the Interpretation of the Compositions contained in Each Volume. By Charles-Marie Widor, Professor in the Conservatoire at Paris and Organist at the Church of Saint Sulpice and Dr. Albert Schweitzer, Privatdozent at Strassburg University and Organist of the Société J. S. Bach of Paris. New York, G. Schirmer, Inc., 1912 ... [M7.B2A2q vols. 1-6]. Amadou, no. 10.

Vol. I: Preludes and Fugues of the Youthful Period. c. 1912, c. renewed 1940.

Vol. II: Preludes and Fugues of the First Master-Period. c. 1912, c. renewed 1940.

Vol. III: Preludes and Fugues of the Mature Master-Period (Part 1). c. 1913, c. renewed 1940.

Vol. IV: Preludes and Fugues of the Mature Master-Period (Part 2). c. 1913, c. renewed 1940.

Vol. V: Organ Concertos and Organ Sonatas. c. 1913, c. renewed 1941.

Vol. VI: Miscellaneous Compositions on the Chorale (eds., Edouard Nies-Berger and Dr. Albert Schweitzer). c. 1954.

Before starting for Africa I was again busy with Bach because of a request from Widor. The New York publisher, Mr. G. Schirmer, had asked him to prepare an edition of Bach's organ music, with directions about the best rendering of it, and he agreed to do so on condition that I shared the work. Our collaboration took the form of my preparing rough drafts which we afterwards worked out together. What a number of times in 1911 and 1912 did I visit Paris for a day or two for this purpose. And Widor twice spent several days with me in Gunsbach that we might devote ourselves to the task in undisturbed quiet...

"It was only the first five volumes of the new edition containing the sonatas, the concertos, the preludes, and the fugues that we could complete before my departure for Africa. The three volumes containing the choral preludes we intended to complete during my first period of leave in Europe, on the foundation of the rough drafts made by me in Africa.

"By the publisher's desire our work was published in three languages. The divergencies between the French text, on the one hand, and the German, together with the English which is based on it, on the other, arise from the fact that in respect of the details as to which our opinions differed, Widor and I had agreed that in the French edition his ideas, which fitted better the peculiarities of the French organs, should be dominant, while in the German and English mine should, taking, as they did, more into account the character of the modern organ.

"The outbreak of war so soon afterwards and the consequent disturbance of international dealings in the book trade, which still continues [i.e., in 1931], have brought it about that our

work, which was published in New York, was bought almost exclusively in English-speaking countries . . .

"Owing to various circumstances, and because other tasks always got in the way, I have again and again been obliged to postpone publication of the three volumes of choral preludes."
 -- Albert Schweitzer, Out of My Life and Thought (1931), chapter 12.

Work on the last three volumes of the projected eight has been resumed recently by Dr. Schweitzer in collaboration with Edouard Nies-Berger. Volume VI appeared in 1954.

163. Rudolf Quoika. Albert Schweitzers Begegnung mit der Orgel. Berlin, Darmstadt, Verlag Carl Norseburger, 1954. [MLA16.S4Q5].

"Zugleich siebente Veröffentlichung der Gesellschaft der Orgelfreunde, Herausgegeben von Walter Supper." The work is dedicated to "Albert Schweitzer zum Achtigsten Geburtstage am 14. Januar 1955."

164. Group of photographs by Erica Anderson. [Lent by Mrs. Anderson].

- (1). Schweitzer at the organ, in color. (cf. below, no. 166).
- (2). Schweitzer and Nies-Berger at Gunsbach, working on their critical edition of Bach's organ works.
- (3). Organ pipes in the Gunsbach church.
- (4). Schweitzer listening to play-back of his recordings, Gunsbach. (Repr., The World of A. S., p. [127]).

165. Albert Schweitzer to Mr. Henderson, University Organist at Glasgow, June 29, 1932. A.l.s. In French. [Manuscripts Division].

Written during a concert tour in Scotland. Schweitzer expresses regret that there has been a misunderstanding about a dinner engagement. "If I am to play the organ I cannot be disturbed by invitations during rehearsals ..." He expects to see Widor soon.

166. J. S. Bach. Toccata, Adagio & Fugue in C. Major; Fugue in A Minor; Fantasia and Fugue in G. Minor ("The Great"); 6 Chorale-Preludes; Prelude in C Major; Prelude in D Major; Canzona in D Minor. Recorded by Albert Schweitzer at the organ of the Parish Church in Gunsbach, 1951-52. Columbia Masterworks, LP, SL-175, F/L 4. [Lent by Mr. Paul Guntzelman].

Album of three records, with four pages of notes by Albert Schweitzer. The cover of the album reproduces a photograph of Schweitzer at the organ by Erica Anderson [above, no. 164 (1)].

Earlier recordings were made by Schweitzer for Columbia at All Hallows Church in London, and at Sainte-Aurélie in Strasbourg, before the Second World War. Cf. Amadou, pp. [90]-92.

167. Louis Edouard Schaeffer. "Das Verschwiegene Bachkonzert. In his Weltenbürger, Porträts von Meistern und Freunden, Strasbourg, Schaeffer, 1950, pp. [63]-72. [Ex 6185.84.901]. Amadou, no. 335.

Impressions of Bach concert by Schweitzer, on the organ of the church of Sainte-Aurélie, Strasbourg, October 1936 -- a recorded concert. The same volume of essays includes, pp. [47]-61, "Begegnungen mit Albert Schweitzer."

168. Albert Schweitzer. "De l'archet à utiliser dans l'exécution des œuvres pour violon seul de Bach." Included, pp. 110-114, in the souvenir program for the XIIth Festival de Strasbourg, organized by the Société des Amis de la Musique of Strasbourg, commemorating the two hundredth anniversary of the death of J. S. Bach, 8-22 June 1950. [Ex 6185.84.328]. Amadou, no. 62.

Schweitzer was honorary president of this Bach festival.

The question of the proper violin bow appropriate for executing Bach's works for solo violin as they were originally intended to be heard -- the subject of Schweitzer's contribution to this souvenir program -- has interested him for many years, and he has pursued it with characteristic persistency. The "round violin bow" formed the subject of a talk (in French) given by him in 1933 before the Strasbourg Association of Professional Musicians, and was subsequently published in German in the Schweizerische Musikzeitung (January 24, 1933). Nearly two decades later Schweitzer prepared a revised version of his study, which appeared in 1950 (this item and the two following).

169. Albert Schweitzer. "Les œuvres pour violon seul de Bach. De l'archet à utiliser pour leur exécution." In Saisons d'Alsace, Vol. II, No. 2 (Spring 1950), pp. 139-145. [Ex 6185.84.368. Also in bound file]. Amadou, no. 152.

"Cet article d'Albert Schweitzer paraît à la fois dans le programme du Festival de Strasbourg auquel il était en premier lieu destiné, et dans Saisons d'Alsace. Nous remercions ... le Comité des Amis de la Musique d'avoir bien voulu nous remettre ce texte, permettant ainsi une double publication qui répond au vœu d'Albert Schweitzer." (Editor's note, p. 139).

170. Albert Schweitzer. "Der für Bachs Werke für Violine Solo Erforderte Geigenbogen." In Karl Matthaei, ed., Bach-Gedenkschrift 1950, Im Auftrag der Internationalen Bach-Gesellschaft, Zürich, Atlantis Verlag, 1950, pp. 75-83. [ML410.B216]. Amadou, no. 102.

An English translation will be found in Joy's anthology, Music in the Life of Albert Schweitzer (above, no. 146). Another translation, by E. Nies-Berger, appeared in Musical America, July 1950, with the title "Reconstructing the Bach Violin Bow."

171. Photographs of Georges Frey using the 'round violin bow'. Reproduced in Joy, Music in the Life of Albert Schweitzer (above, no. 146), and in the Strasbourg Festival program (above, no. 168).

Also exhibited: detail from the Issenheim altar-piece, showing angel using a round bow (cf. above, no. 46).

MUSICAL FRIENDS AND CONTEMPORARIES

(A selection of books, with references to Schweitzer or quotations from his letters, suggesting the wide range of his "musical friendships.")

172. Romain Rolland. Musiciens d'aujourd'hui. Deuxième édition. Paris, Hachette, 1908. [ML390.R65].

In the chapter entitled "Musique française et Musique allemande" (pp. 175-196), a report on the Music Festival at Strasbourg in May 1905 (first published in the Revue de Paris, July 1, 1905, under the title "Une Fête musicale en Alsace-Lorraine"), Rolland mentions Albert Schweitzer who représente a "mélange harmonieux de l'esprit français et de l'esprit allemand."

Schweitzer & Romain Rolland

See: Letter from Rolland to Sofia Bertolini Guerrieri-Gonzaga, dated "Dimanche de Pentecôte [Whit Sunday] 1905"

Printed in: Chère Sofia. Choix de lettres de Romain Rolland à Sofia Bertolini Guerrieri-Gonzaga, Paris, Albin Michel, 1959-1960. 2 vols. (Cahiers Romain Rolland, Nos. 10, 11). [PUL: 3287. 17. 887]

Vol. I, 223-227.

Rolland speaks of his visit to Strasbourg and of Albert Schweitzer, with whom he stayed. Schweitzer as an Alsation.... "Je n'ai pas besoin de vous dire qu'un tel homme représente en Alsace, vis-à-vis des Allemands, la culture française. Mais il représentera tout aussi bien, vis-à-vis des Français, la culture Allemande. -- Et c'est là l'intérêt de cette race d'hommes, dont Schweitzer est un type, qu'il y a véritablement, et ce moment, et qu'il se forme de jour en jour davantage, une Alsace Alsacienne...."

Reflections on the role of Alsace, etc.

For an English translation of Rolland's work see: Musicians of To-Day, translated by Mary Blaiklock, introduction by Claude Landi, New York, Henry Holt, 1914 [ML390.R63].

173. Romain Rolland. Journal des années de guerre, 1914-1919. Notes et Documents pour servir à l'histoire morale de l'Europe de ce temps. Texte établi par Marie Romain Rolland. Preface de Louis Martin-Chauffier. Paris, Albin Michel, 1952. [3287.17.355].

References to Schweitzer may be located by means of the index. Note especially, p. 525, letter to Rolland from Schweitzer, Lambaréné, August 25, 1915; and p. 603, letter from Schweitzer, Lambaréné, November 10, 1915.

A letter from Schweitzer, July 30, 1953, to Madame Romain Rolland, thanking her for a copy of the published version of her husband's 1914-1919 journal, with his comments and tribute to Rolland, was printed by the French publishers as a publicity leaflet []. The same letter appears in translation as a preface to the German edition of the journal, Zwischen den Völkern, Aufzeichnungen und Dokumente aus den Jahren 1914-1919, Stuttgart, Deutsche Verlags Anstalt, 1954, vol. I, p. 5.

See also the tribute to Schweitzer by Romain Rolland, contributed by Rolland's widow to the festschrift, Hommage à Albert Schweitzer (above, no. 23).

174. Mary Grierson. Donald Francis Tovey. A Biography Based on Letters. London, New York, Toronto, Oxford University Press, 1952. [ML410.T7G8]. Amadou, no. 454.

Numberous references to Albert Schweitzer, with quotations from letters to Tovey and Mrs. Tovey, 1932/3, 1934, 1935 (pp. 268, 284-285, 289-290). Tovey's edition of Bach's Kunst der Fuge (Oxford University Press, 1931) is dedicated to Schweitzer. Facing page 288 of the biography is a photograph taken in Edinburgh: "Three Great Musicians, 23 November 1934", showing Pablo Casals, Albert Schweitzer, and Daniel Francis Tovey.

175. J. Ma. Corredor. Conversations avec Pablo Casals. Souvenirs et Opinions d'un Musicien. Lettre-preface de Pablo Casals. Paris, Albin Michel, 1955. [ML418.C2C8].

Numerous references to Schweitzer with quotations from his letters. Casals, for example, recalls their meeting in Edinburgh, 1934, when both received honorary degrees; and again at Zürich in September 1951 when Schweitzer attended the concert for Casals' seventy-fifth birthday. Chapter VI, on Bach, includes numerous quotations from Schweitzer's book, with Casals' comments. A letter from Schweitzer concerning the 1950 Bach Festival at Prades (which he could not attend) is quoted, p. 316.

Brief tributes to Schweitzer, from Pablo Casals, will be found in two of the festschriften published on the occasion of Schweitzer's 80th birthday (above, nos. 23, 24). See also no. 186, below.

176. Leaflet announcing Gala Concert "To honor the 75th birthday of one of our great men, Dr. Albert Schweitzer." Town Hall, New York, January 14, 1950. Wanda Landowska, harpsichord, and Nies-Berger Chamber Orchestra. [Princeton Library, Schweitzer Collection, file of "ephemera"].

The leaflet includes a "Message from Dr. Schweitzer" (November 19, 1949). The notes on the performers mention that "After having heard Wanda Landowska perform on the harpsichord in Paris in 1903, Dr. Schweitzer was the first to give Wanda Landowska his enthusiastic support in her struggle for the recognition of the importance of the harpsichord."

Note

For various phases of Schweitzer's career as a musician, see the following contributions to festschriften and composite works about Schweitzer:

in the volume edited by C. Schneider (above, no. 19, and appendix), the contributions by Emilius Bangert, Gustave Bret, Alice Ehlers, and H. A. Metzger;

in the volume edited by Greta Lagerfelt (above, no. 20, and appendix), the contributions by Emilius Bangert and Henrik Ekman;

in the Jubilee Book, edited by A. A. Roback (above, no. 21, and appendix), the contributions by Leo Schrade, Archibald T. Davison, Carl Weinrich, and Alice Ehlers;

in Amadou, Etudes et Témoignages (above, no. 22, and appendix), the essay by Jacques Feschotte;

in the Hommage à Albert Schweitzer, 1955 (above, no. 23, and appendix), the contributions by Robert Minder and Fritz Minch;

in the Freundesgabe edited by Fritz Buri (above, no. 24, and appendix), the contributions by Günther Ramin and Emilius Bangert.

THE SCHWEITZER LEGEND



Albert Schweitzer
de la Paix



VIII

THE SCHWEITZER LEGEND

During his own lifetime Albert Schweitzer has become an almost legendary figure; high honors from many quarters have been bestowed upon him. In recent years, especially, countless articles about him have been published in newspapers and magazines; there have been picture-books, popular biographies, children's books -- and even a play and film based on episodes in his life. A small and somewhat arbitrary sampling of this "Schweitzeriana" is grouped as the last section of the exhibition; the emphasis is on characteristic titles and categories, rather than on the individual items. Book jackets, magazine articles, and newspaper clippings supplement the books and pamphlets.

Schweitzer, who reaches his 81st birthday on January 14, 1956, appears to have accepted the heavy responsibilities of this celebrity as simply another burden to be borne cheerfully. "People talk about me," he has confided to a friend, "and I am glad of it, for I believe that my ideas are sound and necessary for the salvation of this age. I do not want to disappoint those who believe in my legend, for they may, by means of it, grasp my ideas."

The legend, nevertheless, at times risks obscuring the man himself and his writings. These have not had to wait for the paens of publicity or the "mass circulation media" to obtain recognition. The bibliographical approach, employed in the present exhibition, demonstrates, among other things, that the impact of Schweitzer's personality and of his writings has made itself felt slowly but surely, in many corners of the world, during the past fifty years.

Selections from Schweitzer's Writings

(See also, above, nos. 10-12)

177. Kurt Bergel, ed. Albert Schweitzers Leben und Denken. Selections chosen from the Autobiographical Writings of the Author and edited by Kurt Bergel, University of California at Los Angeles. New York, Henry Holt, 1951 (c. 1949). [6185.84.312.11]. Amadou, no. 202.

Selections in German for use in American schools and colleges. With a German-English vocabulary and an introduction in English by the editor.

178. R. H. Dahl and S. H. Steinberg, eds. Selections from Albert Schweitzer. London, Macmillan, 1953. [6185.84.1953].

Selections in German for class-room use in England.

179. Fritz Pfäfflin, ed. Waffen des Lichts. Worte aus den Werken von Albert Schweitzer. Ausgewählt von Fritz Pfäfflin. Third edition. Heilbronn & Stuttgart, Eugen Salzer Verlag, 1953. [6185.84.394]. Amadou, no. 205.

The foreword is dated "Wirzbach über Calw, im August 1940."

180. Richard Kik, ed. Albert Schweitzer. Vom Licht in Uns. Worte aus Seinen Schriften. Ausgewählt und eingeleitet von Richard Kik. Stuttgart, Third edition. J. P. Steinkopf Verlag, 1955. [6185.84.392]. Amadou, no. 205.

First edition was published in Stuttgart, 1947. In the series "Steinkopfs Hausbücherei". The frontispiece is a portrait of Schweitzer from a pencil drawing by Frau Irmgard Grashey-Straub, Berlin. The editor's foreword includes a quotation from a letter from Schweitzer (Feb. 14, 1954); on page 20 is reproduced in facsimile a comment on the book by Schweitzer (July 30, 1954). For other publications by Richard Kik, see nos. 89, 182, 203.

181. Charles R. Joy, ed. The Wit and Wisdom of Albert Schweitzer. Boston, Beacon Press, 1949. [6185.84.397.7]. Amadou, no. 211.

Popular Biographies
(See also, above, nos. 13-18)

182. Helene Christaller. Albert Schweitzer. Ein Leben für andere. Mit einem Nachwort von Richard Kik. Stuttgart, J. F. Steinkopf Verlag, 1954. [6185.84.623]. Amadou, no. 306.

First published in Berlin, 1932. This new edition has been revised by Richard Kik.

183. Hermann Hagedorn. Prophet in the Wilderness. The Story of Albert Schweitzer. Revised edition. New York, Macmillan, 1954. [6185.84.709.11]. Amadou, no. 455.

First published in 1947 [6185.84.709]. In the acknowledgements (pp. 231-240) the author mentions that Dr. Schweitzer generously answered questions from his unknown American correspondent, and sent to him a 47-page manuscript account of his life since 1931 (the date of Aus Meinem Leben und Denken). Hagedorn's book has been translated into German by Otto von Czernicki: Menschenfreund im Urwald, Hamburg, Richard Meiner, 1954. [6185.84.709.12].

184. Joseph Gollomb. Albert Schweitzer. Genius in the Jungle. New York, Vanguard Press, 1949. [6185.84.696.2]. Amadou, no. 453.

185. Joseph Gollomb. La Vie ardente d'Albert Schweitzer. Traduit de l'américain par Michel Déon. Paris, Editions Sun, n. d. (1950). [6185.84.696]. Amadou, no. 627.

A rather mediocre popular account, a translation of the preceding item. Note, however, that Amadou (Essai de Bibliographie, 1952, introduction, page 17) attributes to it some importance in making Schweitzer better known in France: commenting on the general ignorance of Schweitzer in France, he writes, "Cette regrettable ignorance a aujourd'hui cessé. La Vie ardente d'Albert Schweitzer, retracée sommairement par Joseph Gollomb, est présente à tous les esprits.."

186. Ernest Christen. Schweitzer l'Africain. Sixth edition. Geneva, Labor et Fides, [1954]. [6185.84.625]. Amadou, no. 624.

Amadou records a "third edition" published in 1951. Christen quotes, pp. 129-130, a letter written to him by Pablo Casals, March 1948, in which Casals recalls his meeting with Schweitzer in Edinburgh (cf. no. 175, above). Page 128, footnote, lists concerts given by Schweitzer in Switzerland, October 1921.

187. Marianne Monestier. Le Grand Docteur Blanc. Avant-propos de Gilbert Cesbron. Paris, La Table Ronde, 1954, (c. 1952). [6185.84.821]. Amadou, no. 629.

A slightly fictionalized account, published apparently, to take advantage of the interest in Schweitzer evoked in France by Cesbron's play and the film adapted from it (below, nos. 206, 207).

188. Hermann Pfeiffer. Albert Schweitzer. Werden und Wirken. Third enlarged edition. Kreuztal, Jung-Stillung Verlag, 1954. [6185.84.854]. Amadou, no. 326.
First published in 1948.

189. Alfred Stucki. Albert Schweitzer. Ein Christ der Tat. Second edition. Basel, Verlag von Heinrich Häger, 1954. [6185.84.941].

190.

190. Rudolf Grabs. Albert Schweitzer. Weg und Werk eines Menschenfreundes. Stuttgart, Reclam-Verlag, 1954 (c. 1953). [6185.84.699.2].

Reclams Universal-Bibliothek No. 7754. For other works by Rudolf Grabs see above, nos. 10, 14, 132, and below, no. 193.

191. Jean Pierhal. Albert Schweitzer. Das Leben eines guten Menschen. Mit einer Einführung von Robert Jungk und einem Epilog von Niko Kazantzakis. Munich, Kindler Verlag, 1955. [6185.84.856].

Cf. no. 44, above. Pierhal's biography was first published serially in the German illustrated weekly, Revue (Munich). Both illustrations and text show a considerable amount of original research and familiarity with available printed sources.

An abridged English translation of Pierhal's book is now available: Albert Schweitzer, the Life of a Great Man, London, Butterworth, 1956 [].

192. Waldemar Augustiny. Albert Schweitzer und Du. Witten/Ruhr, Luther-Verlag, 1955. [6185.84.564].

Diese Ausgabe wurde von Dr. Schweitzer durchgesehen und genehmigt." Between pp. 44/49: facsimile of letter from Schweitzer, Lambarene, Palm Sunday morning, April 11, 1954, to a young man upon his confirmation. On dust-jacket of book, quotation from a letter from Schweitzer to the author concerning the book.

An English translation of this work has been published: Waldemar Augustiny, The Road to Lambarene, translated by William J. Blake, London, Muller, 1956. Cf. the unfavorable review in The Times Literary Supplement, August 17, 1956, p. 489.

193. Albert Schweitzer. Genie der Menschlichkeit. Dargestellt von Stefan Zweig, Jacques Peschotte, Rudolf Grabs. Frankfurt, Hamburg, Fischer Bücherei No. 83, 1955. [6185.84.996].

A "pocket book" edition, including: (1) reprint of Stefan Zweig's 1932 essay "Ein Tag bei Albert Schweitzer" (cf. Amadou, nos. 349, 411); (2) German translation by Ilse Weidekampf of Jacques Peschotte's Albert Schweitzer (above, no. 16); (3) reprint of Rudolf Grabs' Sinngebung des Lebens (above, no. 132). Contains also a German translation by Ilse Weidekampf of Schweitzer's speech before the Académie des Sciences Morales et Politiques, October 1952 (above, no. 120).

Pilgrimages to Lambarene

(See also, above, nos. 97-102)

194. Guy Barthelemy. Chez le Docteur Schweitzer. Avec 11 illustrations de l'auteur. Fontainebleau, Editions Gilles; Paris, Diffusion Le Guide, 1952. [6185.84.571.2]. Amadou, no. 622.

Account of a visit to Lambarene in 1951 by a young Frenchman who had been impressed by Schweitzer's writings and the books about him. The author organized the French group, "Les Amis du Docteur Schweitzer."

195. Guy Barthelemy. Wie ich Lambarene erlebte. Ein junger Mensch besucht Albert Schweitzer. Munich, C. H. Beck, 1954 (c. 1953). [6185.84.571]. Amadou, no. 622.

German translation of the preceding item by Marie Woytt-Secretan.

196. Rolf Italiaander. Im Lande Albert Schweitzers. Ein Besuch in Lambarene. Hamburg, Broschek Verlag, 1954. [18375.492].

Mainly a picture-book, with photographs by the author. See also no. 202, below.

197. Suzanne Oswald. Im Urwaldspital von Lambarene. Zurich, Schweizerisches Jugendschriftenwerk, no. 546, [1955]. [6185.84.842].

Illustrated with photographs by Erica Anderson and drawings by Leon Oswald. "Herausgegeben unter Mitwirkung des Schweizerischen Jugendrotkreuzes." P. [2]: message from Schweitzer to the author, who is his niece. Cf. no. 54.

198. John Gunther. "A Visit to Dr. Albert Schweitzer." In his Inside Africa, New York, Harper, 1955, chapter 35, pp. 712-734. [1804.421].

Previously published in Reader's Digest, Vol. 65, no. 388 (August 1954), pp. 43-49, with the sub-title, "Here is an intimate view of one of the most fascinating characters of our time."

Schweitzer's Story Retold for Young People

199. Fritz Wartenweiler. Der Urwald-Doktor Albert Schweitzer. Zurich, Schweizerisches Jugendschriftenwerk No. 49, 4th edition (1951?). [Ex 6185.84.974.11]. Amadou, no. 341 (which records the first edition as 1930).

Illustrations by Werner Weiskönig. The pamphlet was reprinted, 1955, in a special edition for Dr. Schweitzer's 80th birthday, by the publishers in cooperation with the "Freunde Schweizerischer Volksbildungsschulen, Basel." [Ex 6185.84.974]. A well-done narrative for young people based both on Schweitzer's writings and on personal acquaintance. Cf. the author's contributions to the festschriften, 1934, 1955 (above, nos. 19, 24); also, Amadou, no. 342.

200. Ursula Jeran. "Albert Schweitzer, Arzt im Urwald." In I. Meinhof & R. Riemeck, eds., Freunde und Helfer der Menschheit, Oldenburg/Hamburg, Gerhard Stalling Verlag, n. d. (ca. 1948), pp. 21-26. [1038.632].

"Genehmigt für den Gebrauch an niedersächsischen Schulen."

201. Martin Zintl. Menschenfreund in Lambarene. Ein Lebensbild des Urwaldarztes Dr. Albert Schweitzer. Munich, Bayerischer Schulbuch Verlag, 1950. [6185.84.995]. Amadou, no. 349bis.

In the series: "Die Welt im Spiegel der Geschichte. Arbeitshefte für Geschichte und Sozialkunde," edited by W. Böhm, E. Deuerlein, W. Wühr. Bears the U. S. Army imprimatur: "Genehmigt für den Gebrauch in Schulen durch Public Affairs Division, Office of Land Commissioner for Bavaria am 10.XI.1949. File Nr. GE-IA 350.01 (Germany)."

202. Rolf Italaander. Der Weisse Oganga. Albert Schweitzer. Eine Erzählung aus Äquatorialafrika. Hannover-Kirchrode, Theodor Oppermann Verlag, 1954. Oppermanns Jugendbücher, Band XII. [34299.492].

A semi-fictionalized account, using the device of a young man who makes a visit to Lambarené. Cf. by the same author, no. 196, above.

203. Richard Kik. Beim Oganga von Lambarene. Geschichten aus den Leben Albert Schweitzers. Reutlingen, Ensslin & Laiblin Verlag, 1954. [6185.84.757].

Stories for young people, drawn from, and based on, Schweitzer's writings. Written in collaboration with Lore Staudenmaier. Illustrations by Rudolf Misliwietz.

Radio Broadcasts

204. Peter Lotar. Vom Sinn des Lebens. Ein Gespräch. Aus Werk und Leben Albert Schweitzers. Mit fünf obligaten Stimmen. Strasbourg, Editions Oberlin, 1951. [6185.84.795]. Amadou, no. 207.

A dialogue, or symposium, for radio, based on quotations from Schweitzer's writings. Also published by C. H. Beck of Munich.

205. Pasteur Georges Marchal. "Albert Schweitzer, Prix Nobel de la Paix." Pp. 26-27, in Dynamisme du Protestantisme français, by Marc Boegner, Pierre Bourguet, et al., Paris, Fischbacher, (1954/5?) -- a selection of short radio talks broadcast on Radiodiffusion Française under the auspices of the Comité protestant des amitiés françaises à l'étranger. [5516.263].

Stage and Screen

206. Gilbert Cesbron. "Il est Minuit, Docteur Schweitzer! Pièce en deux actes." In Les Oeuvres Libres, Revue mensuelle, No. 64, Septembre 1951, Paris, Librairie Arthème Fayard, pp. 243-314. [3229.685]. Amadou, no. 644. Also in Gilbert Cesbron, Théâtre, vol. I, Paris, Robert Laffont, 1953 (c. 1952), pp. [7]-156. [3239.1532.333].

"Cette pièce, créée à Colmar par le Centre Dramatique de l'Est sous la direction d'André Clavé, a été jouée à Paris pour la première fois au Théâtre de l'Athenée-Louis Jouvet, le 2 avril 1951 ... The first performance at Colmar took place on November 6, 1950. Cf. the note by Antoine Fischer, in Saisons d'Alsace, Vol. III, No. 1 (Winter 1951), p. 93 (above, no. 53)."

207. H. André Legrand & André Haguet. Pierre Fresnay incarne le Docteur Schweitzer. Paris, La Colombe, 1952. [3239.1532.783].

Published in connection with the film (1952) adapted from Cesbron's play, Il est Minuit, Docteur Schweitzer! Illustrated with "still" photographs from the film, in which Pierre Fresnay played the title role.

Some Magazine Articles and Newspaper Clippings

208. A small selection from the dozens of other such items available, chosen chiefly for the symptomatic titles. These were used, together with book-jackets, photographs and post-cards of Schweitzer, to form a "montage."

(1). "Interpreter of Jesus and Bach." Article by Julius Seelye Bixler, in The Christian Century, November 15, 1928.

(2). "Why A Genius Went to the Jungle." Article by Conrad Henry Moehlman, in The World Tomorrow, October 1930.

(3). Albert Schweitzer, Christian Revolutionary.
Book by George Seaver, 1944. (Cf. above, no. 13).

(4). "God's Eager Fool. The Story of a Great Protestant, told by a Catholic Priest. Albert Schweitzer -- Doctor to Savages." Article by the Rev. John A. O'Brien (Head of the Philosophy Department, University of Notre-Dame), in Reader's Digest, March 1946.

(5). Prophet in the Wilderness. The Story of Albert Schweitzer. Book by Hermann Hagedorn, 1947. (Cf. above, no. 183).

(6). Albert Schweitzer A Vindication. Being a Reply to "The Challenge of Schweitzer" by John Middleton Murry.
Book by George Seaver, 1951. (Cf. above, no. 13).

(7). "Ett celebert Sverige besök. Albert Schweitzer på blixvisit i Gammalkil." Article by Harald Dahl, in Vår Kyrka (Svenska Kyrkans Diakonistyrelsens Sekretariat), Stockholm, November 15, 1951. [Lent by Mr. Emory Ross].

(8). Albert Schweitzer. The Great Man's Greatest Man. A Profile of the Doctor of Lambarene, whose path of service and that of a small French Rotary Club have joined. Article by Kees Van Hoek, in a series called "Unusual Rotarians," in The Rotarian, March 1952.

(9). "Le Prix Nobel, attribué au docteur Schweitzer, a suscité dans tous les milieux alsaciens une très grande satisfaction. Notre photo montre le vénéré docteur des Noirs en promenade devant sa maison paternelle à Gunsbach." Cover of Magazine Ringier, Alsace et Moselle, November 21, 1953.

(10). "Schweitzer's Eightieth Birthday." Special issue of Saturday Review, New York, January 15, 1955. Schweitzer's picture on the cover. The "guest editorial", by Julius Seelye Bixler, is entitled "The Miracle of Lambarene."

(11). "Schweitzer Receives Britain's Highest Honor." The New York Times, October 20, 1955.

(12). "Schweitzer Awaits the Great in a Tea-Shop. A Legend Honoured." Article by Jeffrey Blyth, in Daily Mail, London, October 18, 1955.

(13). "Schweitzer Plays Festival Organ." Daily Mail, October 19, 1955. "Outside the Festival Hall a crowd clamored for him to sign concert programmes.

(14). Dr. Albert Schweitzer, after receiving the honorary degree of Doctor of Laws at Cambridge last Sunday. The Listener, London, October 27, 1955, p. 702.

(15). "When I said I wished you were more like Dr. Albert Schweitzer I meant in spirit." [Irate wife berating her husband who has dishevelled hair]. Caricature in Punch, London, November 2, 1955, p. 529.

(16). "Schweitzer in Alvastone." Saturday Review, New York, December 17, 1955. "The copies of the Schweitzer bust [by Leo Cherne] are in Alvastone, a stonelike formula developed by Alva Studios that can be made to simulate almost any material... Readers wishing to help the work of the Albert Schweitzer Hospital Fund and the International Rescue Committee may secure the Cherne sculpture from these bookstores..."

(17). "Wise Men Still Seek Him... Moses sought Him on a mountain; St. Augustine in his books; Washington at Valley Forge; Albert Schweitzer in the heat of the African Jungle; President Eisenhower in his own heart and the hearts of his people... , etc. Advertisement for Hilton Hotels [!], in Time, December 19, 1955.

(18). "The Sound of Genius..." Advertisement for Columbia Records, 1955. "We will be pleased to send you a copy of the above photograph [by Fred Plaut], suitable for framing. Write Columbia Records..."

(19). "Four of Ten 'Most Admired Men' in World Today Are Religious Leaders." By George Gallup, Director, American Institute of Public Opinion. The Sunday Bulletin, Philadelphia, January 1, 1956. "Last year the name of Albert Schweitzer, medical missionary to French Equatorial Africa, first appeared on the list -- in tenth place. This year he has moved to fifth place, the highest position yet reached by a religious leader in these 'man-of-the-year' polls..."

APPENDIX

Recorded here are the tables of contents of the several *festeschriften* or composite works on Schweitzer, listed above as nos. 19-25. Taken as a whole these works provide a roster of Schweitzer's far-flung friends and "disciples", and bear witness to the world-wide impact of his example. But, more than this, they include many important biographical, historical and critical essays on Schweitzer's life and thought. Several of the articles in these composite volumes are more significant than many of the separately published books.

[No. 19]. Camille Schneider, compiler. Albert Schweitzer. Eine Würdigung. Strasbourg, 1934. [Ex 6185.84.911].

A. Müller [Camille Schneider]. "Albert Schweitzer als Gesamterscheinung." Pp. 1-10.

Fritz Wartenweiler (Frauenfeld, Schweiz). "Albert Schweitzers Weltanschauung der Ehrfurcht vor dem Leben." Pp. 11-13.

Dr. Victor Nessmann (Chirurgien). "Le Médecin Albert Schweitzer." Pp. 14-20.

Mrs. C. E. B. Russell (Roswell, Canada). "Mit Albert Schweitzer in Lambarene." Pp. 21-24.

Baronne G. Lagerfelt (Duseborg). "Albert Schweitzer et la Suède." Pp. 25-27.

Emilius Bangert (Domkanter zu Roskilde, Dänemark). "Albert Schweitzer, der Musiker." Pp. 28-30.

Gustave Bret (Paris). "Albert Schweitzer et la Société de J.-S. Bach de Paris." Pp. 31-33.

Alice Ehlers. "Albert Schweitzers Orgelspiel." Pp. 34-35.

H. A. Metzger (Organist). "Das Leben Albert Schweitzers auf einer Konzertreise in Holland." Pp. 36-40.

H. Kieber. "Erinnerungen an Albert Schweitzer." Pp. 41-43.

"Eine Bibliographie Albert Schweitzers." Pp. 44-[46].

[No. 20]. Greta Lagerfelt, compiler. Albert Schweitzer. Mannen och hans gärning. Vanners hyllning till Lambarenes-Jukhusets 25-åriga tillvaro. Uppsala, J. A. Lindblads Bokförlag, 1938. [6185.84.774].

Greta Lagerfelt. "Förord." Pp. 9-11. Duseborg i oktober 1938.

Anton Fridrichsen. "Albert Schweitzer. Högtidsal på 60-årsdagen den 14 januari 1935 i Jakobs kyrka i Stockholm."

Frans Stade. "Albert Schweitzer." Pp. [27]-59.

Anton Fridrichsen. "Albert Schweitzer som teolog." Pp. [60]-72.

Ernst von Aster. "Albert Schweitzers kulturfilosofi." Pp. [73]-88.

Emilius Bangert. "Albert Schweitzer som orgelkonstnär." Pp. [89]-100.

Oscar Krook. "Albert Schweitzer gärning som missionsläkare." Pp. [101]-113. (Ur förord till "Brev från Afrikas urskog," 1925).

Stig Holm. "Två år läkare vid Sjukhuset i Lambarene." Pp. [114]-136.

Bengt Aurelius. "Kristus Läkaren. En skiss, tillägnad Albert Schweitzer." Pp. [137]-149.

Anna Söderblom. "Albert Schweitzer i Nathan Söderbloms hem." Pp. [150]-152.

Bengt Jonzon. "Några intryck av Albert Schweitzer." Pp. [153]-156.

Henrik Ekman. "Med Albert Schweitzer på konsert- och föredragsresa." Pp. [157]-171.

Harald Dahl. "Fran Klyvdalen till Landskrona. Glimtar från resor som tolk och registreringsbiträde åt Albert Schweitzer." Pp. [173]-183.

Frans Stade. "Människan Albert Schweitzer. Minnen och intryck." Pp. [184]-193.

Bengt Oxenstierna. "Mina personliga minnen av Albert Schweitzer." Pp. [194]-203.

Greta Lagerfelt. "Hemma i Elsass. Minnen från Strassburg och Günsbach. En miljöteckning." Pp. [204]-239.

Karin Werner, compiler. "Förteckning över professor Albert Schweitzers skrifter, samt ett urval böcker och uppsatser av andra författare, behandlande hans liv och verksamhet." Pp. [240]-250.

"Svenska Förbundet för stöd till Albert Schweitzers verksamhet." Pp. [251]-252.

[No. 21]. A. A. Roback, J. S. Bixler, George Sarton, compilers. The Albert Schweitzer Jubilee Book. Cambridge, Massachusetts, 1945. [6185.84.555; another copy, Ex 6185.84.555].

Note: Listed here are only those articles having a direct bearing upon Schweitzer and his work. Several of the contributions, intended no doubt as "tributes", are otherwise unrelated.

A. A. Roback. "Preface." Pp. 15-20.

A. A. Roback. "Albert Schweitzer, The Man." Pp. 25-68.

J. S. Bixler. "Productive Tensions in the Work of Albert Schweitzer." Pp. 71-86.

Everett Skillings. "Albert Schweitzer, Humanitarian." Pp. 89-117.

W. E. Dubois. "The Black Man and Albert Schweitzer." Pp. 121-127.

...

Leo Schrade. "Schweitzer's Aesthetics, An Interpretation of Bach." Pp. 175-195.

Archibald T. Davison. "The Transcendentalism of Albert Schweitzer." [Music]. Pp. 199-211.

Carl Weinrich. "Albert Schweitzer's Contribution to Organ Building." Pp. 215-226.

Alice Ehlers. "Musical Days with Albert Schweitzer." Pp. 229-236.

Ernst Cassirer. "Albert Schweitzer as Critic of Nineteenth-Century Ethics." Pp. 241-257.

...

Kirsopp Lake. "Albert Schweitzer's Influence in Holland and England" [New Testament scholarship]. Pp. 427-439.

Olof Linton. "Albert Schweitzer's Interpretation of St. Paul's Theology." Pp. 443-456.

George Sarton. "The Scholar's Dilemma." Pp. 461-465.

A. A. Roback, compiler. "A Tentative Albert Schweitzer Bibliography." Pp. 469-483.

"Facsimiles of Schweitzer's Handwriting." (Portions of a letter in German, June 8, 1939, and of a letter in French, May 7, 1942, both from Lambaréne, to A. A. Roback). P. 477.

[No. 22]. Robert Amadou, compiler. Albert Schweitzer.
Etudes et Témoignages. Paris, 1952. [6185.84.556].

André Siegfried. "Préface." Pp. [11]-15.

Gilbert Cesbron. "Les Tilleuls de Gunsbach." Pp. [17]-31.

Robert Minder. "Schweitzer l'Alsacien." Pp. [33]-48.

Maurice Pelidori. "Schweitzer l'Africain." Pp. [49]-71.

Robert Amadou. "Le Philosophe." Pp. [73]-96.

Georges Marchal. "Le Théologien." Pp. [97]-133.

Maurice Goguel. "L'Exégète." Pp. [135]-171.

Frédéric Trencz. "Le Médecin." Pp. [173]-190.

Jacques Peachotte. "Le Musicien." Pp. [191]-218.

Daniel Halevy. "Connaissance d'Albert Schweitzer."
Pp. [219]-252.

[No. 23]. Les Amis d'Albert Schweitzer. Hommage à Albert Schweitzer [pour son quatre-vingtième anniversaire le 14 Janvier 1955]. Paris, 1955. [6185.84.558].

Note: The contributions without title are in general brief friendly greetings or words of tribute; those with titles represent somewhat more substantial little essays.

Henri Baruk (Professeur agrégé à la Faculté de Médecine de Paris, Médecin-chef de la Maison Nationale de Santé). Pp. 13-15.

Pasteur Marc Boegner (Président de la Fédération Protestante de France, Membre de l'Institut). P. 17.

Adolphe Boschot (Membre de l'Institut, Secrétaire Perpétuel de l'Académie des Beaux-Arts). P. 19.

Marcel Bouteron (Membre de l'Institut, Secrétaire Perpétuel de l'Académie des Sciences Morales et Politiques). Pp. 21-22.

Gustave Bret (Directeur-Fondateur de la Société J.-S. Bach). P. 23.

André Canivez (Professeur agrégé de Philosophie). "Schweitzer et la Jeunesse." Pp. 25-30.

Pablo Casals. P. 31.

Gilbert Cesbron. "Une Image d'Albert Schweitzer." Pp. 33-34.

Alfred Cortot. Pp. 35-36.

Alexis Danan. Pp. 37-38.

Yves Dentan. "Albert Schweitzer à Gunsbach." Pp. 39-45.

Jacques Peschotte. Pp. 47-49.

Daniel Halévy. (Membre de l'Institut). P. 51.

Charles Hauter (Doyen de la Faculté de Théologie Protestante de Strasbourg). "Albert Schweitzer, Professeur de Théologie à Strasbourg." Pp. 53-58.

Arthur Honneger (Membre de l'Institut). Pp. 59-60.

Rene Leriche (Membre de l'Académie des Sciences et de l'Académie de Médecine). Pp. 61-62.

André Marchal (Titulaire des Grandes Orgues de Saint-Eustache). Pp. 63-64.

Pasteur Georges Marchal (Professeur à la Faculté de Théologie Protestante de Paris). "Paradoxe et Respect de la Vie dans la Pensée d'Albert Schweitzer." Pp. 65-73.

- Robert Minder (Professeur à la Sorbonne). "Schweitzer, Professeur de Piano." Pp. 75-80.
- Léon Morel (Missionnaire). Au Gabon avant l'arrivée du Docteur Schweitzer. Pp. 81-88.
- Fritz Munch (Directeur du Conservatoire de Musique de Strasbourg, Président des Chœurs de Saint-Guillaume). Pp. 89-92.
- A. Sorel Nitzeberg. "Réflexions sur l'éthique d'Albert Schweitzer." Pp. 93-97.
- Lucien M. Pautrier (Professeur à la Faculté de Médecine de Strasbourg, Président du Comité des "Festivals de Musique" de Strasbourg). P. 99.
- Romain Rolland. [Extracts from diary & letters, contributed by his widow]. Pp. 101-104.
- Jean Rostand. "Philosophie du Respect de la Vie." Pp. 105-107.
- Monseigneur Jean J. Weber (Évêque de Strasbourg). Pp. 109-112.
- Robert Weiss (Pharmacien en chef des Hospices Civils de Strasbourg). "Schweitzer Pharmacien." Pp. 113-118.
- Marie Woytt-Secretan. "A l'Hôpital de Lambarene." Pp. 119-125.
- Albert Schweitzer. "Discours sur Goethe", 1928 (Extrait). Pp. 127-135.
- Albert Schweitzer. "Discours d'Oslo", 1954 (Extrait). Pp. 137-141.

[No. 24]. Fritz Buri, compiler. Ehrfurcht vor dem Leben.
Albert Schweitzer. Eine Freundesgabe zu seinem
80. Geburtstag. Berne, 1955. [Ex 6185.84.611].

Fritz Buri. "Ein Grüsswort." Pp. 4-5.

[Facsimile of page of Schweitzer manuscript]. P. 10.

Martin Werner (Bern, Schweiz). "Albert Schweitzers Antwort auf die Frage nach dem Historischen Jesus." Pp. 13-20. [Previously published in Neue Zürcher Zeitung, 8 January 1955, Blatt 3, "Literatur und Kunst."].

Jean Hering (Strasbourg, France). "De H. J. Holtzmann à Albert Schweizer." Pp. 21-29.

Rudolf Bultmann (Marburg, Deutschland). "Wissenschaft und Existenz." Pp. 30-43.

Fritz Buri (Basel, Schweiz). "Der Existentielle Charakter des Konsequenter Eschatologischen Jesus-Verständnisses Albert Schweitzers im Zusammenhang mit der Heutigen Debatte zwischen Bultmann, Barth und Jaspers." Pp. 44-58. [Previously published in Neue Zürcher Zeitung, 8 January 1955, Blatt 3, "Literatur und Kunst."].

Hans Schär (Bern, Schweiz). "Albert Schweitzers Konsequenter Eschatologische Deutung des Neuen Testamentes als Element einer Seelengeschichte." Pp. 59-70.

Ludwig Koehler (Zürich, Schweiz). "Eine Handvoll Neues Testaments." Pp. 71-81.

Georges Marchal (Paris). "Le Paradoxe dans la Pensée d'Albert Schweizer." Pp. 82-89.

Robert Stahler (Genève). "L'Universel, l'Humain, le Chrétien chez Albert Schweizer." Pp. 90-103. [Previously published in Le Protestant, Geneva, 15 January 1955, pp. 1, 3-5].

Fritz Wartenweiler (Frauenfeld, Schweiz). "Eine Wenig Bekannte Seite in Schweitzers Wirken: als Seelsorger an St. Nicolai in Strassburg, 1901-1913." Pp. 104-114.

Teyohiko Kagawa (Tokio, Japan). "Die Verkündigung des Evangeliums unter der Japanischen Arbeiterschaft." Pp. 115-121.

Søren Holm (Kopenhagen, Denmark). "Möglichkeit und Wirklichkeit in der Ethik." Pp. 122-133.

K. A. H. Hidding. (Leiden, Niedrelande). "Ethik und Mystik in Anthropologischer Beziehung." Pp. 134-146.

- George Seaver (Kilkenny, Irland). "Ehrfurcht vor dem Leben." Pp. 147-154.
- Peter Lotar (Unterseen, Schweiz). "Für den 'Unbekannten Leser'." Pp. 155-158.
- Markus Lauterbourg-Bonjour (Bern). "Albert Schweitzer als Arzt." Pp. 159-166.
- Ilse Schnabel (Zürich). "N'Touga, Ein Findelkind im Spital, zu Lambarene." Pp. 167-169.
- Hans Zbinden (Bern). "Über die Macht Persönlichen Helfens." Pp. 170-173.
- Emilius Bangert (Roskilde, Dänemark). "Albert Schweitzer und der Orgel" Pp. 174-183.
- Günther Ramin (Leipzig). "Johann Sebastian Bach als Ende und Anfang und Seine Bedeutung für die Geistige Entwicklung der Jugend." Pp. 184-192.
- Pablo Casals (Prades, France). "Hommage." P. 193.
- Theodor Heuss (Bonn, Deutschland). "Rede bei der Verleihung des Friedenpreises des Deutschen Buchhandels an Albert Schweizer am 16. September 1951 in der Paulskirche zu Frankfurt am Main." Pp. 194-199.
- Elly Heuss-Knapp (Bonn, Deutschland). "An Albert Schweitzer zum 14. Januar 1950." Pp. 200-202. [Posthumous].
- Martin Buber (Jerusalem). "Ein Realist des Geistes." Pp. 203-204.
- Oskar Pfister (Zürich). "Albert Schweitzer und die Ökumenische Bewegung." Pp. 205-219.
- Willy Hellpach (Heidelberg, Deutschland). "Albertus Universus." Pp. 220-227.
- G. Bromley Oxnam (USA). "Albert Schweitzer: Erneuerung, Umgestaltung, Wiedergeburt." Pp. 228-230.
- Adlai E. Stevenson (USA). "Der Weltbürger." P. 231.
- Albert Einstein (USA). "Schlichte Grösse." P. 232.
- J. S. Bixler (USA). "Albert Schweitzers Einheit in der Vielfalt." Pp. 233-238.
- Ernst Beutler (Frankfurt a. N.). "Gottes Wahre Gift." Pp. 239-264.
- Hermann Hesse (Montagnola, Schweiz). "Ein Gruss." P. 265.
- Paul Haupt (Bern). "Erste Begegnung mit Albert Schweitzer." Pp. 266-268.

[No. 25]. Homer A. Jack, compiler. To Dr. Albert Schweitzer. A Festschrift Commemorating His 60th Birthday. From a Few of His Friends. Evanston, Illinois, 1955. [6185.84.951].

Julius Seelye Bixler. "Dr. Schweitzer's One Answer to the Problem of the Many." Pp. 3-10.

Martin Buber. "A Realist of the Spirit." Pp. 11-13.

Fritz Buri. "The Belief of Schweitzer in the Power of the Spirit." Pp. 14-25.

Amiya Chakravarty. "To Albert Schweitzer." Pp. 26-27.

Dr. Clement C. Chesterman. "An Elephant in Ebony." Pp. 28-31.

Norman Cousins. "The Point About Schweitzer." Pp. 32-36. [Previously published in the Saturday Review, New York, October 2, 1954].

Albert Einstein. "Out of Inner Necessity." Pp. 37-38.

Noel A. Gillespie. "Philosophical Learning and Medical Sciences." Pp. 39-41.

Ladislas Goldschmid. "Memories and Meditations: 1935-55." Pp. 43-47.

Gerald Heard. "The Pattern of Prestige." Pp. 48-51.

Theodor Heuss. "Dear Albert Schweitzer." Pp. 52-58. [Address, upon award of the Peace Prize of the Association of German Publishers, to Albert Schweitzer, Frankfurt, Sept. 16, 1951].

Allan A. Hunter. "The 'Lion Who Laughs' -- And Weeps." Pp. 59-63.

Louis Mayer. "Lieber Bruder Albert!" Pp. 64-71.

G. Bromley Oxnam. "Albert Schweitzer: Reform, Revolution, Regeneration!" Pp. 72-75.

Sarvepalli Radhakrishnan. "For Whom Religion is a Reality." Pp. 76-77.

Magnus Ratter. "Albert Schweitzer." Pp. 78-85.

George Seaver. "Reverence for Life: An Interpretation." Pp. 86-96.

Everett Skillings. "Albert Schweitzer Humanitarian." Pp. 97-101.

Adlai E. Stevenson. "An Emissary of Western Civilization." Pp. 102-103.

Martin Werner. "The Answer of Albert Schweitzer to the Search for the Historical Jesus." Pp. 104-113.

Anna Wildikann. "On the Hill of Adalinanongo." Pp. 114-121.

Pablo Casals. "Homage." P. 122.

Jawaharlal Nehru. "Homage." P. 122.

Albert Schweitzer. "The Problem of Ethics in the Evolution [of Human Thought]." Pp. 125-140. [Translation of address to Académie des Sciences Morales et Politiques, Paris, October 20, 1952].

Albert Schweitzer. "The H-Bomb." Pp. 141-142. [From The Daily Herald, London, April 14, 1954].

Albert Schweitzer. "Peace." Pp. 143-158. [Oslo speech, November 4, 1954].

"Bibliography." Pp. [159]-174. I - Volumes Written by Albert Schweitzer. II - Articles Written by Albert Schweitzer Translated into English. III - Books About Albert Schweitzer in English. IV - Articles About Albert Schweitzer in English.

"A Chronological Biography." Pp. 175-177.



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de différents côtés j'avais en des nouvel-

les de l'exposition de mes livres qu'à ce lieu à Princeton university library. Mais toujours je me demandais si c'était bien vrai, ce qu'on me racontait. Comment l'Université de Princeton c pour laquelle j'avais une grande sympathie parce que Albert Einstein y avait trouvée l'hospitalité) était-elle arrivée à s'intéresser à moi au point qu'elle s'est occupée à réunir mes œuvres et à chercher à en compléter la Bibliographie ? Qui donc avait entrepris ce travail ? A présent je suis en possession du scénario qui concerne cette exposition, de laquelle de si intéressantes photographies sont arrivées à Günsbach, et surtout je suis le scénario à entrepris et organisé cette exposition et a complété la Bibliographie. Je suis heureux de savoir à qui m'adresser, à qui dire ma émulation de l'honneur qui on me fait, à qui exprimer ma reconnaissance.

Tous m'avez touché, cher monsieur Rice, par tout le travail que vous avez fait pour moi. Je suis

le travail que nécessite l'œuvre que vous avez faite !
Tâche de bibliographie c'est beaucoup plus difficile que
d'écrire les livres, au moins d'après ma supposition.
Et moi j'en suis la cause, parceque je n'ai pas pris
des notes qui faciliteraient le travail. J'étais toujours
tellement occupé que je n'ai pas fait un ensemble et
de correspondance avec les éditions. De plus je n'ai
pas conservé les lettres échangées avec eux. Vingt ans
l'Amérique et l'Europe je n'ai jamais eu d'une place
bien pour conserver et classer des choses qui avaient
de l'intérêt. Par "l'Essai d'une bibliographie"
de Robert Lippmann en 1952 j'ai appris les mêmes
me manquaient bibliographies que j'avais, et si elles
avaient à Paris dans cette époque, je n'ai pas
encore bien appris....

Mon grand souci est de trouver encore le
temps et la force de terminer des travaux
qui sont déjà écrits en grande partie et de leur
donner la forme définitive. Tout d'abord je veux
terminer l'édition des œuvres de Bach pour orgue
pour l'Amérique, ensuite terminer un ouvrage
de Théologie, ensuite le 3^e volume de la philosophie

3

de la civilisation, ensuite revoir le livre sur

J.S. Bach et en renouveler différents chapitres..

Cette besogne ne serait pas si grande, si je n'avais pas le fardeau du travail à l'hôpital et surtout le fardeau de la grande correspondance à faire. Cette grande correspondance a été causée par le Dr Tabel et par les mes 80 ans. Je n'ai pas encore réussi à écrire toutes les lettres importantes que je devais écrire en réponse à celles que j'ai reçues. Je poste de aussi des lettres pour exprimer ma reconnaissance à ceux qui ont aidé mon hôpital. Je travaille pour avoir mis en ordre ma correspondance, car avant que cela ne soit fait, je ne puis me concentrer sur les travaux à mes manuscrits à terminé. Je poste ces travaux en tête, mais je ne suis pas les entreprises. Arriverai-je à réduire ma correspondance comme il le faudrait? J'ai très infirmières qui m'aident depuis des années. Elles écrivent beaucoup de

lettres auquelles je ne fais qu'ajouter un mot. 4.
Et cependant nous n'avons pas comme il fautait.
Il y aurait un moyen simple : que je ne m'occupe
plus de lettres à écrire qui ne sont pas de véritable
lettres d'affaires, que je renonce à la correspondance
personnelle. Mais ceci je ne le puis. Je ne crois
pas avoir le droit de cet égoïsme, même s'il ven-
drait à vous comme nécessaire et excusable . . .

Te me laisse aller à vous parler des problèmes
de ma vie dans sa dernière époque. C'est le chapitre
"Bibliographie des lettres". On ne pourra jamais
l'écrire. Mais c'est lui qui donne son caractère à
l'existence difficile que je mène dans les dernières
années de ma vie.

Tenillez m'excuser de ne pas vous écrire en
anglais. C'est tellement plus facile pour moi de
le faire en français. Merci de tout le travail
que vous faites pour moi

Totre dévoué Albert Lhuillier

LETTER FROM DR. ALBERT SCHWEITZER TO MR. HOWARD RICE,
CONCERNING THE SCHWEITZER EXHIBITION IN THE
PRINCETON UNIVERSITY LIBRARY

[Translation from the original French]

Doctor Albert Schweitzer
Lambaréne, Gabon
French Equatorial Africa

21 February 1956

Mr. Howard Rice
Princeton University Library
New Jersey

Dear Mr. Rice,

From different quarters I had had news of the exhibition of my books which was held in the Princeton University Library. But I still wondered if what I was told were really true. How had Princeton University (for which I felt great sympathy because Albert Einstein had found hospitality there), come to be so interested in me that it had taken the trouble to gather together my works and to attempt to complete the Bibliography of them? Who then had undertaken this task? Now I have the text concerning this exhibition, of which such interesting photographs have reached Gunsbach, and above all I know the name of the person who has undertaken and organized the exhibition and completed the Bibliography. I am happy to know to whom to write, to whom to express my feeling for the honor done to me, and to whom to express my gratitude. You have touched me, dear Mr. Rice, by all the work you have done for me. I know the labor involved in the task you have undertaken. Compiling a bibliography is much more difficult than writing books, at least to my

way of thinking. And I am the cause of it, because I have taken no notes that would make the task easier. I have always been so busy that I have not corresponded properly with the publishers. Furthermore I have not kept the letters exchanged with them. Living between Africa and Europe I have never had a fixed place to keep and file the things which had some interest. Through the "Essai d'une Bibliographie" of Robert Amadou in 1952 I learned a great deal about my literary work that I was ignorant of, and if I had been able to come to Princeton for this exhibition, I should have learned still more . . .

X

My great concern is to find time enough and the strength to finish the works which are already in great part written and to give them their definitive form. First of all I want to finish the edition of Bach's organ works for America, next to complete a work on theology, next the third volume of the philosophy of civilization, then to revise the book on J. S. Bach and to recast different chapters of it. This task would not be so great, had I not the burden of letters to write. This large correspondence has been the result of the Nobel Prize and my 80th birthday. I have not yet managed to write all the important letters that I ought to write in reply to those I have received. I am referring also to the letters expressing my gratitude to those who have helped my hospital. I am working to put some order in my correspondence, for until this is done, I cannot concentrate on the work of my manuscripts to be finished. I carry these works in my head, but I cannot undertake them. Will I succeed in reducing my correspondence

as should be done? I have three nurses who have been helping me for years. They write many letters to which I merely add a word. And yet we do not get ahead as we should. There might be one simple way: that I no longer concern myself with writing any but those letters which are purely business letters, and that I give up all personal correspondence. But this I cannot do. I do not believe I have the right to such selfishness, even if it were to impose itself as necessary and pardonable. . .

I am allowing myself to speak to you of the problems of my life in its last period. This is the chapter "Bibliography of letters." This chapter can never be written. But it is this which characterizes the difficult existence that I am leading in the last years of my life.

Please excuse me for not writing to you in English. It is so much easier for me to write in French. Thank you for all the work you are doing for me.

Yours faithfully,

Albert Schweitzer

From: Department of Public Information
Princeton University
(Telephone: Princeton 1-2300
Extension 717)

The world-wide impact of Albert Schweitzer's life and works is the theme of a comprehensive exhibition opening today (Jan. 14) in the Princeton University Library and marking the 81st birthday of the famed humanist.

Through the exhibition, which presents what is probably the most extensive collection of its kind in this country, the Princeton Library announces its intention of building a complete archive of Schweitzer material in all languages, according to Dr. Howard C. Rice Jr., Chief of the Department of Rare Books and Special Collections.

The present display represents the nucleus of the collection begun last year by Dr. Rice during a leave of absence from the University to serve on the staff of the College of Free Europe at Strasbourg, France, in Schweitzer's home province of Alsace. It also provides an inventory of the hundreds of books by and about him in the Princeton Library and the Library of the Princeton Theological Seminary.

Entitled "Albert Schweitzer: The Bibliographical Approach," it brings together the major portion of his writings from his first publication in 1898 to his most recent in 1955, representing the diverse fields of New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography, with a representative sampling of the international literature of commentary and interpretation written by others about him.

Among the highlights of the exhibition, which will be on view in the Princetoniana Room of the Library through February, are a series of notable photographs of Schweitzer at work in Alsace and in Africa lent by Erica Anderson, co-author of The World of Albert Schweitzer. Also included are a selection of Schweitzer letters loaned by Dr. Walter Lowrie of Princeton, a member of the Class of 1890 whose acquaintance with the author dates from 1913 when he undertook the English translation of one of his books.

2 - Schweitzer

The autobiography Out of My Life and Thought, Dr. Rice points out, occupies a central position in the exhibition as "the constant point of a reference for the understanding of Schweitzer's many other publications and multifarious activities." A separate section is devoted to another important key to his life and thought, his Alsatian background, as represented by his Memoirs of Childhood and Youth and such scattered footnotes to it as his first publication, a funeral tribute to his organ teacher Eugene Munch, and recently-published reminiscences.

Another section is composed of Schweitzer's publications in the field of New Testament scholarship, written or planned during the period from 1900 to 1913 before he went to Africa and while he was a student, teacher and preacher at Strasbourg. These include The Mystery of God, the Secret of Jesus' Messiahship and Passion, translated by Dr. Lowrie, and four other works whose unifying theme is their emphasis on the eschatological character of the ministry of Jesus and the faith of Paul.

Schweitzer's works on the philosophy of civilization, representing the formulation of his affirmative ethical attitude toward the world as embodied in the phrase, "Reverence for Life," make up a third section of the exhibition. Included here is a little-known essay, written in 1900 on "The Philosophy and Culture of the 19th Century," which contains the germ of his later studies in the field. Only a part of this project has been completed by the author in published form: as he states in a 1948 letter to Dr. Lowrie explaining why he was unable to come to the Institute for Advanced Study in Princeton to complete the work, "...it was impossible for me to accept this generous invitation, since I am a prisoner of my hospital."

The story of Schweitzer's hospital at Lambarene, the "moral experiment" which is probably the most widely known of his achievements, is told in a series of reports which have been printed and translated by an ever-widening circle of friends. The first of these reports, dated July, 1931¹³, and published at Strasbourg in pamphlet form, is among the rare items in the exhibition.

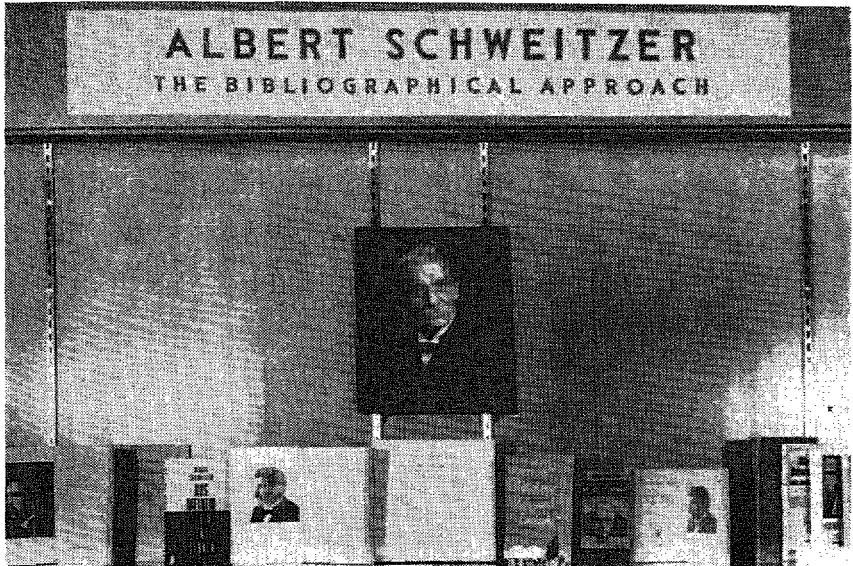
3 - Schweitzer

Schweitzer has also published a number of occasional articles such as an essay on earlier visitors to Africa's Ogooue River region. Among these was the American medical missionary Dr. Robert Hamill Nassau (1835-1921), a graduate of Princeton in 1854, whose book My Ogowe, recalling his sojourn there in the 1870's and 1880's is included in the exhibit together with a relic of the period, the bell from the river steamer "The Pioneer" which brought Dr. Nassau, and earlier Dr. Livingstone and Trader Horn, up the Ogooue to Lambarene long before Dr. Schweitzer established his hospital there.

Schweitzer's contributions to music scholarship and his monumental Bach organ recordings form another portion of the exhibit. Displayed here is a curiosity not included in the standard Schweitzer bibliographies, his anonymous 1898 German translation of a work on keyboard techniques by his former teacher Marie Jaell.

The final portion of the exhibition records the growth of the Schweitzer legend in newspaper accounts of the high honors conferred upon him, and books and articles in many languages and from many lands recounting the story of his life.

"The current exhibition represents only the provisional results of the Princeton University Library's attempts to enlarge its Schweitzer collections," states Dr. Rice. "We hope to encourage others to join the Library staff in the challenging and rewarding task of building a still more complete collection of materials in all languages relating to one of the real humanists of this age."



HOWARD C. RICE JR.

THE distinction sometimes drawn between librarians and collectors has always astonished me, for in my own experience the two designations are synonymous. No doubt the distinction comes from the fact that the "Collector" (with a capital "C") can singlemindedly pursue his avocation, while the "Librarian"—at least in a large university library such as the one at Princeton—is so busy collecting things for impatient students and professors with needs as varied as the human race that he rarely has time to follow any one line with continuity or thoroughness. Nevertheless, I recently had the good fortune, while on a busman's holiday last year, to concentrate my attention for some time on a single project, and incidentally, to apply some of the notions about collecting techniques that I had picked up in the Princeton Library.

a busman's holiday

The subject was Albert Schweitzer, for it seemed to me that Schweitzer's Alsatian homeland, where I spent several months, ought to be a good place to gather books and other materials about him, even though his reputation and influence had long since transcended this particular (and particularistic) corner of France. This indeed proved to be the case, as the provisional harvest, now on display in the University Library in the form of an exhibition entitled "Albert Schweitzer: The Bibliographical Approach," will demonstrate. I myself first heard of Albert Schweitzer in 1929 (he was

then past fifty) from a Swiss colleague who was teaching German in a French Protestant private school where I was then teaching English—a personal detail that I mention only because it has a certain general symptomatic value. Later, I read his autobiography, *Out of My Life and Thought*, when it first appeared in English in 1933. Returning to this same book last year I found that it provided, among other things, an admirable key to the character of the country where I was sojourning and that it enhanced the significance of places and people surrounding me. At the same time, since I had become professionally warped by my work at Princeton, I also detected in this book a pattern for a collection. I soon assured myself that the Princeton Library's "Schweitzer holdings" were only the haphazard accumulation of the years—and then grasped for a bibliography. It was there within easy reach, a comprehensive survey published in 1952 by Robert Amadou, called *Albert Schweitzer, Éléments de Biographie et de Bibliographie*. A number of other specialists, including Schweitzer's European secretary Madame Emmy Martin, had pooled their knowledge for this work, so in addition to the satisfaction of finding that a lot of my work had been done for me by others, I made the heartening discovery that it would be possible to collect books by and about Schweitzer without bothering this busy man.

"an extraordinary sower"

Few men of our day have achieved eminence in so many fields as has Albert Schweitzer. Few have so consistently and tirelessly recorded their lives and thoughts on the printed page. Schweitzer's first publication is dated 1898; the most recent, 1955. His major works, originally written in German

or French, have frequently been reprinted (often with important revisions by the author), and have been translated into many languages; his contributions to periodicals and to composite works have been numerous, while the world-wide literature of commentary and interpretation written by others about him is still more extensive. What, then, could be more appropriate than the "bibliographical approach" to Albert Schweitzer? And why should the Princeton Library not attempt to gather in the printed fruits of this extraordinary sower?

Reduced to its simplest terms, the problem for the collector-librarian was to try to assemble, one by one, all of the books and articles mentioned by Albert Schweitzer in his *Out of My Life and Thought* or recorded in Amadou's bibliography! Plus, of course, those that might not be mentioned therein, or those issued since the publication of these works. As matters turned out, I was able to make only a modest beginning last year, and I now realize that it will take several years more, as well as the help of many other people, before the Library can even approach anything like a "perfect score." Many "extra-bibliographical" perspectives have opened up—worth mentioning because they are indicative of the new problems confronting mid-20th-century libraries—such things as phonograph recordings, photographs, motion pictures, radio and TV broadcasts, all of which now form part of the historical record of a man and his work in addition to old-fashioned printed books.

challenging diversity

The above remarks may give the impression that collecting and bibliography are cold impersonally-applied techniques that have little human connection with the subject so pursued. In the case of Albert Schweitzer, at least, nothing could be farther from the facts. For one thing his writings include such diverse fields as New Testament scholarship, social philosophy, music, medicine, practical philanthropy, Goethe, and autobiography—enough to whet any man's curiosity; and they appear not only in such usual forms as ordinary "trade books," but also in relatively obscure parish bulletins, defunct local periodicals, missionary leaflets, concert programs, doctoral theses, and privately-printed memorial pamphlets or *festschriften*. A few examples may give some idea of this challenging diversity.

Naturally I wanted to get Schweitzer's first publication, dated 1898, a tribute to his first organ teacher, Eugene Munch of Mulhouse (an uncle,

ate life, this means the graduate would pay only \$4,500 extra for the \$100,000 benefit gained from the college education. This does not seem an excessive charge and maybe 2% is the right figure.

Installment Buying

Another suggestion stems from our modern concept of installment buying. Fifty years ago, we saved up the money to buy the piano, the furniture or the new stove. You could get a mortgage on the house and the insurance companies had worked out actuarial tables whereby you paid now and they paid later—a nice business. The rapid growth and development of our economy has in large measure depended on the reversal of the concept that you had to have all cash before you could buy a single consumer's article. The only thing which remains back in the horse and buggy days is the system of paying for our education. Our expanded credit system is one of the contributing factors to inflation. This inflation is what is squeezing us and yet we hang on to the old traditional system. Now what's wrong with "study now, with a down payment, and pay later." Here's how it might work:

Let's take an average university from Ike French's compilation. We find this average of 60 institutions has an average income of \$1,376,000 of which \$782,000 is for educational and general purposes. Its expenses totaled \$1,342,000 of which educational and general accounted for \$766,000.

Let's Double Tuition

Believe it or not, our theoretical institution balanced its budget. On examination, we find that the average instructional salary figure amounts to \$295,000 and the total instructional expense amounts to 50.2% of the educational and general expenses. Now this average institution has about 700 students who paid about \$700 in tuition and fees. Thus the \$490,000 tuition income amounts to about 55% of the total expenses exclusive of auxiliary enterprises. Let us assume we double tuition and fees which will produce \$490,000 more income. How would we use it?

Let's consider faculty salaries first. Bulletin #1 of the Fund for the Advancement of Education entitled "Teaching Salaries Then and Now," edited by Beardsley R. [redacted] and Sidney G. Tickton, gives some interesting comparisons. The average 1904 salary of a full professor was \$2,000, and in 1953 \$7,000. The 1953 salary, deflated to real purchasing power, amounts to \$1,956, or a 2% loss from

1904 on an absolute basis. To restore him to a relative economic position of fifty years ago, he would have to be paid \$12,070 a year, or a 72% increase over his present average \$7,000 salary. However, this restoration to his relative economic position of fifty years ago does not correct the inequity which existed then nor which exists to a greater degree today by reason of the relative advances that have been made in other professions such as law and medicine, not to mention workers in the automobile and other industries.

Increase Salaries 72%

I suggest we at least increase our faculty salaries by 72%. This will use up \$222,000. I would increase administrative and nonacademic salaries by about 50% which I must guess-estimate would cost about \$150,000, leaving about \$128,000 to improve the library, add to research funds and facilities and step up plant maintenance and repairs.

The money has been spent—now let's collect it. Since we are practically on a cash basis now I assume that our main problem is the extra \$700 per year times the number of years the student is in college. For four years, he owes \$2,800. A ten-year note for a \$2,800 loan at 4% interest would cost \$28.35 a month, or \$340.20 a year. \$51.57 a month will pay off the debt at 4% in 5 years.

In order to simplify collections and reduce administration costs for all the institutions following this procedure, we will establish a General Education Acceptance Corporation. This will be a non-profit national corporation chartered to do business in all states. Its original capital will be solicited from major foundations, corporations and individuals. Our college will discount its notes to this corporation at say 95 cents on the dollar. This would be a cheap price to pay to get those dollars in hand.

The General Education Acceptance Board would suffer some losses. It might consider group insurance which would be a nominal expense. After experience has been gained and proper reserves established, dividends might be declared to the participating institutions on the basis of their business with appropriate debits for losses incurred. Based on our own experience with educational loans and a report of the MIT Loan Fund, I am confident that in time the original discount of 5% could be abolished.

I realize that some problems would develop for those students who decide to continue into post-graduate work, enter the ministry, teaching or social work but I think these hurdles can

be overcome. One possible way is post-graduate retroactive scholarships. Let me give you an example of how it might work. We have at Princeton a fund established to help students who elect the ministry, teaching or similar type of work. Instead of being a scholarship, this aid is offered in the form of a loan. We have the right, however, if the student does continue in these non-profit endeavors, to cancel the loan retroactively. Any institution that has scholarship endowment might use some of its income for this purpose, or we could set up reserves out of current increased tuition income to provide for some relief in extreme cases. I might point out that if we could bring the teaching profession pay up to decent standards, then they might be able to pay off their own loans at more lenient amortization terms.

Attract More Teachers

There are many ways of solving this problem if we want to. My premise is simple. We must attract a greater number of qualified people into the teaching profession. To do this, we must meet our competition for these people. Allowing some advantage for the desire to teach and pursue scholarly research, we must nevertheless narrow the financial gap between the teaching profession and other professional or lay employment.

A Greater Role for Tuition

I apologize for appearing under false colors. "The Changing Role of Endowments" might better be called "A Greater Role for Tuition" or "Study Now, Pay Later." I would like to add one thought to an obvious conclusion that may be drawn. If a person pays the full cost, will there be any urge to make contributions later on? I believe there may be some diminution in current support but, in the main, I believe bequests and other gifts will continue and can be cultivated. The average thoughtful donor does not measure what he gets from his college in exact dollars. You would be surprised how many alumni who paid "full" tuition think they did just that and still are generous contributors. Loyalty and appreciation will continue to exert their influence. If we can add "respect" to those two qualities, our futures are assured. The most effective way to gain that respect is to experiment constantly and improve on the job we are doing. If we can take some of the current pressure off our endowment, then its role will indeed be changed—it will provide the vital venture capital so necessary for our development and improvement.

incidentally, of the present director of the Boston Symphony Orchestra), which was included with other funeral "orations" in a locally-printed, black-bordered pamphlet for private distribution. Princeton does not have it—not yet—although we do have a photostat of it kindly supplied by the Bibliothèque Nationale et Universitaire de Strasbourg. In looking for it, however, I did turn up another interesting pamphlet. A pile of miscellaneous "Alsatica" in the back-shop of a Strasbourg bookstore, apparently the sweepings from some local antiquarian's study, attracted my attention, for it was exactly the sort of spot where the Eugene Munch pamphlet ought to be. After a couple hours of fruitless rummaging the only thing I found was a pamphlet of the same general type, dated Strasbourg 1872, containing memorial tributes to one Charles-Albert Schillinger, and which I took only because I thought I had seen the name somewhere in Schweitzer's writings. To my surprise I found, when I checked this point, that Charles-Albert Schillinger, who died three years before Albert Schweitzer's birth, was in fact his own "Uncle Albert," whose name he bore and whose example was often cited to him as a child. Charles-Albert Schillinger was pastor of St. Nicholas's Church in Strasbourg, the same where his nephew later preached; his death, as the result of exertions during the Siege of Strasbourg in 1871, recorded in the small memorial pamphlet printed by his friends, is a poignant commentary on Albert Schweitzer's own familiarity with war and peace.

period decoration

In that same back-shop, in a somewhat tidier group of books, I also found another item which I was glad to acquire for the Princeton Library. This is a retrospective survey of the 19th century, compiled at the turn of the century in Strasbourg by the editor of a local newspaper, with contributions from various university scholars, including one by Albert Schweitzer entitled "Philosophy and Culture in the Nineteenth Century." The cover of the volume represents the 19th century as a fallen tree trunk, an obvious bit of period decoration, which somehow, nevertheless, seems to foreshadow Schweitzer's later work on the philosophy of civilization with his emphasis on the downfall of 19th century values and his search for a constructive ethical view which may contribute to the rebuilding of civilization. This brief essay written in 1900 is the starting-point of one of Schweitzer's major works, his series on the Philoso-

phy of Civilization, only part of which has so far been published. A letter from Schweitzer, shown in our current exhibition through the courtesy of its recipient Dr. Walter Lowrie (Princeton '90), who in 1913 translated one of Schweitzer's books first published in 1901 [and a famous Class Secretary in PAW—Ed.]) provides an illuminating footnote to this strand of the Schweitzer bibliography. Writing in 1948, he explains to Dr. Lowrie that he has been unable to accept the invitation of the Institute for Advanced Study to come to Princeton to complete his work on the Philosophy of Civilization for the simple reason that "I am a prisoner of my hospital."

friendly cooperation

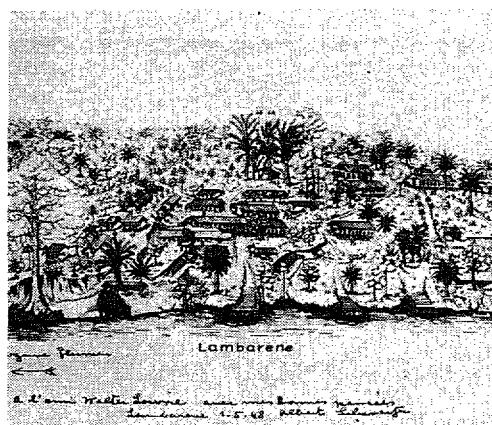
My references to old book-shops risk giving a somewhat romanticized picture of collecting, for actually many of these Schweitzer acquisitions have been made quite without benefit of dealers. I recall, for example, a very pleasant hour or so spent with a retired doctor and president of a Strasbourg musical society who presented me, for the Library, with a hard-to-find Bach Festival program containing a contribution by Schweitzer. The compiler of a Schweitzer *festschrift* issued as long ago as 1932 took the trouble, in reply to a letter I had written him, to bring to me personally, also as a gift to the Princeton Library, one of his two remaining extra copies of the book (the publisher's stock having been destroyed during the last War). Recently the Library has received from the Schweitzer Hilfsverein in Basel a nearly-complete set of their bulletins issued since the early 1920's. These reprintings of Schweitzer's reports on his hospital (the first of which, dated July 1913, I was lucky enough to find by chance one day in Freiburg-im-Brisgau), is-

sued in several languages by groups of friends in various parts of the world, in themselves constitute a bibliographical nut not easily cracked.

I have mentioned these few examples of friendly cooperation—among many others—because they somehow confirm my idea that the "bibliographical approach" is not a dryasdust scholar's or collector's technique.

"just the right light"

A letter recently received by the Library sums the matter up better than I can do: "The Bibliographical Approach to Dr. Schweitzer—" this friend writes, "whoever would have thought of casting that light upon that mighty figure? And it's just the right light, too, to clarify and crystallize into coherence the great central figure which has been so emotionally gazed upon and confused. Everybody, I think, has a slightly bewildered feeling as to what is the real meaning of Dr. Schweitzer's life, because the testimony about him is so excitable—and contradictory. The way to see what he really is is of course, not through the eyes of incense-burning disciples, nor yet of hard-boiled realists in reaction from the disciple attitude—but quite simply as you show, from his own writings. And there are plenty of those so that everybody can form a rounded view and that quite obviously is what he himself would most prefer.... Odd, isn't it, that that figure of speech of 'shedding light' nearly always means being kind and helpful to somebody in need—whereas what the library does is to shed an intellectual light which helps everybody better to understand what things are really like." Although these words were written about a specific instance, they nevertheless come about as close to defining the whole function of a University Library as any that I have come across.



Dr. Walter Lowrie Doctor Albert Schweitzer's Forest Hospital at Lambarene	
<i>Books sent + given to the Institute to 20 July 1948</i>	
1. Reciprocal exchange and donation	books + documents
2. Observed periods	in Lambarene to 20
3. Subscriptions	books + documents
4. Subscriptions, World	etc called to my library
5. Patients in the Congo tribe	etc called to my library
6. Food procurements for the hospitalized natives	books
7. Patients from the distant interior	books
8. Patients from the distant interior	books
9. Native patients	books
10. Native patients	books
11. Native patients	books
12. Native patients	books
13. Laundry for operation cases and bedside gear	books
14. Books for native students	books
15. Books for native students	books
16. Native medical cases	books
17. Books for native students	books
18. Books for native students	books
19. Books for native students	books
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41. Books for native students	books

"I AM A PRISONER OF MY HOSPITAL": This letter to Dr. Walter Lowrie '90 shows Schweitzer's hospital at Lambarene in equatorial Africa.

Chapters from the
HISTORY OF MUSIC
An Exhibition
in the Princeton University Library

December 28, 1955 · February 15, 1956

Weekdays: 9 A.M. to 6 P.M. Sundays: 2 to 5 P.M.

Dawkins Fecit, 1761

THE joint meeting of the American Musicological Society and of the Society for Music in the Liberal Arts College, held this year in Princeton on December 28, 29 and 30, gave the University Library an opportunity to exhibit a selection of books and manuscripts relating to the history of music. The exhibition, arranged in cooperation with the Department of Music, will remain on view until February 15, for the benefit of the Princeton community and other visitors.

In addition to materials from its own collections, the Library has the privilege of showing several notable rarities lent by private collectors. Mr. William H. Scheide (Class of 1936) has lent the portrait of J. S. Bach, now in his possession, painted in 1748 by Elias Gottlieb Haussmann, as well as an autograph of Bach's Cantata No. 118, original sketches by Beethoven for the "Hammerklavier" Sonata, and the original score of Wagner's *Das Rheingold*. Mr. Scheide, the Director of the Bach Aria Group, is a member of the Council of the Friends of the Princeton Library and of the Advisory Council of the Department of Music. Mr. Arthur A. Houghton Jr., well-known collector and also a member of the Council of the Friends of the Princeton Library, has lent the manuscript libretto of Wagner's *Die Meistersinger*, thus enabling it to bring together the two finest Wagner manuscripts now in the United States. Mr. Edwin Bachmann, former member of the faculty of the Curtis Institute of Music and associated at various times with the Letz, Elman and

Heifetz String Quartets, has generously allowed it to draw upon his fine collection of musical rarities, including first editions of Beethoven, Mozart and others.

As its title indicates, the exhibition makes no attempt to present a comprehensive history of music. The chapters represented fall largely within the period extending from the Middle Ages into the early nineteenth century, and include both theoretical works and examples of musical writing. Although the Department of Music is a comparative newcomer to the Princeton scene, music itself has played a role in Princeton life for a much longer period. As a reminder of this fact it seemed appropriate to

devote one small chapter of the exhibition to the eighteenth-century American composer, James Lyon, a graduate of Princeton, Class of 1759, whose *Urania, A Choice Collection of Psalm-Tunes, Anthems and Hymns* was published in Philadelphia in 1761. Henry Dawkins' engraved title-page for *Urania* (from a copy in the Library of the Princeton Theological Seminary) has supplied the headline of the present article. Although *Urania* is best known as the muse of Astronomy, she also represents, as Plato implies, the realm of musical speculation, while her sister Polyhymnia presides over musical practice. She, therefore, and not Clio, may be proposed as the muse of musicologists.



MUSICOLOGICAL CHAIRS: Professors Arthur Mendel and Merrill Knapp of Music Department skillfully balance tea cups at Library reception.

UNIVERSITY HAILS SCHWEITZER AT 81

Princeton Opens Big Display of Memorabilia Tracing Work of Humanitarian

Special to The New York Times.

PRINCETON, N. J., Jan. 14.—One of the most extensive collections of Dr. Albert Schweitzer memorabilia was placed on exhibition in the Princeton University Library today in honor of the noted humanitarian's eighty-first birthday.

Entitled "Albert Schweitzer: The Bibliographical Approach," the collection includes samples of his writings and commentaries by others about him. The display also has photographs lent by Erica Anderson, co-author of "The World of Albert Schweitzer," showing the humanitarian at work in Alsace and Africa.

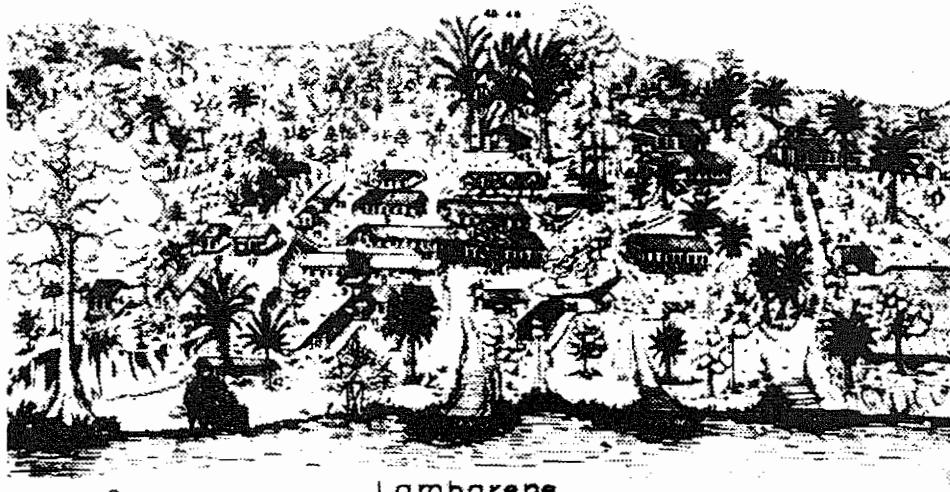
Dr. Schweitzer's publications, from 1898 to his most recent work in 1955, are divided into sections representing New Testament scholarship, philosophy of civilization, music, medicine, philanthropy and autobiography. Also included in the exhibition are a selection of his letters to Dr. Walter Lowrie of Princeton, a member of the class of '80 who translated one of Dr. Schweitzer's books in 1913.

The story of Dr. Schweitzer's hospital at Lambaréne, French Equatorial Africa, probably the most widely known of his achievements, is told in a series of reports printed and translated by his friends. In a letter to Dr. Lowrie in 1948 he told why he could not come to the Institute of Advanced Study at Princeton to complete his work on the philosophy of civilization.

"You have no doubt learned from Dr. Oppenheimer [Dr. J. Robert Oppenheimer, director] that it was impossible for me to accept this generous invitation, since I am a prisoner of my hospital."

Dr. Schweitzer was born Jan. 14, 1875, in Kayersberg, Alsace.

The exhibition is an indication of the Princeton Library's progress toward building a complete archive of Schweitzer materials in all languages. The display represents the nucleus of a collection begun last year by Dr. Howard C. Rice Jr., chief of the Department of Rare Books and Special Collections, during a leave of absence from the university to serve on the staff of the College of Free Europe.



Lambaréne

Lambaréne

*A l'anné Walter Lowrie au nom de bonnes pensées
Lambaréne 1.5.48. Albert Schweitzer*

SCHWEITZER HOSPITAL: This drawing of Dr. Albert Schweitzer's famous institution is included in a collection placed on display at Princeton University yesterday to mark the humanitarian's 81st birthday. It is inscribed by Dr. Schweitzer to Dr. Walter Lowrie.

at Strasbourg, France. Dr. Schweitzer spent many years at the French college studying and teaching.

Schweitzer Greets Marshall

SOUTHERN PINES, N. C., Jan. 14 (AP)—Gen. of the Army George C. Marshall, who was 75 years old Dec. 31, has received belated birthday greetings from Dr. Albert Schweitzer, who is 81 today.

The two were notified simultaneously in 1953 that they were winners of the Nobel Peace Prize. They have never met. Dr. Schweitzer in his letter expressed the hope that they would meet some day, although conceding that this was a "rather feeble hope."

Dr. Schweitzer wrote:

"My attention was drawn to you, when, after having done your duty during the war, you put yourself at the service of peace. I admired your clear-sightedness and your courage * * *

"When * * * I received the news that the two of us had received the Nobel Prize at the same time, my job doubled: to have received it, and to have received it with you. * * *

Princeton University Library Opens Exhibit On Life And Works Of Dr. Albert Schweitzer

PRINCETON — Princeton University Library has opened its exhibition on the life and works of world-renowned humanitarian Albert Schweitzer.

Entitled "Albert Schweitzer: The Bibliographical Approach," the display represents the nucleus of the collection begun last year by Dr. Howard C. Rice Jr., chief of

the university's Department of Rare Books and Special Collections. It will serve as the beginning of a complete archive of material in all languages on Schweitzer,

the man who established the famed hospital at Lambarene, Africa as his "moral experiment." Dr. Rice began the collection during a leave of absence from the university to serve on the staff of the College of Free Europe at Strasbourg, France, in Schweitzer's home province of Alsace.

The display represents the nucleus of the collection begun last year by Dr. Howard C. Rice Jr., chief of

of the Princeton Theological Seminary. Marking the 81st birthday of the famed humanist, the collection brings together the major portion of his writing from his first publication in 1898 to his most recent in 1955. This includes fields of New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography.

Photos in Exhibit

Among the highlights of the exhibition also includes an inventory of the hundreds of books by the Princetoniana room of the library through February, are a series of notable photographs of

Schweitzer at work in Alsace and in Africa lent by Erica Anderson, co-author of "The World of Albert Schweitzer."

Also included are a selection of Schweitzer letters loaned by Dr. Walter Lowrie of Princeton, a member of the class of 1890 whose acquaintance with the author dates from 1913 when he undertook the English translation of one of his books.

The autobiography "Out of My Life and Thought," Dr. Rice points out, occupies a central position in the exhibition as "the constant point of a reference for the understanding of Schweitzer's many other publications and multifarious activities."

THE SUNDAY BULLETIN, PHILADELPHIA, PA., JANUARY 15, 1956

Exhibit Opens On Schweitzer

Princeton Celebrates His 81st Birthday

Princeton, Jan. 14 — Albert Schweitzer's life and works and their worldwide impact are the theme of an exhibition which opened today in the Princeton University Library and marks the 81st birthday of the famed humanist.

Entitled "Albert Schweitzer: The Bibliographical Approach," the display includes the major portion of his writings from his first publication in 1898 to his most recent in 1955.

The collection represents the diverse fields of New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography, with a representative sampling of the works written about him.

Through the exhibition the Princeton Library intends to build a complete archive of Schweitzer material in all languages.

The present display represents the nucleus of a collection begun last year by Dr. Howard C. Rice Jr., head of the Department of Rare Books and Special Collections in the library.

THE CHRISTIAN REGISTER, FEBRUARY 1956

Princeton opens archive for Schweitzer on 81st birthday

Princeton University is to be the bibliographical home of Dr. Albert Schweitzer, already a native of Alsace, France, and resident of Lambarene, Africa, where his hospital is located.

The University Library has announced its intention of building a complete archive of Schweitzer material in all languages, and is celebrating with an 81st birthday exhibition of letters, books, and documents, claimed to be the most extensive ever assembled.

The collection, entitled, "Albert Schweitzer: The Bibliographical Approach," brings together the major portion of his writings from the first publication in 1898 to his most recent in 1955, including as subjects New Testament scholarship, social philosophy, music, medicine, practical philanthropy, and autobiography.

It has been assembled through the work of Dr. Howard C. Rice, Jr., chief of the library's department of rare books and special collections. Dr. Rice was sent by the University to spend a year at the College of Free Europe at Strasbourg, France, and found much of the material in Schweitzer's nearby home of Gunsbach.

The exhibit is arranged around the theme of the doctor's autobiography, *Out of My Life and Thought*. Many articles, previously little circulated, have been found by the library and placed on exhibit. However, according to Dr. Rice, "The current exhibition represents only the provisional results of the Princeton University Library's attempt to enlarge its Schweitzer collections." He added: "We hope to encourage others to join the Library staff in the challenging and rewarding task of building a still more complete collection of materials in all languages relating to one of the real humanists of this age."

Kulturnotizen

Ein Albert-Schweitzer-Archiv in Amerika

Die Universität Princeton baut ein Archiv auf, das der Persönlichkeit und dem Schaffen Albert Schweitzers gewidmet ist. Den Grundstock der Sammlung, die im letzten Jahr begonnen wurde, zeigt eine Ausstellung, die zum 81. Geburtstag des großen Menschenfreundes eröffnet wurde. Sie enthält seine seit 1898 erschienenen Schriften in sechs Abteilungen: Bibelforschung, Kulturphilosophie, Musik, Medizin, Philanthropie und Selbstbiographie. Schriften über Schweitzer, Berichte über die Entwicklung des Hospitals in Lambarene, Photographien und Briefe.

DIE TAT

Zürich Samstag, 28. Januar 1956

Schweitzer Exhibit In Firestone Library

The world-wide impact of Albert Schweitzer's life and works is the theme of a comprehensive exhibition in the Firestone Library, marking his 81st birthday.

Through the exhibition, which presents what is probably the most extensive collection of its kind in this country, the Princeton Library has announced its intention of building a complete archive of Schweitzer material in all languages, according to Dr. Howard C. Rice, Jr., chief of the department of rare books and special collections.

The present display represents the nucleus of the collection begun last year by Dr. Rice during a leave of absence from the University to serve on the staff of the College of Free Europe at Strasbourg, in Schweitzer's home province of Alsace. It also provides an inventory of the hundreds of books by and about him in the Princeton Library and the library of the Princeton Theological Seminary.

Entitled "Albert Schweitzer: The Bibliographical Approach," it brings together the major portion of his writings from his first publication in 1898 to his most recent in 1955, representing the diverse fields of New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography, with a representative sampling of the international literature of commentary and interpretation written by others about him.

Princeton Univ. Library: Albert Schweitzer, exhibit writings, photos, letters, reports of his hospital, articles, recordings. The Library wishes to add to its collection of material in all languages relating to one of the real humanists of this age. If you have any Schweitzer material take it over with you. The collection has been started by Dr. Howard C. Rice Jr., chief of the dept. of rare books and special collections, begun last year when Dr. Rice was in France in Dr. Schweitzer's home province of Alsace.

Schweitzer Exhibition At Library

University Reveals Intention To Build Complete Archive

A comprehensive exhibition highlighting the world-wide impact of Albert Schweitzer's life and works opened Saturday in the Princeton University Library and will continue through February. The exhibition's opening marked the 81st birthday of the famed humanist.

The Princeton Library has announced its intention to build a complete archive of Schweitzer material in all languages, according to Dr. Howard C. Rice Jr., chief of the Department of Rare Books and Special Collections. The exhibition, probably the most extensive collection of its kind the country, is the first step in the project.

The present display represents the nucleus of the collection begun last year by Dr. Rice while serving on the staff of the College of Free Europe at Strasbourg, France, in Schweitzer's home province of Alsace. It also provides an inventory of the hundreds of books by and about him in the Princeton Library and the Princeton Theological Seminary Library.

Diverse Fields

The exhibition is entitled "Albert Schweitzer: The Bibliographical Approach" and brings together the major portion of his writing from his first publication in 1898 to his most recent in 1955, representing the diverse fields of the New Testament scholarship, social philosophy, music, medicine, practical philanthropy and autobiography. There is a representative sampling of the international literature of commentary and interpretation written by others about him.

Highlights of the exhibition are a series of photographs of Schweitzer at work in Alsace and Africa lent by Erica Anderson, co-author of *The World of Albert Schweitzer*; a selection of his letters loaned by Dr. Walter Lowrie of Princeton, whose acquaintance with the author dates from 1913; an autobiography, and *"Memoirs of Childhood and Youth"*, devoted to the humanist's Alsatian background.

Also in the exhibition are Schweitzer's works on the philosophy of civilization; the story of his hospital at Lambaréne, and other occasional articles and essays.

THE PRINCETON PACKET AND HOPEWELL HERALD

THURSDAY, JANUARY 19, 1956

Music Contributions

In addition, the exhibition contains Schweitzer's contributions to music scholarship and his monumental Bach organ recordings and the growth of the Schweitzer legend in newspaper accounts of the high honors conferred upon him, and books and articles in many languages and from many lands recounting the story of his life.

Dr. Rice said the current exhibition represents only the provisional results of the Princeton University Library's attempts to enlarge its Schweitzer collections.

"We hope to encourage others to join the library staff in the challenging and rewarding tasks of building a still more complete collection of materials in all languages relating to one of the real humanists of this age."

ABAA/MASRC/ABBF

¶ In connection with the seventh annual meeting in NY of the A.B.A.A. to be held at the NYPL (Room 213) on Feb 7 at 4:00 PM, the Middle Atlantic States Regional Chapter will give a dinner (7:15 PM) at the Beekman Tower (1st Ave & 49 St), in honor of the fellow chapter members attending the annual national meeting. An auction sale of books for the benefit of the Antiquarian Booksellers Benevolent Fund will be held after dinner. The dinner-auction is open to all, and advance catalogs will be available and bids by mail accepted (113 E 55 St, NY 22). Robert H. Taylor will be guest speaker at the dinner, and he assures all that his talk will be short, to the point, and on a book-collecting topic. (Cocktail hour 6:30 pm).



Bookman Brevities

¶ Edward R. Murrow will visit Ralph Newman and his Abraham Lincoln Book Shop via "Person to Person" at 10:30 PM, EST, Friday, Feb 10, on the CBS Television Network. This will be the 2nd "live" telecast from his Americana House (18 E Chestnut St, Chicago), as the NBC TV network had a show originate from there on Nov 17. Both NBC and CBS cooperated in making permanent tv installations and Ralph is now really "wired for sound and picture"! [We'll have to borrow Grandma Lynch's set . . . too bad Ralph Newman won't be in color!]

¶ The American Booksellers Association (new books) will hold its next regional meeting on March 1 in NY at the Hotel Commodore. Program to be announced later, but emphasis will be on local bookselling problems. Just before Christmas, the A.B.A. completed arrangements for an International Book Exhibit to be held as part of the Convention Exhibit at the Shoreham in Washington, DC, May 27-30. For the first time in the history of American bookselling, British and European publishers will participate in a showing of books available for import in the U.S. Iforeign books already published and imported, or scheduled for publication and importation by U.S. publishers, are not eligible.

¶ The Jan 10 issue of the *Wall Street Journal* had a full article on "The Old & Rare Book Trade" . . .

¶ Entitled "Albert Schweitzer: The Bibliographical Approach" Princeton University Library opened on Jan 14 (81st anniversary of his birth) a comprehensive exhibit from its own holdings, and announced its intention of building a complete archive of Schweitzer material in all languages, according to Howard C. Rice Jr., Chief of the Dept of Rare Books and Special Collections.

¶ The Fund for the Republic has given an additional \$500 to the initial \$1500 grant for further printing and distribution of the catalog of banned books, "He who destroys a good booke . . ." published last spring by the University of Kansas Library, to annotate exhibit on display during the spring of 1955.



Library Life-Lore

¶ The extensive private library of Carl Sandburg (Lincolniana, Americana, Sandburgiana, poetry, etc) has been bought for \$30,000 by the University of Illinois and will be permanently housed on the Urbana campus. The (Galesburg) Illinois-born poet-historian now lives on his goat-farm at Flat Rock, N.C.

¶ Latest word from our Hollywood cinema correspondent is that Marilyn Monroe will star in an NBC-TV spectacular of Aristophanes's "Lysistrata" . . . [We are checking rumor that Harry Levinson will be the expert in charge, but fear no such luck for him . . .]

¶ New York City will hold a 9-days arts festival in Central Park next summer with a full program, modeled after the successful Boston Arts Festival, and to include: theatre, music, dance, exhibits of painting, sculpture, pottery, handicraft, etc, as well as a "quiet nook for poetry readings."

¶ H. Wright Baker (Manchester University) is reported to have been successful in unrolling one of the completely oxidized copper scrolls (1 x 8 feet) of the Dead Sea Scrolls, estimated to be 2000 years old.

¶ An offer by Thomas Yoseloff (Beechhurst Press) to buy the Union Library Association, mail-order bookhouse of the Charles L. Bowman Co (121 E 24, NY) fell through and the ULA was declared a bankrupt in the U.S. District Court on Dec 12. Samuel P. Adelman (292 Madison Ave, NY) is trustee, and is now trying to sell ULA as a going business.

¶ Catholic Book Week will be held Feb 19-25, with a promotional kit (color poster, lists, etc) available at \$1 from Maryknoll Seminary (Glen Ellyn, Ill.).

¶ Samuel Roth is appealing conviction on charges of sending "obscene circulars" through the mail. The federal jury deliberated for ten-hours.

¶ The 1955 Bollingen Prize (\$1000) in Poetry has been awarded to Conrad Aiken for his "A Letter from Li Po."

¶ The Jan 1 reference issue of *Library Journal* contains the annual "Reference Checklist" compiled by Louis Shores. It includes the 1954-55 edition of *American Book-prices Current* . . . New and useful is a quarterly now issued by the Reference Dept of the University of California Library, Los Angeles, "New Reference Books at UCLA" . . .

¶ Minnesota Historical Society has issued a Vol II "Guide to Minnesota Manuscripts" (some 4 million). Each vol \$4.60.

¶ The summer issue of the Fordham University (NY) quarterly, *Thought*, has checklist of W. H. Auden books . . .

NEWS DIGEST

OF THE

INTERNATIONAL ASSOCIATION FOR LIBERAL CHRISTIANITY AND
RELIGIOUS FREEDOM (I.A.R.F.)

bearing Consultative Status with U.N.Economic and Social Council, and with UNESCO

SECRETARIAT: 32 RIOWWSTRAAT · THE HAGUE · NETHERLANDS

and pastoral activities.

We hope that Dr FABER will find opportunity to explore the possibilities of such a co-operation more extensively.

PRINCETON OPENS ARCHIVE FOR SCHWEITZER ON 81st BIRTHDAY

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only the provisional results of the Princeton University Library's attempt to enlarge its Schweitzer collections". He added: "We hope to encourage others to join the Library staff in the challenging and rewarding task of building a still more complete collection of materials in all languages relating to one of the real humanists of this age".

THE CHURCHES IN THE UNITED STATES

According to a survey made by the National Council of Churches in the United States, on an average 49.6 million people, or 49 per cent of the adult population, went to church regularly during the year 1955, an increase of over twelve per cent since 1950. The attendance is evenly spread over the whole of the country, except that attendances in the West are slightly lower than elsewhere. It is said that the Roman Catholics with 74 per cent are the most assiduous in attending church. Protestants show 42 per cent, and Jews 27 per cent. It is said that women outnumber men by 54 to 43 per cent. There exist no comparable figures in Britain, where it is said that only about one-tenth of the population is in the habit of attending church, and it would probably be true to say that the percentage of men among churchgoers would be much smaller in Britain than in America.

The Manchester Guardian had an interesting article on Christianity in America the other day, by Gerard Fay, who toured the United States with fourteen other Europeans, paying particular attention to religious institutions. Although he ultimately came to the opinion that the Americans were as sincere in their religion as British people, he says that "so much emphasis on wealth, on organization, on sheer numbers makes American Christianity seem to the European on first examination, to be a form of business, a materialistic rather than a spiritual affair". "These people," said one of the Italian tourists, "think Heaven is a corporation and that they had better be big stockholders". That is why, I suppose, the article has the sub-heading: "The Wall Street Approach". I was surprised to read, however, that although the Roman Catholics possess assets amounting to over 2,000 million dollars, the Methodists, with considerably less than half the adherents, possess assets amounting to 2,700 million dollars. The Baptists, more numerous than the Methodists, possess only 1,700 million dollars of assets.