THE MISSIONARY PRINCIPLES AND METHODS OF ALBERT SCHWEITZER

By

Lawrence W. Worboys

A. B., Houghton College

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York

New York, N. Y.
April 1950

TO JULIA

TABLE OF CONTENTS

TABLE OF CONTENTS

INTRODUCTION

A. Statement of Problem vii

B. Significance of the Problem vii

C. The Problem Delimited and Set Forth viii

D. Method and Procedure to be Used ix

E. Source of Data xi

CHAPTER I

A PRELIMINARY SURVEY OF MISSIONARY PRINCIPLES AND METHODS

A. Introduction 2

B. Modern Missionary Principles and Methods 2
1. The Modern Problem of Missions 2
2. Modern Viewpoints 3
a. The Evangelist 3
b. The Humanitarian 6
c. The Middle View 8
d. The Psychological and Sociological View . . 10

C. Viewpoint of the Paris Evangelical Missionary Society 12
1. Purpose and Doctrines 12
2. Make-up 12
3. History and Extent 13
4. Methods 13

D. Summary 14

CHAPTER II

MISSIONARY IN THE MAKING

A. Introduction 18

B. Motivations in the Life of Albert Schweitzer . . . 19
1. Parental and Ancestral Background 19
2. Religious Background and Influences 21
a. Non-rational Experiences 21
b. Rational Experiences 23
3. The Influences of Social Relationships 25
a. Early Relationships with People 25
b. The Development Into An Individual 27
c. Adult Individuality 28
4. Educational Influences 28
a. Early Experiences in Learning 28
b. The Rise of New Interest in Learning 30
c. The Experiences in Higher Education 31
5. Moral Background and Influences 33
6. Direct and Specific Influences 37
a. The Father's Missionary Services 37
b. The Statue at Colmar 37
c. The Two Great Experiences of Childhood and Youth 37
d. The Final Decision Day 38
7. Summary 40

C. Conception of Religion and Life 41
1. The Philosophy of the World and Man 42
a. The Primacy of Ethical Thought 42
b. The World and Man's Duty 43
2. The Place and Significance of Religion 45
a. His View of Christ 45
b. The Significance of Christianity 46

D. Schweitzer's Philosophy of Missions 47
1. Colonialism 48
2. Education 51
3. Medicine 53
4. Religion 54

E. Summary 56

CHAPTER III

THE UNDERSTANDING MISSIONARY

A. Introduction 61

B. The Understanding of Sociological Factors 61
1. Tribal and Family Set-up 61
2. Native Law and Morals 66

C. The Understanding of Psychological Factors . . . 73
1. African Superstition. 73
2. Superstition at the Lambarene Hospital . . . 75

D. The Understanding of Economic Factors 78
1. Effect of Trade and Industry on the Native . 78
2. Native Concepts of Work 79
3. Native Labor at the Hospital 80

E. The Relation of Whites to Natives 81

F. Summary. 83

CHAPTER IV

MISSIONARY IN ACTION

A. Introduction 88

B. Albert Schweitzer's Connection with the Paris Missionary Society 88

C. Medical Activities 90
1. Building the Lambarene Hospital 90
a. Accomplishments 90
b. The Building Process 94
2. Maintenance of the Hospital 96
a. Outside Support 96
b. Native Support 98
3. Medical Treatment of Natives 101
4. The Staff and Hospital Administration 104

D. Religious Activities 107
1. Personal Teaching 107
2. Religious Services at the Hospital 109
a. Worship Services 109
b. Schweitzer's Principles and Methods of Evangelizing 110
c. Typical Examples of Sermons 112

E. Educational Activities 116
1. Teaching Health 117
2. Teaching Better Living 118
3. Teaching Gratitude and Respect for Life . . . 119

F. Summary 121

CHAPTER V

SUMMARY AND CONCLUSION

A. Restatement of Problem 126

B. Summary. 126

C. Comparison and Conclusion 130

BIBLIOGRAPHY

A. Primary Sources 135
1. Books 135
2. Articles 135

B. Secondary Sources 136
1. Books 136
2. Articles and Pamphlets 137

C. Sources for Chapter I 137
1. Books 137
2. Periodicals and Pamphlets 138

INTRODUCTION

THE MISSIONARY PRINCIPLES AND METHODS OF ALBERT SCHWEITZER

INTRODUCTION

A. Statement of Problem

The problem of this thesis is to discover the missionary principles and methods of Albert Schweitzer and to examine them for present-day usefulness.

B. Significance of the Problem

Foreign missions is the great practical problem of the Christian Church today. Never has there been a time of such wide opportunities for spreading the Christian faith as there is now. Yet, there is the question of principles and methods: What should be the main emphasis of the missionary as he goes forth to win men to Christ? In view of the great physical distresses of people in other lands -- famines, floods, wars, pestilences -- should the greater effort be made toward changing the environment or should the missionary concentrate upon the spiritual and religious needs of the man? Or is a combination possible between the two general principles of spiritual ministration

and social ministration? Up to today there has been no definite settlement of these questions, but it behooves the church to seek an answer in this time of opportunity.

In view of the general problem, it is only natural to turn to one of the great Christian missionaries of today, Albert Schweitzer, and study his principles and methods as a missionary doctor in Congo Africa. Such a study would be especially interesting since Albert Schweitzer is known as an authority and thinker in so many unrelated fields: a great organist in European circles, an authority on Bach, a theologian, a philosopher, a builder of organs, and an expert on tropical diseases. In all these Schweitzer has excelled above average. Is it not altogether probable that in view of his authority in other fields, Schweitzer would have a contribution to make from his experience as a missionary?

C. The Problem Delimited and Set Forth

The natural question to ask is: What could be learned from a study of Schweitzer's principles and methods since his field is that of medicine, a field which is specialized insofar as missions is concerned? The answer is that the medical angle can be used as a pivot around which to build a more complete story of principles and methods in the following way: The missionary

doctor as well as other types of missionaries must have reasons for his self-imposed sacrifice, which together with his general ideas of religion and the needs in the world, constitute the deeper meaning of principles in missions. It is basically the person who makes a missionary, not his outward activities. Furthermore, the missionary, whether a doctor or evangelist, inevitably has a manner of dealing with the natives that is in keeping with the purposes of his missionary service. This constitutes an important source of principles and methods. Finally, there are the specific methods which the missionary uses for accomplishing his specialized task. Altogether a set of principles and methods can be obtained which do not reflect merely a specialized field of labor but which may well be considered for missionary work in general.

D. Method and Procedure to be Used

Principles and methods must first be defined. A principle denotes an ultimate basis or cause, a settled rule of action, a governing law of conduct.[1] A method is an orderly process or procedure, a set form of procedure.[1] Hence, the two words are in a sense inseparable

. . . . . .

1. Webster's Collegiate Dictionary, Fifth Edition

for the purposes of the thesis. The discovery of principles and methods occurs in a joint knowledge of the principles of a person's life in the sense of an ultimate basis or cause -- such as learning the person's philosoply of life -- and in observing his actions. When the actions answer to the spirit of his philosophy and his philosophy finds outlet in appropriate activity, a principle and method can be said to be discovered.[1]

In view of this definition of principles and methods the following procedure will be followed:

1. A preliminary survey will be made in order to provide a setting for the problem, to gather up the differing viewpoints for a general comparison later with Schweitzer's principles and methods.

2. The factors in Schweitzer's life which caused him to become a medical missionary doctor in the Congo will be considered. These factors, the motivations of childhood and youth, and the philosophy of religion and missions which he acquired as the result of his earlier life will constitute the deeper meaning of his principles

. . . . . .

1. The only other method of discovering principles and methods in the activities of a person would be to count and categorize his activities and on the basis of their recurrence, assume that they are habitual ways of procedure. Anything that was habitually done would then be accepted as a principle and method.

and methods. With this knowledge of his life and thought, his activities on the mission field will be better understood and his principles and methods as a worker discovered.

3. A study of Schweitzer's understanding of the natives will be made. This will culminate in principles and methods of changing the native from his primitive state to a civilized one.

4. A survey of Schweitzer's specific activities in his own field of labor will close the study of principles and methods.

5. The final chapter will contain a summary and a conclusion of the study.

E. Source of Data

The primary source will be taken from Schweitzer's writings of his missionary experiences as gathered up into book form from his personal letters. Magazine articles of later date will also be relied upon. Secondary sources will be used for additional details and to enlarge the context and setting.

Sources of Chapter I are in a category by themselves. Here no attempt will be made to be conclusive in bibliography but merely to bring out the differing viewpoints for the purposes of a survey.

CHAPTER I

A PRELIMINARY SURVEY OF MISSIONARY PRINCIPLES AND METHODS

CHAPTER I

A PRELIMINARY SURVEY OF MISSIONARY PRINCIPLES AND METHODS

A. Introduction

The purpose of this chapter is to suggest various viewpoints from which a study of missionary principles and methods may be approached. Such a method need not be comprehensive and the procedure will be somewhat arbitrary by first considering extreme viewpoints, a middle viewpoint, and an additional modern viewpoint which is independent from and yet applicable to all viewpoints. Finally, the character of the Paris Missionary Society, Schweitzer's first sponsor of his medical project, will be briefly considered in order to discover its position in relation to these viewpoints.

B. Modern Missionary Principles and Methods

1. The Modern Problem of Missions.

The peculiar problem of today has been how to relate the great commission of Christ to the lives of people. This problem is peculiar to our age because of the wider dissemination of the Gospel that is possible, reaching primitive cultures and eastern civilizations. Specific problems that arise out of modern expansion are as follows:

a. The problem of approaching a people of a different culture or civilization, especially the primitive natives. The question is: how can such people become Christians in a primitive or backward environment? Must such an environment be changed or can it become in itself an expression of Christian principles?

b. Related to the above problem is the opportunity that modern developments present. How can the native be led into a genuinely Christian religious experience when the advantages of a Christian civilization may be the real motivitation for his religious profession? Modern hospitals and schools bring similar problems.

c. Perhaps most complex is the problem of our Christian culture and its economic and political impact upon others. In such cases, the Christian influence is only indirect and has the tendency to introduce Christian practices and principles without the religious experience.[1]

2. Modern Viewpoints.

a. The Evangelist.

The chief idea of the exponent of evangelism in missions is that spiritual difficulties lie at the core

. . . . . .

1. K. S. LaTourette, "Distinctive Features of the Protestant Missionary Methods." Inter. Review of Missions Oct. 1937, pp. 441-52, Vol. 26

of the problems of life. To be concerned with physical difficulties is only to relieve the symptoms. Hence, to bring salvation to the heathen, and eventual physical relief, is to work in the area of his beliefs and religious practices and moral life. Such a work largely involves oral presentation of the Gospel as a true revelation from God. This revelation is represented as God's initiative in seeking man, making communion possible through Jesus Christ -- communion which every man seeks by some manner or means.[1]

A doctrine of other-worldliness is also in this viewpoint. Eternity, life after death is the concern of other religions -- Moslems, Hindus, Buddhists, and Animists; therefore, this primary need should be met by presenting a Gospel which presents an other-world view along with a present-world view based on the laws of a moral God. "The mission fields need a Gospel message which is timeless because it is eternal and boundless as the horizon of heaven."[2]

Another emphasis in this viewpoint is in the redemptive and mystical work of Christ. "The fundamental question in connection with missions is this: Is Christ

. . . . . .

1. Professor D. S. Cairns, The Vision of the Kingdom, p.6-21.
2. Samuel M. Zwemer, Thinking Missions with Christ, p.135.

of any worth?... If He is of worth to us, He is of worth to all men and must be made known to all men."[1] The motive for missions should be Christ-centered: "...the desire to have our Master no longer misunderstood, ignored, disappointed..."[2] General Evangeline Booth of the Salvation Army said that we cannot regard the Gospel of Christ as a subject of significance which is open to discussion. Our mission is to preach and present Christ, for the individual to accept or reject.[3] Dr. Mackichan, one of the speakers at the Missionary Congress of Scottish churches in 1922, attributed the violence of India toward England to the fact that while justice and righteousness were taught in education, the manifestation of the spirit of Jesus Christ was not shown in England's relations to India.[4]

The characteristic end or purpose for the evangelist-missionary is the establishment of native churches and religious institutions.[5] All other methods and activities directly or indirectly aid in this effort.

> "In all use of philanthropic effort such as medical missions, relief work, etc. as a method of mission work, the dominant and determining aim must be evangelistic. Such work is useful as securing friendship,

. . . . . .

1. Robert Speer, Missionary Principles and Practices, p.11.
2. A. G. Hogg, Evangelism for the World Today, Mott, ed. p.23
3. Evangeline Booth, Evangelism for the World Today, p.78.
4. Mackichan, Vision of the Kingdom, p. 91.
5. J. O. Dobson, Why Christian Missions, p. 51.

> removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source fo all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world."[1]

The tendency of such a viewpoint, i.e. the emphasis upon the spiritual and moral needs of people, is to ignore or minimize the physical needs and the natural environment that surrounds the native. Robert Speer, at the turn of the century said, "Missions are powerful to transform the face of society, because they ignore the face of society and deal with it at its heart."[2] The results of changes and reforms flow naturally from lives in which Christ has been planted; this is life in a supernatural sense, not merely a quickened intellect or refined moral taste.

b. The Humanitarian.

The chief concept of method for the humanitarian is to relieve the physical distress and change the surroundings of the native so that he may live more freely as civilized men live. Pity for the physical agony is the

. . . . . .

1. Speer, Principles and Practice, p. 56-60.
2. Speer, Missionary Principles and Practices, p. 35. It should be noted that later Speer seemed to change his view somewhat and to find a larger place for methods besides evangelism. Whether this represents a change in his thinking or merely a clarification of the above statement cannot be answered here.

motivating factor for the humanitarian.

There is even greater danger that the humanitarian over-emphasize his side over against evangelism. Dr. Lechmere Taylor, one of the speakers of the Missionary Congress of Scottish churches epitomizes the extreme in his statement,[1]

> "We as heralds of the Cross should...invoke the blessing of God on anyone who, whether in conscious obedience to our Master or not, is doing anything to heal the great running sores of the world; for thus is liberty proclaimed to the captive and the opening of prison doors to them that are bound."

Such a view expresses the earnest feeling of medical missionaries who are overwhelmed with the vision of human suffering. Healing almost becomes a religious rite and act in itself.

The same speaker voiced a further opinion along this line when he stated that medical missions were not to be used as a bribe to gain the ear of the people or as a lever to remove the prejudice and suspicion which obstructs the ordinary presentation of the Gospel. Rather, medical missions itself is an integral part of the Christian message.[2] The same claim of exponents of other humanitarian methods is made for their respective fields.

. . . . . .

1. H. F. L. Taylor, Vision of the Kingdom, p.62.
2. Ibid., p.62.

c. The Middle View.

Each viewpoint has its commendable features; and it must be recognized that each developed as a reaction against the extreme of an opposite method. Missionaries, however, learn to respect one another's positions since they are constantly faced with very practical and immediate problems on the field. One can almost always find a place in the thinking of one missionary that would allow a place for another type of method to be used. Speer, who was quoted above as somewhat of an extremist, wrote a pamphlet years later defending the founders of modern missions at the point of their social vision.[1] Zwemer, who vigorourly attacked the report of the Laymen's Committee on foreign missions for their insinuations of short-sightedness to mission founders, cites the founders of modern missions as being concerned for a social Gospel as well as a spiritual one. "They went out to save the lost. Yet their social Gospel included works of mercy to all with whom they came in contact...But they considered all these as means to an end."[2]

The Middle View, as such, has a characteristic manner in combining evangelism with social aspects. The chief

. . . . . .

1. Speer, "The Social Ideals of the Founders of Modern Missions".
2. Samuel Zwemer, op. cit., p. 135.

aim is considered to be spiritual; the method of evangelism is a direct approach and the other methods are indirect in that a context and Christian atmosphere is given out. A typical statement of this is as follows:[1] "... before anyone can take any very vital part in social salvation he must know experimentally the fact of personal salvation and victory over sin."

Often the "social salvation" is considered as means of breaking down prejudice and ill-will of the native.[2]

Representatives of the middle view have always been in action on the field. The founders of modern missions can be cited for their interest and activity in fields related only indirectly to evangelism.[3] Carey, a rigorist in religious experience, wrote,

> "Can we hear that they are without the Gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce among them the sentiments of men and and of Christians?"

He advocated agriculture and introduction of good cattle among other things of social concern.

Duff, a man of a living and deep Christian experience, founded a new type of education in India which determined the educational policy of the government. David Brainerd,

. . . . . .

1. Dr. John Banninga, Evangelism for the World Today, p.16.
2. Speer, op. cit., p.59f.
3. Robert Speer, "The Social Ideals of the Founders of Modern Missions."

an intensively subjective Christian, in working among the Indians, urged them to find better farm lands and to be more industrious.

d. The Psychological and Sociological View.

In keeping with modern findings, a further development can be noted in modern missionary methods, the psychological factor. This view claims that the native must be given the Gospel of Christianity without attempting to westernize or Christianize him after the fashion of westerners. Dr. Gutmann in his work on Kiliamjaro represents the extreme in his theory of maintaining the social structure of the clan. His practice is not to break down the society of the native but merely to Christianize it by introducing Christian concepts into the old clan practices. Anthropologists disagree with him that a break down of old customs is necessarily evil, but it may be the natural result where a new system of values is replacing an old.[1]

An earlier attempt to keep the native in his natural environment was made by the Nevius Plan. The plan in brief was a system of organizing self-maintaining native churches; the basic principle was that of allowing the converted native to remain in his old position in the

. . . . . .

1. Cf., International Review of Missions, Oct. 1937, pp. 500-13.

community and thus make the church self-propagating by its native Christian witnesses.[1]

Dobson, an ardent advocate of evangelism, wrote, "There are methods of trying to lead others to accept our beliefs which are both psychologically bad and morally wrong."[2]

> "Reverence for personality sums up what should be the attitude of a truly Christian missionary. Reverence means the sympathy which enters with understanding and insight into the other person's ways of thought and life. It involves that active humility that is always teachable, ready to share the experience of others."[3]

The danger of imperialism is always present in mission work. The evangelist may try to rule because of superior religious experience. The humanitarian may attempt to rule in desiring to rescue men from what is bad for them. The International Missionary Council of 1928 warned of this danger: "We obey a God who respects our wills and we desire to respect those of others."[4]

. . . . . .

1. J. C. Nevius, Planting and Development of Missionary Churches. This plan was not founded primarily on the basis of its psychological values; other factors went into formulating it. Nevertheless, the plan still is unique in its attempt to make Christianity a natural thing of growth in the life of the native, leaving him in the old environment and under familiar conditions.
2. J. O. Dobson, Why Christian Missions? p.56.
3. "The Christian Message" adopted by the Jerusalem Meeting of the International Missionary Council. Dobson, op. cit., p.59.
4. Alexander McLeish, Jesus Christ and World Evangelism, p. 128.

Hence, there is a growing recognition that the native must be given the Gospel and that having received it, he must be permitted to let it work out in his own culture and society as much as possible. "Evangelisation is not civilization or Christianization. It is life begetting life."[1] That is the significant contribution of psychological and sociological insights.

C. Viewpoint of the Paris Evangelical Missionary Society.

1. Purpose and Doctrines

The Paris Missionary Society is an international and interdenominational organization of French speaking Protestants. Its unique rule of faith is the Bible and especially the gospel of salvation through Christ. They believe that God has a plan of salvation for the world and that their particular society has a part to play in that plan and its accomplishment. Hence, their main object has been to spread the knowledge of Christ among pagans and nations in darkness in cooperation with other denominations as much as possible.[2]

2. Make-up

In view of the power of Catholicism in France the

. . . . . .

1. A. McLeish, Jesus Christ and World Evangelisation, p.128.
2. Jean Bianquis, Les Origines de la Societe Des Missions Evangeliques de Paris, vol. 1, p. 43.

group making up the Paris Society profess to speak for all groups of Protestants in France and other neighboring countries who have French-speaking peoples. In keeping with this interdenominational attitude, the personnel on the fields are made up also of various denominations and groups. No single denominational polity is espoused; the type of ecclesiastical government to be used in native churches is left to the decision of the missionary on the field.[1]

3. History and Extent

The first mission field entered was Basutoland in 1833 in response to a great need for evangelization. The period of greatest expansion was around 1890 when France enlarged her colonial possessions. viz. in the Windward and Loyalty Islands, Tahita, Madagascar and French Congo. In response to the call of English missionaries the Paris Society took over the fields in these areas. Up to 1923 this Society had entered eight fields.

4. Methods

Methods used by the missionaries of the Society were varied. There is an emphasis upon evangelization of the natives and the establishing of self-sustaining churches. This is accomplished by a system of stations and outstations.

. . . . . .

1. loc. sit.

In addition to this they lay great emphasis upon the proper education of the natives, especially desiring to teach the native to read the Bible. Hospitals also are a rule among their methods as are industrial schools, printing establishments, and various industries.[1]

D. Summary

The purpose of Chapter I was to find the general viewpoints of modern missionary thinkers and leaders in order to compare them with Schweitzer's principles and methods. First the modern problem of missions was found to be connected with the concomitants of modern civilization thus complicating the missionary's problem by taking him more and more to primitive cultures which are entirely unrelated to the modern. In seeking to bring a real change in character the modern conveniences confuse the motivations of the native in seeking Christianity and often as not become the goal in the stead of true religion. Moreover, modern conveniences and methods may often become a part of the native's life without any contact or formal embracing of Christianity whatsoever.

Into this modern problem step several types of

. . . . . .

1. Cf. "The Fundamental Characters of the Paris Missionary Society", a scrapbook of 1923, Missionary Research Library.

missionaries. The evangelist is concerned with a spiritual message for the natives, feeling that an inner change is the basis for all other change. The humanitarian is equally concerned that the physical needs of the native be ministered to him, believing that such a work constitutes a Christian message in itself. Unique in actions among religious bodies is the degree of tolerance with which missionaries accept one another's views in the midst of meeting practical difficulties on the field. Hence, the so-called middle view often represents the two extremes as they go into action, each extreme finding a place for the other in its system of activity. A valuable addition to this fine spirit of tolerance and mutuality is that of the knowledge of psychology and sociology. A greater awareness of these sciences brings a new appreciation and understanding of the native as a person in another culture. It teaches missionaries to give the essence of the Gospel of Christ, letting that Gospel work in, through, and around native forms and cultures wherever possible.

Finally, the viewpoint of the Paris Missionary Society was seen to be a representative of the best in tolerance among religious workers. Marked by its cooperation with denominations, evangelical in emphasis, liberal and variegated in its methods on the field -- this society in its

great work is surely of God.

This study will now seek to find Albert Schweitzer's answer to the modern problem of Christian missions: How the missionary can confront the native and what he must seek to accomplish in the name of Christ.

CHAPTER II

MISSIONARY IN THE MAKING

CHAPTER II

MISSIONARY IN THE MAKING

A. Introduction

One of the great problems of mission boards is to determine what makes a man a missionary. An answer to this question would constitute one of the main principles of missions. Hence, a fundamental purpose of this thesis is to discover the missionary principles of Albert Schweitzer in the deeper sense of the word, viz. the ultimate basis or cause for his activity as a missionary. The question to be asked is: Are his motivations religious or humanitarian? In order to answer the question a further study must be made of his general philosophy of life and religion, and then in proper order, his particular philosophy of missions.

The significance of this chapter in relation to the following chapters lies in the procedure to be followed in discovering principles and methods on the mission field. Only by knowing the viewpoint and philosophy of a person can his actions be understood, and his principles and methods be discovered. Therefore, the procedure of this chapter will be to study early motivations in the life of Schweitzer, and make a survey of his philosophy of life, religion and missions respectively.

B. Motivations In the Life of Albert Schweitzer

In a large sense motivations are ever present in the life of every person. Always there is the drive, the effort to do or be something. Influences of environment have a large part in the molding of people. Where the influence of environment leaves off and the responsibility of the individual takes over has never been satisfactorily answered. However, to understand the setting whence the person made his choices is to understand in large part the person and his work. Such an understanding is sufficient for the purposes of this study.

1. Parental and Ancestral Background

The most outwardly influential person in Albert's life in the home was the father. This father was a many-sided person of character who could be stern and yet playful with the children, an esteemed man of the community, pastor of the Gunsbach Evangelical Lutheran Church, a liberal thinker, writer, and to the delight of his children, a skilled improvisor at the piano.

The main influential characteristic of this father was that of flexibility. He could be stern and exacting toward the children in insisting that they write appropriate letters of gratitude to relatives for the Christmas gifts received, an ordeal Albert and his

brothers and sisters abhorred.[1] Yet, he would on other occasions spend a whole day romping with the children in the hills.[2]

The father as pastor also exerted a profound influence upon young Schweitzer. His sermons had a fascination to his mind because they seemed to be developed from the very life and experience of the father. Also, of great importance, were the missionary services held by the pastor-father on the first Sunday afternoon of every month. Here the work of missionaries and their lives were related; and here Schweitzer attributes his first great interest in the cause of missions.[3]

The influence of the mother of Albert Schweitzer is more hidden that that of the father. Their relationship with each other was that of a secret kinship due to their common characteristic of reserve. It was the mother who allowed Albert to have the cheap hat without any words or demand for an explanation from him, although she was exceedingly embarrassed about his insistence; yet, she somehow seemed to feel that the boy had a reason for his desires and did not seek

. . . . . .

1. Albert Schweitzer, Memoirs of Childhood and Youth, p. 63
2. Ibid. p. 31
3. Ibid. p. 63

to find out the reason.[1] Thus this feeling of kinship between mother and son had its influence although it is not easily analyzed.[2]

However, the influence of his mother that was most evident came through her father, Albert's maternal grandfather. Grandfather Schillinger gave the temper to the mother who passed it on to the son. This grandfather was also a minister of some repute in the Alsace area. He had an absorbing interest in organs and organ-building, was a good musician, and an enthusiast of the enlightment and the 18th Century. Moreover, he was a man of unusual freedom of thought and action: his closest friendship was with the village priest with whom he shared his church building on Sundays and with whom he exchanged tasks within the parish.[3] Such an influence passed through the mother comes out very obviously in later life of Schweitzer: elements of rational thought, appreciation of music, and unusual freedom of action, and an ecumenical spirit in religion.

2. Religious Background and Influences

In religious development two main categories are open to investigation, the non-rational and the rational.

a. Non-rational Experiences

. . . . . .

1. Ibid. p. 19
2. " p. 79
3. " p. 35

Peculiar to religious experience is the sense of the mystical quality in life, the sense of experience that seems to come from no reasonable source such as can be traced by human thinking, although later the experience may easily be so traced by the logical mind.

Two distinct experiences in the life of young Albert Schweitzer reveal the influence of this factor of religious experience: His experience with the devil, and his love for worship in the Gunsbach Church.

The recollection of seeing the devil in church at the age of three or four years is one of Schweitzer's earliest. The cause for such a notion was an illusion created by a mirror above the organist. When Daddy Iltis, the organist, moved about the strange apparition in the mirror moved also, and disappeared whenever his father arose to preach. Albert would say to himself, "This is the devil that is looking down into the church but as soon as father begins with God's Word, he has to make himself scarce."[1] In later life Schweitzer wrote that this weekly dose of visible theology gave quite a distinctive tone to his childhood piety.

It was partly due to a unique arrangement of churches in Alsace that Albert learned to love the worship services on Sundays. For centuries the Catholic and Lutheran congregations had used the same

. . . . . .

1. Ibid. p. 9

building for their respective worship periods, each worshipping at a different time of the day. As a consequence of this, the Gunsbach Church had a chancel, gilt statues, candlesticks, a gold-colored altar, and other attachments peculiar to Catholic Churches. These surroundings seemed magnificent to Albert and increased his "devotional dreams" as he sat through a service.[1] That worship had a great sense of reality and meaning to the boy is evident from the fact that he hated to see Sunday go by. Somehow the solemnity and awe of the occasion evoked reverence that in turn was fascinating to the feelings and senses.

b. Rational Experiences

Just as important to religious experience as the non-rational is the rational, that part of experience which responds to the non-rational and verbalizes it, creating a system of thought around it.

Early rational tendencies in respect to religion are shown in Albert's questions which he put to his father and others. Before he had reached school age Albert showed curiosity about the flood which occurred at Noah's time. Having observed the comparative size of the rain drops that fell in Alsace, he questioned how a rain of forty days could possibly have covered

. . . . . .

1. Ibid. p. 9

the earth as the Bible says. His father's simple explanation that the rain drops then were the size of buckets seemed to convince him beyond doubt.[1]

Later, at eight years of age he began to wonder about higher-criticism in the New Testament. It was inconceivable that Mary and Joseph should be poor after the gifts of gold and other valuables given by the wise men. He also wondered why the wise men did not interest themselves in Jesus after the manger scene. Another source of puzzlement was that the shepherds did not later become disciples of Jesus.[2] That these questions did not find an answer in the mind of Schweitzer until later is significant of the persistency of this tendency toward rationalism.

Schweitzer's experience in becoming confirmed reveals even more significantly his bent toward rationalism. He had been sent to a kindly old pastor, Pastor Wennagel, for instruction prior to confirmation. Albert felt hampered by the restrictions of the old pastor who allowed no questions to be asked by the pupil and hence prevented the free interchange of thought. The pastor's stand that in submission to faith all reasoning must be silenced brought out a secret disagreement in Albert's mind; later, when the old man questioned him about his

. . . . . .

1. Ibid p. 23
2. " p. 23

inward life, Albert was reticent and refused to disclose his inward life and feelings. As a consequence, the old pastor misunderstood his attitude and reported to the parents that the boy was not responding properly to religious instruction. On the contrary, Schweitzer relates later that the confirmation experience had great significance for his devotional life although others did not realize it at the time.[1]

The unique combination of church congregations meeting in the same building had the effect of teaching tolerance to Schweitzer. Gradually, as a result of being in such a set-up the church at Gunsbach became a symbol to show that the differences separating churches are things which will ultimately disappear.[2]

3. The Influences of Social Relationships

Closely connected with religious experience is the experience one has with his fellows, for religion is expressed practically in human relationships. There is progress and growth in both these factors in the life of the individual.

a. Early Relationships With People

A characteristic of the early childhood of Schweitzer was the power that the other people exerted over his life. The terror of Albert's childhood was in Jagle,

. . . . . .

1. Ibid p. 59f
2. " p. 66f

the grave digger and sacristan who plagued the child about the prominent bumps on his forehead. Whenever the grave digger entered the home on some church errand, Albert would feel impelled to go to him and let the crude humorist feel his forehead and make remarks about the growth of the "horns." The child was able to shake off the power of this strange person only after he finally consulted his father and learned that Moses was the only one ever known to have had horns. It is interesting to note that after such a rational explanation, the grave digger lost his power over Albert for a time until he found other ways in which to plague.[1]

This characteristic lack of self-assertiveness continued to be present in later childhood and shows in his relationships with playmates and schoolfellows.

Schweitzer felt especially his rejection by the other boys because of his station in life as the minister's son. He was a "sprig of the gentry." Schweitzer wrote, "The certainty of this caused me much suffering, for I wanted to be exactly like them, and not a bit better off."[2] Hence, his constant desire was to be like the boys about clothes and food. He refused to wear a good overcoat, had a bad scene with the salesgirls in buying a cap, insisted upon wearing fingerless gloves and wooden clogs during the week.

. . . . . .

1. Ibid. p. 11
2. " p. 17

In spite of his attempts to become identified with his playmates and schoolfellows, Schweitzer continued to be one apart from them in many ways.

For a time he suffered from uncontrollable fits of laughter which his schoolmates took advantage of--this in contrast to his natural reserve and shyness.[1] Another time he was shocked at being betrayed in a confidence by a friend who in spiteful fury from a quarrel quoted a cruel remark made by Schweitzer concerning a teacher.[2] Young Albert's seriousness and self-consciousness are shown in that he did not recover from the shock for weeks.

b. The Development Into An Individual

The incident that began to bring emancipation from this slavery to others' opinions and desires occurred at the age of 7 or 8 years. Another boy invited Albert to shoot birds with him. In meek outward compliance but inward dread at killing innocent birds, Albert accompanied the playmate on his hunting trip. As they were taking aim at a bird perched on a limb of a tree, the church bells began to ring. Albert, suddenly realizing in a new way the meaning of the commandment "Thou shalt not kill," made motions that scared the bird from his perch and fled from the scene,

. . . . . .

1. Ibid p. 33
2. " p. 20f

away from the taunts of his playmate.

From that time on Schweitzer tried to emancipate himself from fear of other people's opinions whenever inner convictions were at stake.[1] After this he also tried to unlearn his former dread of being laughed at by schoolfellows.

c. Adult Individuality

That Schweitzer had been able to achieve a remarkable degree of freedom and independence from other people's opinions and ideas is indicated by the many testimonies of those who know him now as an adult. His insistence upon not heedlessly injuring or destroying plant and animal life is familiar to all who know of his life. The charming manner in which he insists upon conversing with each of his friends as they gather with him in a restaurant is one of the many instances of his independent action. While the others eat around the table, and though he is hungry and tired from work, he makes the rounds, stopping to speak for a moment with each one who has honored him by seeking for his company that evening.[2]

4. Educational Influences

a. Early Experiences in Learning

. . . . . .

1. Ibid. p. 41
2. George Seaver, Albert Schweitzer, The Man and His Mind, p. 140

The influence of his parents and the home must have instilled a great respect for education in the mind of Schweitzer as a child. Early in school he showed a fascination for the school inspector, Steinert, because he had written a book, the readers which he and his classmates were reading from at the time. In his mind he classed this reader as slightly below the Bible in its authority and meaning.[1]

Young Albert was entered in the village school rather than sent away to a more exclusive school as his class of European society were wont to do. This was an important aspect of his education, for he thus learned to respect others of the common class who had abilities which he did not have.[2]

As for his own abilities, he found it difficult to learn to read and write; and later it cost him a great effort to master mathematics and the classics.[3]

The climax of failure came when he was at the Gymnasium at Mulhausen. The principal called his father in for consultation about Albert's poor grades, advising the father to withdraw the boy. It was soon after this crisis that a new form master came and inspired Schweitzer to strive harder.

. . . . . .

1. Ibid. p. 15 Memoirs of Childhood and Youth
2. " p. 32
3. George Seaver, A. S. The Man and His Mind, p. 5

b. The Rise of New Interest in Learning

The form-master who entered the school at this opportune time was a man by name of Wehman. It was this man's self-disciplined activity that affected Albert and caused him to be ashamed if he did not do well in his studies.

> "That a deep sense of duty, manifested in even the smallest matters, is the great educative influence, and that it accomplishes what no exhortations and no punishments can, has thanks to him, become with me a firm conviction, a conviction the truth of which I have ever tried to prove in practice and in all that I have to do as an educator."[1]

History and science took the strongest hold on him in his youth. While science held great interest for him, he still disliked the confidence with which science texts explained everything in the natural world. It hurt him to think that the mysterious character of Nature is never acknowledged but that the mere descriptions of it are accepted as all that could be known of nature in order to get a complete picture. It became clear to him that what is labeled Force or Life is in its essential nature forever inexplicable.[2]

The study of history also brought a revolt in the heart of the youth when he gradually realized that the past can never really be understood. All

. . . . . .

1. Memoirs p.54
2. Ibid. p. 70

that historians can do is more and more produce more or less descriptions of the past.[1]

Not only was the rational spirit shown to be struggling in Schweitzer in the specific fields of history and science, but it was also shown during this period in his argumentativeness, a characteristic of his age from 14 to 16. During this period he would talk knowingly and in an argumentative manner on any subject that happened to come up, seeking to expose the conventional views and get the correct view recognized and appreciated.[2]

That the main point of contact with reality for Schweitzer was through thought became evident in this youthful period when he arrived at the conviction that human progress could only come by reasoned thought replacing opinion and absence of thought.

c. Experiences in Higher Education

The insights Schweitzer received in the University and in his later thinking are explications and expansions of the ideas conceived in his youth. For instance, in his pivotal work, The Quest For the Historical Jesus, the earlier conception of history as merely a description that does not really approach

. . . . . .

1. Ibid. p. 72
2. Albert Schweitzer, Out of My Life and Thought, p. 67-70

reality is maintained, for that is the basis on which he forms his ideas of Jesus: Jesus was a product of his own age and the only value he has for today is in his ethical teaching, particularly the ethic of love.[1]

In the major field of philosophy this conception of history is assumed, indicated by Schweitzer's efforts at elemental thinking, i. e., thinking that is chiefly concerned with things as they are now.

> "Elemental thinking is that which starts from the fundamental questions about the relations of man to the universe, about the meaning of life, and about the nature of goodness. It stands in the most immediate connection with the thinking which impulse stirs in everyone. It enters into that thinking, widening and deepening it."[2]

Nor did Schweitzer leave science for the study of theology and philosophy when he took up a medical course. Following his great decision at thirty years, Schweitzer took the other subject of which he was so fond, but his earlier ideas of the place of science also were maintained and strengthened at this time.

> "Intoxicated as I was with the delight of dealing with realities which could be determined with exactitude, I was far from any inclination to undervalue the Humanities... Through my study of chemistry, physics, zoology, botany, and physiology I became more than ever conscious to what an extent truth in thought is justified and necessary, side by side with the truth which is merely established by facts."[3]

. . . . . .

1. Albert Schweitzer, Out of My Life and Thought, p.67-70
2. Ibid p. 260
3. " p. 127

Perhaps the acme of the educational experience came in the resolution arrived at: He resolved never to grow mature in the sense of letting reason be in sole domination in his life, but to retain the idealism and capacity for enthusiasm of youth. For him the power of ideals is incalculable. Ideals are only thoughts, latent in a life until made effective by being taken up into some refined human personality.[1]

5. Moral Background and Influences

If any single factor were to be chosen as a pivot for the motivations upon Schweitzer's life, the ethical would be chosen. For it is around an ethical consciousness that everything else in his life seems to point, developing early in his child's mind, permeating his relationships with people, and growing into a system of thought in maturity.

The earliest instance of an ethical consciousness occurred at three or four years of age. A bee was flying around the child and lighted upon his hand. This so frightened him that he cried, bringing other members of the household to the scene. This attention so pleased him that he continued crying after the fear had passed. Afterwards he had pangs of conscience over this deception for a long time.[2]

. . . . . .

1. Memoirs p. 63
2. Ibid. pp. 10f Memoirs of Childhood and Youth

The episode of the boys plaguing a Jewish pedlar left a great impression on Schweitzer's mind and quickened his ethical sense. This pedlar passed through town occasionally, pushing his cart and followed by a group of boys taunting him, among them young Albert. The pedlar seemed to bear no ill-will toward his tormentors but would smile in a good-natured and embarrassed manner. Finally, Schweitzer became conscience-stricken over this--"This smile overpowered me"[1]-- and he began to make friendly gestures toward the pedlar whenever he appeared in town. Rather than joining the boys in their jibes, he would walk with the pedlar and attempt to identify himself with him although the pedlar did not seem to realize the significance of Albert's action.

The greatest conflict that resulted from this early ethical sense was in Albert's attempts to identify himself with his schoolfellows. Here he came into conflict with his parents in his stubborn insistence upon dressing as the other boys in town.

One occurence in particular had its effect in making Albert insistent. Albert had been wrestling in friendly fashion with another boy, and upon his putting the boy on the ground, the boy remarked that if he had

. . . . . .

1. Ibid. pp. 16f

meat broth every day as Albert did, he would be strong too. This remark stirred Albert to the very heart. Thereafter, he did everything in his power to be like the other boys and not a "sprig of the gentry."[1]

Not only did Schweitzer become aware of his moral relationship to people early in life, but he also showed a growing sense of reverence for animals. When saying his prayers at night he would secretly add a prayer for all the animals and living things.[2] Many examples are given to show this early and growing sense of pity for animals. He was once commissioned to guard the dog, Phylax, to keep him from biting the postman. Albert would hold a whip in his hand and keep the dog in place much as he imagined an animal trainer would do.[3] But such lordly treatment of the dog troubled him later.

Another time, young Schweitzer drove an old asthmatic horse fast in a fit of childish desire for speed and adventure. Later, seeing the horse panting and tired from the race, he was overwhelmed with grief to realize that he had thus forced the horse to run.[4]

Schweitzer remarks that this feeling of pity has grown on him. He is convinced that others feel the

. . . . . .

1. Ibid. pp. 18ff
2. " p. 40
3. " p. 42
4. " p. 42

same way inwardly but are afraid of acknowledging it out of fear of ridicule.[1]

Two insights in the life of Schweitzer grew out of this sense of reverence for life. The first one came at the bird-shooting episode when a new meaning of the commandment not to kill came into his heart. The effect of this new inward sense gave an exhilaration whenever it was acted upon, for Schweitzer thereafter sought to act upon those inward impulses.

The second great experience also is characterized by a fresh insight into ethical meanings. It was the question of his right to take for granted his own happiness while so many people around him were facing difficulties and miseries.

> "While at the University and enjoying the happiness of being able to study and even to produce some results in science and art, I could not help thinking continually of others who were denied that happiness by their material circumstances or their health. Then one brilliant summer morning at Gunsbach during the Whilsuntide holidays--it was in 1896--there came to me, as I awoke, the thought that I must not accept this happiness as a matter of course, but must give something in return for it."[2]

The result of this reflection was that Schweitzer determined to live until thirty years of age in the interest of science and learning, then to give his

. . . . . .

1. Ibid. p. 44
2. Albert Schweitzer, Out of My Life and Thought, pp. 102f

services for some direct cause of humanity.

6. Direct and Specific Influences

In partial summary are the following specific influences that caused Schweitzer to choose medical work in Congo Africa under the Paris Missionary Society.

a. The Father's Missionary Services

Schweitzer attributes his interest in missions to the missionary services held the first Sunday afternoon of each month at Gunsbach.[1] The memoirs of Mr. Casalis, a missionary to the Basutos of South Africa, especially influenced him because this missionary seemed to possess a like spirit of rationalism.

b. The Statue at Colmar

In nearby Colmar Bartholdi's statue of Admiral Bruat made a great impression upon Schweitzer; the stone figure of a negro with its expression of thoughtful sadness could not be forgotten. It bespoke to him of the misery of the Dark Continent.[2]

c. The Two Great Experiences of Childhood and Youth

Schweitzer's decision to become a missionary in Africa did not come at a mere moment's reflection. He speaks of the ideas of 19 which were beginning to work in him and to which he would someday have to submit.[3]

. . . . . .

1. Memoirs, p. 63
2. Ibid, p. 63
3. Ibid. p. 83

These ideas began first with the boyhood experience in shooting the bird--when the sudden realization of the sacredness of life came upon him.[1]

The second great experience was over the question of the right to take his own happiness for granted. "These two experiences slowly melted into one another, and thence, came definiteness to my interpretation of life as a whole, and a decision as to the future of my own life in particular."[2] Gradually there grew up an understanding of the saying of Jesus that we must not treat our lives as being for ourselves alone. While he often had the feeling that he ought not to take his own happiness for granted, this feeling would leave him occasionally and he would think that he was free from it. But it always returned and grew until it filled his whole thinking.

Finally, the culmination of these two experiences resulted in the decision at 21 that he would give himself to science and art until 30, then to the service of humanity, the particular field of which would be determined in the course of time.[3]

d. The Final Decision Day

. . . . . .

1. Ibid. p. 40
2. Memoirs, p. 81
3. Ibid. p. 83

In the years immediately following his decision at 21 Schweitzer attempted to follow this impulse to work for humanity by first offering help to an orphanage. His offer was refused. Then he worked for a time with tramps and discharged prisoners in company with Rev. Augustus Ernst at S. Thomas'. Time was spent in this work investigating the claims of people who came for help. Another endeavor consisted in visiting poor families, helping them in their needs, and collecting money for this cause periodically.

Finally he became convinced of the necessity of the help of a number of individuals who could work together in the type of social work having to do with poor families, tramps, and discharged prisoners. In some cases work could only be accomplished in connection with some organization. "But what I wanted was an absolutely personal and independent activity."[1]

. . . . . .

1. Life and Thought, pp. 103ff.
How much this decision depended upon Schweitzer's dislike of organization and how much depended upon his seeming inability to cope with complex social situations of a modern nature is impossible to say. Surely social work, in its effort to get at the root problems of human nature, can be as intriguing a life task as the one chosen by Schweitzer. Then again, social work as a science was not developed then as now.

On the morning of October 3, 1904, Schweitzer casually picked up a magazine left by a friend, a monthly magazine of the Paris Missionary Society. His eyes fell upon an article by Alfred Boegner, the president of the society who was making a desperate plea for workers in Gaboon. The conclusion was: "Men and women who can reply simply to the Master's call, "Lord, I am coming", those are the people whom the Church needs." Schweitzer wrote later: "The article finished, I quietly began my work. My search was over."[1]

Schweitzer chose medical work because the great needs as expressed so often in other society magazines was for doctors. Then too he could work without words.

> "I wanted to be a doctor that I might be able to work without having to talk...But this new form of activity I could not represent to myself as being talking about the religion of love, but only as an actual putting it into practice. Medical knowledge made it possible for me to carry out my intention in the best and most complete way, wherever the path of service might lead me."[2]

7. Summary.

It has been observed that there was a continual struggle between religious and rational forces in the

. . . . . .

1. Ibid. pp. 106ff
2. Ibid. p. 114

childhood and youth of Albert Schweitzer. The home influences contributed to this struggle by its combination of religious belief and rational thought in the pastor-father and the maternal grandfather.

In the process of growth neither religion nor rationalism gained complete control over the youth to the exclusion of the other. In a time of great religious significance young Albert insisted upon a place for rational thought. During his period of education when rational thought was demanding complete attention, young Albert insisted that thought has its limitations and that nature is essentially mysterious and unexplanable.

The one single factor which reaches all areas in Schweitzer's life is his ethical consciousness, as manifested in pity and a sense of responsibility toward all life. Such a consciousness serves as a pivot for his thought, is increased and given greater meaning by religion, and brings liberation and independence in social relationships. Finally, his sense of moral responsibility, which made him independent of people but did not give him identity with them, led him to give up a dissatisfying task of working with people in an organization for a work that permits independent and personal activities in humanitarian tasks.

C. Conception of Religion and Life.

1. The Philosophy of the World and Man

a. The Primacy of Ethical Thought

In keeping with earlier convictions Schweitzer maintains a deep respect for rational thought and particularly for that of the 18th Century. While he does not place it above religion as such, religion without it is something less than religion. "Christianity cannot take the place of thinking, but it must be founded on it." Christianity "...can only attain to real spiritual power when men find the road from thought to religion no longer barred... I know that I myself owe it to thinking that I was able to retain my faith in religion and Christianity."[1]

Moreover, thinking must have ethical content if it is to find an answer to man's problems. Modern philosophy and thinking fail because it has no main place for ethics in seeking to arrive at a religion through logical processes.[2] Real thinking must first realize the impossibility of explaining the universe; having arrived at that place, it turns to inner resources and finds ethics as an elemental basis for thought. Thus, ethics is to be tapped if it is to be found, for it is latent within the thought of man.

. . . . . .

1. Life and Thought p. 276
2. "Religion in Modern Civilization" Christian Century, Nov. 28, 1934, p. 1530

Ethics basically is found in the universal will-to-live felt by all living things.[1] Expanded into a further system of thought it is found to be religious in character, according to Schweitzer:

> "It is good to maintain life and further life; it is bad to damage and destroy life...Ethics is the maintaining of life at the highest point of development--my own life and other life--by devoting myself to it in help and love...And this ethic, profound, universal, has the significance of a religion. It is religion."[2]

b. The World and Man's Duty

Schweitzer contends that the universe can never be completely understood and thought must reconcile itself to that fact by seeking another basis.[3] That other basis is ethics, the elemental will-to-live that is felt in living things. Since the activities of God in nature are unesplainable, man cannot hope or believe that he is able to help that World-Spirit in planning for the progress of the world.[4] Hence, man can only hope to realize communion with the World-Spirit by devoting himself to an activity that will bring him into spiritual union with that Spirit, viz. by ethical activity.

. . . . . .

1. Life and Thought, pp. 186-190
2. "Religion in Modern Civilization," 10th Century, Nov. 28-34, Albert Schweitzer
3. Ibid. p. 1520
4. Albert Schweitzer, Indian Thought and Its Development, p. 259

> "Action directed towards the world is only possible for man insofar as he strives for maintenance and furtherance at its highest level of all life and that comes within his range. In this becoming-one with all life he realizes the active becoming-one with the Primal Source of Being to which this life belongs."[1]

Civilization is therefore essentially ethical[2] and is measured by the degree of power which its ethics exerts, not by its scientific, artistic and material treasures. The ethical spirit by being in power causes a type of progress to be in effect which results in both material and spiritual benefits.[3] In keeping with this thought, the essential is considered to be the ethical or moral. Therefore, it is the spiritual which gives birth to everything and institutions not arising from that spirit are of little real importance. In the final analysis, it is the inwardly changed man who must change the world.

> "The only conceivable way therefore of reconstructing our old world is that under the old conditions we should become new men with a new spirit, and then, with a new attitude of thought, that we should so smooth out the differences in and between nations as to render really civilized conditions once more possible."[4]

. . . . . .

1. Indian Thought and Its Development, Ibid., p. 262
2. Hogg "To the Rescue of Civilization"--Inter Review of Missions, Jan., 1925, p. 50
3. John Regester, Albert Schweitzer, p. 118
4. Lillian Russell, Path To Reconstruction, p. 27

2. The Place and Significance of Religion

In discovering Schweitzer's views of religion his philosophy cannot be avoided, for the two are quite inseparable in his mind.[1] Hence, his more wide views of religion have been considered. Of particular value are his views of Christianity.

a. His View of Christ

Schweitzer's earlier conviction about history had been that it could never be fully reconstructed in thought and therefore could never have any real effect upon the reader.[2] On this premise he forsook church dogmas on the person and nature of Jesus, and began a new study of his life. The summary of his conviction was that Jesus was a product of his age in thinking, that what appeals in him is his ethical character, not his historical figure. "In dogma His personality became less alive; recent research has been modernizing and belittling Him."[3] Therefore the authority of Jesus rests upon an ethical appeal. Men can know Jesus, not as a historical figure but as will acting on will, only by surrendering to him.[4]

. . . . . .

1. Albert Schweitzer, Christianity and the Religions of the World, p. 90
2. Memoirs of Childhood and Youth, p. 79
3. Life and Thought, p. 70
4. Life and Thought, P. 71

> "As one unknown and nameless He comes to us, just as on the shore of the lake He approached those men who knew not who He was...He commands. And to those who obey, be they wise or simple, He will reveal Himself through all that they are privileged to experience in His fellowship of peace and activity of struggle and suffering, till they come to know, as an inexpressible secret, Who He is..."

b. The Significance of Christianity for Schweitzer

Since the real force of Jesus rests upon his personality and ethical activity, Christianity must spiritualize itself in order to fulfill its destined purpose.[1] And it is this ethical element which makes Christianity unique among religions of the world.[2]

In this way Schweitzer finds a pivotal center for joining thought with religion, a necessity for him since thought had become primary in his life. That center or common bond between thought and religion was in ethics, the will-to-live (reverence for life in philosophy) and the obedience in service to the ethical Jesus in religion.

The key to Schweitzer's larger religious view is thus found in this common bond of ethics. Ethics and Christianity have a meeting place in thought. But civilization is essentially ethical. Therefore,

. . . . . .

1. Ibid. p. 279
2. Christianity and Religions, p. 91
3.

since religion and civilization have a common bond also in ethics, the practical and immediate goal of religion would be that which is envisioned as civilization.

Hence Schweitzer's concept of religion is limited largely to the present world-view. The duties impelled under the auspices of religion are meant to meet immediate needs of men in the world, whether these needs are physical distresses or spiritual darkness. While Schweitzer sees no inkling as to cosmic purpose he has made people more aware of nearby values.

> "Inability to find a God who plans and organizes has rendered him more responsive to a God who inspires and indwells...He can teach us that all our conduct should be an acted prayer."[1]

D. Schweitzer's Philosophy of Missions

As a natural outgrowth of his religious and philosophical thought is Schweitzer's larger view of missions, a view that is not restricted to denominations or nationalities in the expression of the missionary spirit, nor to a specifically religious impulse as such. "It was, and is still, my conviction

. . . . . .

1. Hogg "The Ethical Teaching of Albert Schweitzer" International Review of Missions, April, 1925

that the humanitarian work to be done in the world should, for its accomplishment, call upon us as men, not as members of any particular nation or religious body."[1] "...if we are to follow the saying of Jesus: 'He that is not against us is on your part', a missionary society would be in the wrong if it rejected even a Mahommedan who offered his services for the treatment of their suffering natives."[2]

For Schweitzer, the cause of missions is a closely knit system in which humanitarian factors have an integral place alongside of religious factors, and indeed the two complement each other.

1. Colonialism

Because of the impact of modern civilization upon backward peoples, causing disruption in their lives economically and morally, white people have an obligation toward the native. However, they have no right to impose a rule for mere material advantage, but only if they desire to educate them and help them attain to a condition of well-being, able to meet the exacting conditions of modern life.[3] Nor is the rule of the colony for mere benefice to them; it is for

. . . . . .

1. Schweitzer, On the Edge of the Primeval Forest, p. 2
2. " Life and Thought, p. 138
3. George Seaver, A.S. Man and Mind, Appendix I, p. 317

atonement for the misery brought on by whites, according to Schweitzer.

> "...whatever benefit we confer upon the peoples of our colonies is not beneficence, but atonement for the terrible sufferings which we white people have been bringing upon them ever since the day on which the first of our ships found its way to their shores."[1]

The chief duty of the white nation toward the colony is to make it possible for the natives to have the same human rights which people have in every modern civilization. These fundamental rights are: the right to habitation, the right to move freely, the right to soil and the use of it, the right to freedom of labor and exchange, the right to justice, the right to live within a natural national organization, and the right to education.[2] The only way in which to insure rights is to develop a new stable social organization. This is done mainly through education.

. . . . . .

1. Ibid. p. 327
   In the light of the impact of civilization upon the natives in forcing them to give up slavery within the tribes and among the tribes, in bringing the medicine man into disrepute, in bettering their living conditions to some degree, it is difficult to understand the term "atonement" as used by Schweitzer. For in viewing the total picture the white man has at least bettered physical conditions, albeit, not perfected them.
2. Ibid. p. 319

Meanwhile during the long process of educating the native people, a benevolent and wise rule must be maintained by the mother country, a rule which often results inevitably in a temporary revocation of these rights. Such a rule must not be the same type as holds for civilized countries but must be flexible and able to meet the peculiar situations of the native mind and manner.

Such a case in point is in the administration of law and order. Primitive tribal justice should be used, not western court justice. Tribal justice requires a face-to-face encounter of disputants shortly after the difficulty has arisen and the authority of the native chief. The colonial judge or administrator would travel to the scene of the dispute, review the case in the presence of the parties, and then would pass judgment in cooperation with the authority of the chief.[1]

In general therefore, colonial policy should be that of a rule by a big brother over a little brother.[2] The native should be disturbed as little as possible from his familiar environment, and then only under utmost necessity with due understanding given to the

. . . . . .

1. Ibid. p. 324
2. Magnus Ratter, A.S., p. 85

native as to the reason. Thus, the primary factor in colonialism is reverence and respect for the native person, reverence that motivates the morally responsible country to help the colony in the first place, and at the same determines its manner of rule.

2. Education

The primary purpose of education for the native is to make him a civilized character by taking him through the processes that other civilized nations have gone through in arriving at a civilized state. Such a process is fundamentally that of agriculture and handicraft, two essentials upon which is based the independence and growth of a people.[1] Such an independence would enable the colony and native to compete equally with other civilized nations in the world of commerce and interchange.

The central problem of education is how to make a craft loved and practiced among a native people.[2] The tendency of schools today has been to teach the native reading, writing, and other intellectual processes which have a disastrous effect in the attitudes of the newly-educated native.

> "From schools which are mere copies of those of Europe they are turned out as educated persons, that is, who think themselves

. . . . . .

1. Joy and Arnold, The Africa of A.S., n.p.
2. Seaver, A.S. Man and Mind, pp. 325f

> superior to manual work, and want to follow only commercial or intellectual callings. All those who are unable to secure acceptable employment in the offices of the business houses or of the Government sit about as idlers and grumblers."[1]

Thus, intellectual learning should be accompanied by the acquisition of every manual skill. The native should be taught how to burn bricks, build, saw logs, use a hammer, and do general carpentry. A single native should not be taught in intellectual matters too far beyond his community so as to cause classes and types, but the whole community must advance together through the learning of basic manual skills. By going through the basic processes of agriculture and handicraft, the native will have acquired the necessary qualities of character for coping with the modern world: seriousness, faithfulness, sense of responsibility, honesty, trustworthiness, love of work, devotion to the calling in which he is placed, enterprise, prudence in the management of his material welfare, and independence.[2]

Parallel to and often in conjunction with industrial education are the the other educational tasks of

. . . . . .

1. Ibid. p. 325
2. Joy and Arnold, n.p.

teaching the native true universalism, the nature of superstitions, and basic moral traits. These are the tasks of the missionaries in particular. "The first and decisive emancipation in the thinking of the native would be to convert him to the idea of neighborliness and to get him to show it in his relations to strangers."[1] Only by such a sense of common humanity will the native ever become fit to rule himself independently in the future. Superstitions must have their roots torn up. Such practices as the ordeal, fetishes, the power of the witch-doctor keep the native in a primitive environment, impelled by forces that are without reason and hence uncivilized.[2]

3. Medicine

The necessity for taking medical help to natives lies not merely on the grounds that it is good business to keep healthy natives in the colony, but out of pity and regard for deprived peoples who are suffering greater diseased than we are. The whites owe atonement to the natives in this respect because of the many modern diseases they have spread in the course of commercial interchange. "If there is any ethical

. . . . . .

1. Joy and Arnold n.p.
2. Ibid.

thinking at all among us, how can we refuse to let these new discoveries benefit those who, in distant lands, are subject to even greater physical distress than we are?"[1]

But not only is the government to be expected to send medical men to the colonies, others must go who are commissioned by society as such.

> "Whoever among us has through personal experience learned what pain and anxiety are must help to ensure that those, who out there are in bodily need, obtain the help which came to him. He belongs no more to himself alone; he has become the brother of all who suffer. On the 'Brotherhood of those who bear the mark of pain' lies the duty of medical work, work for humanity's sake, in the colonies."[2]

It was in response to this elementary truth that Schweitzer founded the hospital in Lambarene.

4. Religion

The place and worth of formal religion is not belittled in Schweitzer's mind. He has great respect for its ability to transform the blighted character of the African native, to bring out the qualities in his life that will befit him properly for civilization. One of Schweitzer's first observations upon reaching the interior of Africa was the contrast between the

. . . . . .

1. George Seaver, Man and Mind, p. 327
2. Ibid. p. 327

negroes educated under missionary influence and the negroes working in seaports.

> "What a contrast between these clean and decently clothed people and the blacks that we had seen in the seaports...Even the faces are not the same. These had a free and yet modest look in them that cleared from my mind the haunting vision of sullen and unwilling subjection, mixed with insolence..."[1]

The nature of the religious task is such that it must wherever possible precede into the interior the white man's trade and the problems that such contact bring to the native. By this means, the primary asset and characteristic of true civilization is planted among the natives, viz. human and Christian characters.[2]

As to the capacity of the native to understand and assimilate Christianity Schweitzer is very emphatic. While he has no preparation of mind for understanding historical or doctrinal factors in Christianity, the native has great natural capacity for taking in the elements of religion.

> "Christianity is for him the light that shines amid the darkness of his fears; it assures him that he is not in the power of nature-spirits, ancestral spirits, or fetishes, and that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world."[3]

. . . . . .

1. Schweitzer, On the Edge of the Primeval Forest, p.14
2. Ibid. p. 112
3. Ibid. p. 104

But not only does the redemption of Jesus bring emancipation from fear for the native, it also assures him or a correct view of the world. The more the native learns of the moral teachings of Jesus the more he finds his inward life agreeing with a view of goodness which he hitherto had only a dim suspicion. A sort of moral renaissance results.

> "Thus redemption through Jesus is experienced by him as a two-fold liberation; his view of the world purged of the previously dominant element of fear, and it becomes ethical instead of unethical."[1]

E. Summary

The question of this chapter was: What forces caused Schweitzer to become a missionary doctor and in what sense is he a missionary?

The outstanding single motivation for service was found to be that of an ethical consciousness, a consciousness, however, that had been fostered by religious forces and thinking, and that found its specific form of expression as a result of rationalistic and idealistic forces.

Schweitzer's religious ideas are a product of his childhood and youthful experiences, based on thought. Ethics is the one elemental basis for thought, elemental

. . . . . .

1. Schweitzer, On Edge of the Primeval Forest, p. 104.

because it is common in all men. Moreover, this ethic is essentially religion. Man cannot change the world by his own intervention but only by being a different person himself -- by ethical activity he enters into communion with God. Only such inwardly changed men change the world.

The chief authority and value of Jesus is in His Spirit, that Spirit which is essentially the ethical Spirit that speaks to all ages. Man can know Jesus only by obeying his ethical demands. The tie-up of ethics, civilization, and religion indicates that Schweitzer's concept of religion is limited largely to a present-world view, and its exercise must be to meet the immediate needs of men today whether physical or spiritual.

Schweitzer's philosophy of missions, in keeping with his philosophical and religious thought, has wide scope and significance in not being limited to religious efforts but including humanitarian tasks. Such tasks as colonial government, education, medical aid, as well as religion are considered to be under one system of thought and philosophy.

The responsibility of colonial government towards the native is to civilize him through education. During the process of education a benevolent rule must be maintained which adapts itself to the customs of the native. Education has for its task the civilizing of the native by

taking him through elemental processes which lead to a civilized state, viz. processes of handicraft and agriculture. Along with industrial education is the necessity for teaching universalism, the nature of superstitions, and basic moral traits. Only as these lessons are learned can a true state of civilization be attained.

Medical aid should be offered to native peoples out of a sense of pity and responsibility for their sufferings. Therefore, such aid should be offered by society in addition to that which is given by the government.

As for the religious task that is at hand, the missionary must precede the trader into the interior and convert the natives inwardly before the demands for outward conversions to the modern ways of life take all the attention. That the native has a capacity for Christianity should give incentive to this particular task. For Christianity is the light which can bring deliverance from the darkness of superstitions and false beliefs.

Thus humanitarian and religious workers have the joint task of making the native fit for civilized living. The humanitarian, by being motivated and actuated by ethical demands, works in the sphere of outer relations. The religious worker, by being motivated and actuated by the same ethical demands, works in the inner relations, viz. the spiritual and mental. Together they make a new people

who are able to carry on in the complicated modern world.

CHAPTER III

THE UNDERSTANDING MISSIONARY

The Understanding Missionary

Chapter III

A. Introduction

In order to have more than superficial contact with native peoples and do worthy work among them, it is necessary to have knowledge of their customs and culture. An understanding of sociological aspects of native life, of the native mind, of the economic conditions of the country enables one to identify himself with the native in his surroundings. By this identification the missionary can judge best the nature of his relationship with the native, the relationship that will be most fruitful in changing the native from a primitive into a civilized character. Moreover by this knowledge or identification the missionary can better understand in what ways he ought to seek to change the native. The manner of thus dealing with the native constitutes an important set of missionary principles and methods.

B. The Understanding of Sociological Factors

1. Tribal and Family Set-up

For the missionary several problems arise from the environment of the native. The first is that of pagan influences that come to the native from living

among his own people. The second is that of the practice of polygamy in the family. The third is that of wife-purchase, a system that seems cruel and inhuman.

Schweitzer believes that because of the importance of village and tribal life to the native he should be taken from it as little as possible.[1] For the native, the tribe and village represent the broadest concepts of the universalism of man that he ever attains while in the primitive state.[2] The tribe acts as the moral authority and control in the life of the native. Away from his village and family he goes to the bad, both morally and physically, as instanced in the colonies of negro laborers who are contracted to work for a given period of time in some out-region of the territory.[3]

The tradition of Christian missions in its attitude toward the practice of polygamy demands that they be horrified at the practice and advocate its suppression by the government. Schweitzer does not follow this traditional attitude in his view that polygamy must be temporarily accepted because of existing economic and social conditions. Until these conditions

. . . . . .

1. Magnus C. Ratter, p. 84
2. More from the Primeval Forest, p. 129
3. On the Edge of the Primeval Forest, p. 78

are changed the practice of polygamy must be accepted as in keeping with the basic structure of native culture.

For the following reasons polygamy among natives has its good points: First, native society is not organized so as to permit an unmarried woman to earn her own living; and if all women are to be married there must be polygamy.[1] Second, the practice is beneficial in being a form of child-protection as well as widow-protection. The woman, upon giving birth to a child, spends the next three years feeding and caring for him, a necessity in Congo Africa because of the impossibility of getting milk from cattle. But such solicitous and needful care of the child could not be allowed unless the man has another wife to make a home for him and care for his banana plot. If the man should die, the wife is cared for by the nearest male relative whether he is already married or not. Third, the several wives of a man are able to share the duties and tasks of running the household and caring for the food needs, thus lightening the burden for all concerned.

. . . . . .

1. Seaver, p. 63
Where Schweitzer advised a synodical meeting of missionaries not to enforce monogamy.

> "To agitate, therefore, against polygamy among primitive peoples, is to undermine the whole structure of their society. Have we the right to do this if we are not also in a position to give them a new social order which suits their own circumstances?"[1]

In fact, when men begin to live in permanent houses instead of bamboo huts and to practice a steady occupation such as agriculture, polygamy tends to disappear of its own accord, since it is no longer demanded by the circumstances. Hence, polygamy is not primarily a matter of morals although missions should present monogamy as the ideal and as what Christianity demands.[2]

The third problem Schweitzer considers much in the same manner as the others, i.e., wife-purchasing is an expression of native culture and custom, and therefore, not to be suppressed from mere external observations of its workings. In principle, wife-purchasing is much the same as the dowry in European society:

> "Whether the man, if the marriage comes off, pays money to the family or receives money from it, is in principle the same thing; in either case there is a definite money transaction which has its origin in the social views of the period."[3]

. . . . . .

1. On the Edge of the Primeval Forest, p. 85
2. Ibid. pp. 85-86
3. Ibid p. 86

That wife-purchasing has a serious side for the prospective husband is another fact indicating that wife-purchasing is an integral part of a social pattern and not merely a vicious manner of acquiring wives. From sixteen years of age on, the negro seeks to earn money and save for a wife. Though he works and saves well for three years, he still will not have enough to make more than a down payment, in which case he buys and marries his wife upon an agreement to pay by installments, an agreement that usually covers ten years or more of exacting payments. During this period the husband often has difficulty making the payments; and often the wife is stolen by the wife's family when payments are in arrears. The husband knows that when his wife mysteriously disappears she is in the custody of her family and that it is his problem to borrow money from some friend in order to make up the back payment and bring her back to his fireside.[1]

In the light of this understanding of the structure and customs of native society, Schweitzer's principle in meeting such problems is to accept the basic structure but attempt to refine it in accordance with enlightened views:

. . . . . .

1. Albert Schweitzer, From My African Notebook, pp. 50ff

> "My opinion is...that we should accept, but try to improve and refine, the rites and customs which we find in existence, and make no alterations which are not absolutely necessary."[1]

The attitude of the missionary toward wife-purchasing should not be one of seeking to suppress it but to accept it and educate the native into seeing that a girl must not be sold merely to the highest bidder but to the one who can make her happy and whom she herself is inclined to take. Of course, if the young girl is being promised without giving her own consent, then protest should be made as it should be made over abuses in any practice.[2]

A further principle is that secondary ethical maxims are of relatively minor importance when dealing with the natives and that often more harm than good is done by clingling too closely to our own forms and conventions, forcing the native to take our western culture into his own.[3]

2. Native Law and Morals

To the cursory observer, the native has no apparent law or code of conduct. But even the most primitive peoples conduct themselves according to

. . . . . .

1. On the Edge of the Primeval Forest, p. 87
2. Ibid. pp. 86-87
3. Kraus, p. 57 Albert Schweitzer, His Work and His Philosophy

some pattern. In dealing with the natives and seeking to guide them into civilized ways it is necessary to have an understanding of this phase of primitive life.

Schweitzer has observed that the native has a concept of law that occupies first place in his thoughts, and often demands much of his time in reaching legal settlements. In contrast to this sense of law is the absence of moral responsibility toward people and property.

The sense of the primacy of law in the natives' mind is observed in their reaction toward deaths. The native's immediate concern is often not shown in expressing grief for the death of the loved one, but in determining who was responsible for the death in order to bring revenge. An early experience in the Lambarene hospital showed this side of native life. A native, upon his brother's approaching death, began to cast angry glances at the man whom he considered responsible for the brother's condition. After the brother had drawn his last breath, the living brother immediately began to argue with the accused man, rather than show grief over the death.

A little girl was brought belatedly to the hospital for treatment of an open sore on the leg. The doctor asked, "Why didn't you come before?" The girl

answered, "Doctor, we couldn't; there was a palaver to finish."[1] The importance of legal settlements is also shown in their extended proceedings, alike in small matters as well as large, in the question of a stolen fowl or in fixing the responsibility for a death, and in the equal participating of all members of the concerned families, both children and adults. Indeed, a further complication of native law is the wide limits of responsibility. A whole family are responsible for an individual's illegal acts and consequently are subject to the penalties. And the penalties are unusually severe, often out of proportion to the crime.[2]

In contrast to the extreme legalism of the native is the deep-lying absence of moral responsibility. In dealing with the native over this lack of responsibility, the missionary must be aware, not only of his concepts of law, but also of the weakness of the native, the places in which he is likely to yield to temptations.

Lumber dealers particularly must beware of the incredible ways of cheating the negro is able to find. If cheap timber has not been sold deceptively as an

. . . . . .

1. A palaver means any sort of a quarrel which is brought up for a legal settlement.
2. On the Edge of the Primeval Forest, pp. 49-51

expensive kind, if in the course of delivering the timber the good timber is not sold by the negro raftsmen and useless pieces substituted, if the natives do not run off, leaving the job of delivery incomplete after having received partial payment, if the men do not sell the raft of timber at a profit of three or four times its original value and pocket the profits. If none of these things are done, the white lumberman is fortunate indeed, for such are the common practices of negroes who are in the employ of the white man.[1]

The hospital has the problem of stealing and cheating by the natives as does every white employer. Everything of any possible value or attraction to the native must be kept under lock. The cook must be given just the amount of ingredients needed for cooking a meal; only a small amount of condiments are kept on hand at one time. The Bendjabis, members of a savage tribe who had had little contact with missionaries, were especially troublesome at one time. So little sense of property value did they have that they would even rob other hospital patients of their food. No portion of property about the grounds was

. . . . . .

1. On the Edge of the Primeval Forest, pp. 66-71

safe from their hands, whether it was palm-nuts, good lumber, or fowls. Moreover, as they remained and were becoming more trained in regularity and order, others replaced them, necessitating a continuous teaching process.

Schweitzer's method of meeting the immediate situation is to carry around bunches of keys and to go through the bother of locking and unlocking doors and cupboards with his every errand and task. That such precautions must be taken by white men is not considered an insult by the negro servants; rather, one may steal anything in good conscience from a person who is so careless.[1]

Thus Schweitzer's method of treatment of such conduct among natives is largely that of patient understanding, of their primitive background, temporary acceptance of these disorderly ways, avoiding temptations for the native, and gradually teaching by precept and example and with candor.

The method of Schweitzer in dealing with the native involves a knowledge and insight of native law and of native morals. An example of dealing with each will be given to show how this understanding is used.

. . . . . .

1. More from the Primeval Forest, pp. 156-57

The first case of dealing with natives was successful mainly because Schweitzer was able to anticipate certain actions of the natives involved. A young Pahouin had been accidently wounded through the careless handling of a gun by another boy. Realizing that the wounded man's relatives would attempt to exact heavy fines against the boy or kidnap him for a ransom, Schweitzer kept him in the sanctuary of the hospital grounds, employing him to assist in the kitchen and laundry. During this period he was able to negotiate a fair compensation between the wounded man's relatives and the boy. The boy was to pay one hundred shillings in monthly installments of ten shillings, besides a live goat, since custom demanded in every case of possible fatality that something living must be handed over.[1]

The second case, a dispute that was brought to Schweitzer for settlement, was successful because of a knowledge of native concepts of law. A hospital patient had taken another man's canoe and gone out fishing in the moonlight. Native justice would have allowed the injured party to exact a heavy fine as well as keep the whole catch of fish.

. . . . . .

1. More from the Primeval Forest, p. 159

First, Schweitzer made known that the law of reason of the white man would be in force if he was to judge, and not native law. Then, after investigating the case, the following charges were made: The owner of the canoe was right because he should have been asked for the use of the canoe. But he was wrong for having carelessly fastened the canoe to a palm tree, leading the other man into temptation. The owner was also accounted guilty of laziness for not making equal use of a good opportunity for fishing. On the other hand, the defendent was wrong for taking the canoe without asking the owner's permission, but was right in taking advantage of a good moonlight night for fishing.

> "In view of the established legal usage, I then gave sentence that the man who went fishing must give a third of the fish to the owner as compensation, and might keep one-third for himself because he had taken the trouble to catch the fish. The remaining third I claimed for the Hospital, because the affair took place here and I had to waste my time adjusting the palaver."[1]

. . . . . .

1. Ibid. From My African Notebook, p. 102

C. The Understanding of Psychological Factors

1. African Superstition

In order to understand the seemingly erratic behaviour of the native, an understanding of his thinking, fears, and hopes must be achieved. Because the mind of the African is weighed with thoughts and concerns that are far from those of civilized peoples, only a partial knowledge can ever be gained of the control and power which superstition holds for the African.[1]

The conception of taboo plays a large part in the superstitions of the people. "Taboo means something must be avoided because it will bring misfortune and death."[2] The origin of taboos is unknown but their range is unlimited; a taboo can be anything in human life. A taboo for a woman was that she must never touch a broom; for a young boy, that he must never be struck on the right shoulder; for a man, that he should never be struck on the head; for another boy, that he should never eat plantains or food that was cooked with plantains. Strange stories are related of deaths by convulsions when persons discovered that they had outraged their taboo. "That natives die when

. . . . . .

1. From My African Notebook, pp. 57-85
   Unless otherwise noted, the primary sources for this section is from here.
2. Ibid. p. 57

their taboo is outraged can only be explained by the assumption that as a result of their domination by the belief in taboo they are psychically affected in a way beyond our imagination."[1]

Closely related to taboos in the mental life of primitive natives are ideas of magic or fetischism. These ideas come from the belief that there are supernatural powers for evil which one man can exert over another or that evil spirits in nature and from the dead can bring harm. Hence, for his own protection and for power over other people the native seeks a fetish which is composed of several little objects which fill a bag or box. A big fetish must contain a piece of human skull from someone who was expressly killed for the purpose of obtaining the fetish.[2]

In order to gain possession of such magical powers as are supposedly contained in a fetish, the native must apply to the fetish doctor who gives him instructions and initiates him through a series of rites. Often these instructions include the necessity for murdering some near relative.

The single factor which gives the fetish doctors great powers among the people is the superstitious

. . . . . .

1. Ibid. p. 60
2. On the Edge of the Primeval Forest, pp. 34f

belief that deaths occur as a result of magic exercised against the person. Hence, when a person dies, his relatives immediately consult the fetish doctor, who, guided by what is told of possible enemies of the dead man, determines who the guilty person is who caused the death. Formerly a rather formal trial was held but nowadays, because the fetish doctors cannot exercise their power with the same publicity as before, a person adjudged guilty of causing a death is murdered in a staged accident or by poisoning.

2. Superstition at the Lambarene Hospital

Schweitzer's first method in dealing with superstition which is manifested at the hospital involves a sympathetic understanding of the background of native mental life. In cases of superstition, he will yield to their whims temporarily and hope to educate them in the course of time. An early experience occurred because of the general taboo prohibiting any sort of contact with a corpse. Schweitzer, annoyed by men who absolutely refused to help bury the dead at hospital funerals, tried to compel them to help. Two of them fell at his feet and begged the doctor to let them off. "But since I came to understand into what a soul conflict I plunged them,

I have only employed volunteers to carry the dead and have given them a fixed reward."[1]

For a time the grave digging was done by those who were being trained at the mission to be evangelists. When evangelists were not at hand, Schweitzer and the white staff prepared the burial. Later, a native took over the task of superintending the grave digging and the bearing of the body to burial. For each grave Dominic received a fixed bonus for his job of securing four helpers. Each was given a present after the burial, an extra food ration, and were free from work for the rest of the day.[2]

A second method of dealing with superstitions is that of teaching combined with tactful watching in order to avoid disastrous consequences. In order to counteract the superstitions that deaths are caused by the evil intentions of another person, Schweitzer takes great pains to explain the cause of death to the relatives. Even then he must not assume that his explanations are convincing to them and that they will refrain from pinning the cause of death upon some innocent victim. Often accused persons are secretly poisoned in the hospital, a practice which the staff

. . . . . .

1. Ibid. Notebook, p. 58
2. Ibid. More from the Primeval Forest, pp. 135, 174

must guard against by tactfully removing those suspected of being enemies. Many times the suspected person, who is often brought to the hospital by the relatives of a dying man to be held for ransom in case of death, must be kept on the hospital grounds and occupied with duties until a fair settlement can be reached with the relatives.

Such has been the effect of the hospital in the area that natives often come because they believe the hospital and mission station are places where sinister forces cannot effect them. Even natives who are still completely involved in the whole pattern of African superstitions are convinced that on these grounds, taboos, curses, and magic are of no effect. One desire of Schweitzer is that psycho-therapy could be used to relieve natives from their mental and spiritual misery.

Finally, there must be realization of the persistence of superstition and that it must be continually fought because of its deep-lying nature in the mind of the native. Even after the native assures the missionaries in good faith that he is free from such ideas, he still is subject to relapses because of subconscious residue of the ideas. Those

. . . . . .

who pass for intellectuals are often attached to the superstitions in a special way.[1]

D. The Understanding of Economic Factors

1. Effect of Trade and Industry on the Native

The tragic effect of trade between colonies and civilized countries has been the destruction of native life and initiative through the selling of alcohol and the superficial view of modern life which the native gets in the trinkets and clothes sold them. The cause for this state of affairs is the policy of government and commerce to create as many needs as possible in the native in order to make him productive in the colony.[2] Consequently, the government imposes taxes that force the native to work for a period of time each year and commerce offers wares, useful ones such as clothing and tools, unnecessary ones such as tobacco and toilet articles, and harmful ones like alcohol. Such a policy does not really enhance the value of the negro but rather demoralizes his character by making him less reliable and conscientious, and more desirous for mere physical pleasure and money.

. . . . . .

1. Ibid. Joy and Arnold, n.p.
2. Ibid. On the Edge of the Primeval Forest, p. 77

Such a policy has a definite effect upon the native in the process of civilizing him. It seeks to make superficial things the motivation for work and consequently makes work itself an indignity that is resorted to only when needs and desires arise.

2. Native Concepts of Work

An understanding of the native concept of work is necessary for the employer in dealing with the native. Thus Schweitzer thinks that there is common misunderstanding of the native as a worker when he is classed as lazy. In the first place, he has observed certain conditions which caused the negro to work unstintingly, as in clearing land for a new village plantation. Another time fifteen negroes rowed continuously for 36 hours in order to bring a sick white man to the hospital.[1]

In the second place, the native's narrow concept of humanity prevents him from sensing a necessity for laboring beyond a length of time that will satisfy his own personal desires for a luxury or trinket or cloth for his wife, or cheap rum for his appetite.[2]

In the third place, the negro is a child of nature and hence is largely a free man in his activities, needing only to work under limited circumstances.

. . . . . .

1. Ibid. On the Edge of the Primeval Forest, p. 75
2. Ibid. More from the Primeval Forest, p. 129

"The negro, then, under certain circumstances works well, but--only so long as circumstances require it. The child of nature--here is the answer to the puzzle--is always a casual worker."[1] Nature supplies the native with the needs of existence with very little work on his part. If he does take a job it is for some specific object. If he feels no need for earning money he remains in the village. If he is at work and finds that he has earned enough to buy a desired object, he returns to the village where he always can find board and lodging.

3. Native Labor at the Hospital[2]

Schweitzer's answer to the native problem of labor, created partly because of trade influences and partly because of native environment, is that of understanding and patience while taking the native through gradual processes of education in changing his concepts of work.

He uses the method of others in getting natives to work for him, i.e. liberal offering of presents for a specifically assigned task. However, the presents given by him to natives differ from the cherished

. . . . . .

1. Ibid. p. 76
2. A more complete study of Schweitzer's methods in this respect will be presented in the following chapter where specific problems of building three hospitals will be considered.

gifts of other white men; rather than give alcohol and tobacco for labor, Schweitzer insists upon giving useful articles such as spoons, cups, plates, knives, cooking-pots, sleeping mats, blankets, cloth, and mosquito nets. It is only with difficulty that people have become accustomed to receiving such gifts from him.[1]

Meanwhile in the process of education the native is taught the dignity of labor by example and precept. Only when the native is trained for manual trades can intellectual training find a right place. The nature of the demands of the hospital offer an opportunity to teach the native the practical use of his hands in this basic process of education.

E. The Relation of Whites to Natives[2]

In view of the primitive character of the natives, their superstitions, ignorance, and the lack of a sense of responsibility, Schweitzer believes that a large measure of authority must be exercised over them by white men. The native is a child; therefore nothing can be done without an assertion of authority. Attempts and experiments have been made of living on

. . . . . .

1. Ibid. p. 191
2. Ibid. pp. 87-90
   Cf. Ratter, Albert Schweitzer, p. 54.

an equal plane with the natives with the resultant loss of effectiveness in teaching the native civilized ways.

This authority must not be a mere expression of autocracy, although it does consist in demanding certain observances by the natives toward the whites. Such an authority must stem from a moral character, otherwise it is impossible to create it.

> "The child of nature, not having been artificialised and spoilt as we have been, has only elementary standards of judgment, and he measures us by the most elementary of them all, the moral standard, where he finds goodness, justice, and genuiness of character, real worth and dignity, that is, behind the external dignity given by social circumstances, he bows and acknowledges his master; where he does not find them he remains really defiant in spite of all appearance of submission..."[1]

Schweitzer's principle in this case is summed up in the words of his formula: "I am your brother, it is true, but your elder brother."[2]

. . . . . .

1. On the Edge, pp. 88-89
2. Cf. Joy and Arnold, n.p.
   A practical outworking of this idea lies in what Schweitzer calls his moral imperialism. When a native receives an order he permits him to make any comments he wishes. If these comments seem well-founded he considers and acts upon them. But if he sticks to his original position he does not permit the matter to be brought up again.

F. Summary

The purpose of this chapter was to discover the essential principles and methods used by Schweitzer in his relationship with natives. The main principle discovered was that of identification with the people by having a sympathetic knowledge of their social, mental, and economic life. It was shown that Schweitzer's understanding of native social life led to the principle that the basic social structure of native life should be accepted, but refined and improved through Christian influence and teaching. The native should be left under the moral influence of his village. Polygamy must be temporarily accepted until economic factors can be fostered that will eliminate the structural need for it. Wife-purchasing should be accepted much in the same spirit as the European idea of the dowry; but refining influences and ideas should be brought into practice. An underlying principle in meeting social problems thus is not to enforce secondary ethical maxims, a near equivalent to amoral customs, upon the natives.

A combined understanding of native law and native morals is necessary for a sustained relationship with natives. The importance of law to the native must be accepted by the white man and a knowledge of their ideas

of justice taken into consideration. By this knowledge the missionary on occasion can bring true justice and mercy into the judgment of a case while retaining the essential demands which native concepts of law make. In contrast to, and probably a cause for, the legalism of the native is his lax moral sense of responsibility, expressed especially in cheating and stealing. The immediate situation demands watchfulness and keeping the native from falling into temptation while teaching him concepts of property and respect for people. A knowledge of the native's weaknesses also allows the missionary to anticipate his actions and relieve the situation tactfully beforehand by taking temptations out of his path.

In order to understand the native's conduct, a knowledge of his mind must be acquired. That mind is essentially superstitious, making the native a slave to his thoughts. The importance of taboos, the power of the fetish doctor, the notion that death is caused by the evil desires of another person -- all of these make a pattern of superstition that must be constantly born in mind in treating the native. A sympathetic understanding of this is required of the missionary to the extent that he will even relieve the native of fearsome tasks until the process of education has changed his ideas. The

missionary must expect the educational process to take a lengthy period of time, even to expecting relapses of natives who apparently have reached a high degree of civilized intelligence.

An understanding of economic factors in the life of natives makes one realize that two factors effect his concept of work, a concept that must be met in any kind of employee-employer relationship with negroes. Those are: 1. the effect of modern trade upon the negro, causing him to have a view of labor as an indignity rather than a dignity, and 2. the influence of native environment which requires only a little amount of work for existence. Hence, the negro is used to working only occasionally, not steadily, and under circumstances which call for immediate needs. Schweitzer's method of meeting the problem of labor is much like that of other white employers except that he insists upon refining the practices. Thus, the negro demand for an immediate gift for a specific task is met, but the gift is a useful one, not merely a trinket or unnecessary object.

In view of all the foregoing study, Schweitzer's principle of relationships between whites and negroes is that of an elder brother to a younger one. Thus an authority must be held above the negro, an authority that arises from the command of a moral character. Only moral

authority can be a real influence upon the negro.

Schweitzer's essential identification with the negro, an identification implying knowledge and sympathy, is given in his own words to a white doctor who had become angry at the conduct of some savages: "...I point out to him with what regret and affection he will look back upon them when he is again in Europe."[1]

. . . . . .

1. Ibid. More from the Primeval Forest, p. 157.

CHAPTER IV

MISSIONARY IN ACTION

Missionary in Action

Chapter IV

A. Introduction

The purpose of this chapter is to discover the principles and methods of Schweitzer in his more specific task as a medical missionary. Such a study will consider the major task, that of medicine, and the more peripheral activities of religious and educational tasks.

B. Albert Schweitzer's Connection with the Paris Missionary Society

Schweitzer's original desire had been to find some personal and independent type of humanitarian activity.[1] Such a desire, partly due to a personal dislike for organization, remained with him after the decision to practice medicine in Africa.[2] However, in order to gain some of the advantages of a relationship with a larger organization, he made an unusual arrangement with the independent group called the Paris Missionary Society. This relationship was a symbiosis, a term denoting an intimate

. . . . . .

1. Albert Schweitzer, Out of My Life and Thought, p.106
2. The Albert Schweitzer Jubilee Book, A. A. Roback, Ed., p. 103

association of two parties that is advantageous or often necessary to one or both parties and not harmful to either.[1] Thus certain mutual agreements were made: The Lambarene mission station was to provide a hospital building and house as well as land for the hospital. Schweitzer was to be a member of the mission personnel, provide the actual expenses of the undertaking, administer medical aid to missionaries at the station and the surrounding area as well as to the native constituents of the missions. He also was to have a free hand in the running of the hospital.[2]

By this arrangement Schweitzer's desire for independence was satisfied while the advantages entailed in being related to a larger organization were provided.[3] The advantage was that of being introduced into the needy area by other missionaries and of building upon a background of previous work which had been done and with which the natives were familiar.

. . . . . .

1. Websters Collegiate Dictionary, Fifth Edition
2. Jean Bianquis, Les Origines de la Societe des Missions Evangeliques de Paris, Tome Premier, p.368
   On the Edge of the Primeval Forest, p. 2
3. W. Montgomery, "Schweitzer as Missionary", Hibbert Journal, July, 1914

Later, when this semblance of a relationship with the mission station at Lambarene was broken by Schweitzer's action of acquiring new grounds from the colonial government, the hospital had established a reputation among the people through meeting their needs. Moreover, because of the set-up, a transfer of facilities was made possible while the medical work was continued without a break.

Hence, in the end, the relationship with the mission station permitted the birth of a hospital, fostered its growth, and upon reaching maturity, gave it independence as a work in itself.[1]

C. Medical Activities

1. Building the Lambarene Hospital

a. Accomplishments

The difficulties of building the physical plant of a hospital in Congo Africa are tremendous because of problems of materials and of labor. During his periods in Africa Schweitzer has built three hospital set-ups while ministering to the sick at the same time.

. . . . . .

1. More from the Primeval Forest, pp. 185-189

A brief description of these hospitals will show the magnitude of the task accomplished: The first hospital was comprised chiefly of one large corrugated-iron hospital ward containing two rooms, one for consultations, and one for operations. Two small side rooms contained the dispensary and sterilizing departments. A waiting room and dormitory for patients was erected later. A fowl house was converted into a storage building and an iron shed taken over for similar purposes. A hut for isolating sleeping sickness patients completed the main part of the arrangements. The average capacity of this first hospital was about forty patients.[1]

The second hospital, built after several years sojourn in Europe, had the benefit of two buildings from the previous period, the corrugated-iron ward and one of the dormitories for patients. The demand for medical work had grown to an extent that necessitated an enlarged building program. So after a period of difficulty in finding materials to repair the surviving buildings, construction was begun on others which resulted in another ward of thirty beds, a surgery ward of fifteen beds, a cell for mental cases, a three-room house for new doctors,

. . . . . .

1. On the Edge of the Primeval Forest, pp. 10-53

and a ten-room building for white patients and a pharmacy. The capacity of this hospital was set for fifty patients but often 120 cases were being cared for at once.[1]

The third hospital was altogether a new beginning in the physical plant of the hospital. A new site was chosen about two miles from the old in order to allow an expansion accomodating from 200 to 300 patients along with their attendants and companions. The number of buildings has grown to over 40, laid out in three parallel rows. The larger site permitted wards for isolation cases, and surgery patients, and dying ones, proper housing for the native orderlies, cells for mental patients at a distance from the hospital buildings, separate dormitories for patients and attendants of hostile tribes, a ward for confinement cases, a laundry, store houses, bungalows for doctors, nurses, and white patients.[2]

The unique manner in which Schweitzer adapts methods and purposes to the requirements of the moment are shown in the many features of his later buildings. His previous experiences guided him in building the new one for better comfort in the hot weather. Every

. . . . . .

1. More from the Primeval Forest, pp. 126-7, 162-65
2. On the Edge of the Primeval Forest, pp. 185-218 Busy Days in Lambarene, Christian Century, March 14, 1944. Joy and Arnold, The Africa of A. Schweitzer, n.p.

building was built long and narrow, with the axis running east to west so that the sun never strikes the walls of the buildings. The rooms are laid out end to end so that each room has cross-ventilation. A long air channel under the roof connects all the rooms so that there is further ventilation. In clearing the sites, trees were left wherever possible and others planted among the buildings so that shade is abundant in the hospital area. As a consequence of these precautions the hospital buildings are several degrees cooler than others in the district.[1]

Because the hospital is located on a hill and near the Ogowe River, every building was built on charred and hardwood piles in order to allow water to drain through the grounds without harming the buildings during flood times.[2]

Since native style buildings are in constant need of repair, other kinds of building material was called for. Buildings of stone or brick were too costly. So corrugated-iron was chosen to be placed upon hardwood frames which would resist termites.[3]

. . . . . .

1. Ibid. n.p.
2. More from the Primeval Forest, pp. 198-99
3. Ibid. p. 197

b. The Building Process

Two main methods in this tremendous building program Schweitzer learned in the course of his first building experiences: 1. Using the opportunities of a moment in finding labor sources and in acquiring building materials. 2. The utilization of native labor on a self-help basis. The special problem of native labor arises from the limited concepts of society which they have. Hence, they see no reason for working to build and plant for others who will come later.

The first time in which native labor was employed significantly upon a self-help basis was in building the beds for the first dormitory building for patients. Since most patients are accompanied to the hospital with one or two friends or relatives, there is always a labor potential around the hospital. Hence, Schweitzer gave tools to the able-bodied and instructed them in making beds for the patients, each man building for his sick friend. In a short time forty beds were made which would have taken a good many hours of a single carpenter's time.[1]

. . . . . .

1. On the Edge of the Primeval Forest, p. 41.

The height of development in the idea of native self-help came at the building of the third hospital. The nature of the circumstances favored the use of native labor because the number of patients with their attendants had increased to such an extent that there was always a labor potential of twenty to thirty people at the hospital. Since these attendants had to be fed from hospital supplies and housed on the hospital grounds, it was only reasonable to believe that they should pay in some measure for their food and for the care of their sick friends. Such a method was temporarily assured of success because of famine conditions which were then prevalent.[1]

In the course of time, various strategies were used by Schweitzer for gaining a few hours work from natives. The famine conditions gave the greatest incentive to work since all workers were given an extra food ration, half of it at noon and the other half for the evening meal. In addition to extra food, workers were also given a useful gift. At all times, Schweitzer or some white person accompanied the natives to their locations and superintended the tasks at hand, for natives respect only white people and refuse to obey negro foremen. Such an

. . . . . .

1. More from the Primeval Forest, p. 187

authority on the part of the white superintendent requires special tact, for he must be able "...to combine in right measure firmness and kindness, to avoid unnecessary talk, and to find a jocular remark at the right moment."[1] Experience proved that a white woman in command of a crew of natives was especially effective in exacting obedience from them. Thus in this combination of using the circumstances of the moment and of possessing the ability to make the natives work once they are on the job, the great Lambarene hospital was built.

2. Maintenance of the Hospital

a. Outside Support

At the beginning of the project, much of the support was given from Schweitzer's personal income from organ concerts, books, and also from interested friends and organizations. A round of visits was paid on friends who came to his aid. German professors at Strassburg University gave liberally for the enterprise which was to be located in a French colony. A large portion of the total contributions came from Schweitzer's S. Nicholas' Congregation.

. . . . . .

1. More from the Primeval Forest, p. 201

Alsatian parishes also gave support.[1]

For the second period, lectures and concerts in Sweden brought funds for the work. More books written by Schweitzer added to his royalties and hence to the hospital fund. Lectures were given and interest gained in places such as Oxford, Selly Oak College, and Cambridge in England, and a prominent society in London.

During World War II Europe was in such an upset that little aid could be expected from that area. Friends in America, hearing of the decision to keep the hospital open during the war, organized the Albert Schweitzer Fellowship in 1939 for financial aid to the hospital. Such aid coming from unexpected sources at a time of great need overwhelmed Schweitzer. The title of the organization, indicating the appeal as being intellectual, was chosen from the last chapter of the book ON THE EDGE OF THE PRIMEVAL FOREST where Schweitzer wrote of the fellowship of those who bear the mark of pain. It is a fellowship of people who know by experience what physical pain is and who have been delivered by medical science. These people are not free to take up their living again where they left off, forgetful of the past.

. . . . . .

1. Out of My Life and Thought, pp. 136, 218-19, 230-1

"They must feel in duty bound to help overcome these two enemies of mankind and to bring to others that deliverance that they have enjoyed."[1]

b. Native Support

Because of the material poverty of the natives, formal support of the hospital by natives with money cannot be expected, either in way of donations or in payment of medical services. Occasionally, some enlightened native, wishing to show his gratitude, does manage to make some kind of contribution. One native collected twenty francs from relatives and presented it to the hospital. An uncle of a sick boy worked fourteen days building cupboards in a storage hut. A black timber trader offered his laborers for repairing a roof.[2]

However poor the natives were, Schweitzer demanded from the first as a matter of principle some expression of gratitude from the native patient. Although a strict adherence to the rule could not be made, contributions such as bananas or manioc sticks were expected for certain treatments. Before the war a small sum was charged for medicine. A standard requirement for an operation was a present of bananas

. . . . . .

1. The Albert Schweitzer Jubilee Book, pp. 101-2
2. On the Edge of the Primeval Forest, p. 45

or fruit, or smoked fish. Even so, many exceptions had to be made to these rules due to circumstances beyond the control of the native. Often the sick native had traveled from a great distance and so was unable to deliver a present, or some misfortune on the way caused it to become lost, or perchance the native had not heard of the requirement.[1]

Since these simple payments by the natives for medical aid could never be sufficient for maintaining a hospital village of 300 patients, other means of support are used. Of these means, the orchards are the most conspicuous feature. Many acres are devoted to palm-oil trees alone from which the hospital gets its equivalent of butter and cooking fat as well as laundry soap. So extensive is the cultivation of citrus fruit that is is used as an exchange for rice. During the war, large shipments were sent to villages for free distribution as a health measure. Such fruit as oranges, mandarines, grape-fruit, mangoes, and avocado pears is common property and may be gathered by anyone who agrees not to sell the produce.

Such a widely beneficial orchard absorbs a great number of laborers who are friends and relatives of

. . . . . .

1. On the Edge of the Primeval Forest, p. 45, 81, 99

patients in the hospital. A dozen laborers under two native foremen are required constantly for tending the trees and keeping them clear of creepers. Four gardners are employed in gathering the fruit.[1]

Another major means of maintaining the hospital is through the 15 acre garden, one of the largest gardens in the area. This garden grows such vegetables as tomatoes, beans, peas, cabbages, and carrots for the use of the hospital staff and its patients and attendants. Added to the labor of its upkeep is the necessity for watering it well during the dry season as well as keeping out weeds and creepers from the African jungle. This alone requires much work from the attendants of patients.[2]

In addition to the orchards and garden, various industries on the hospital grounds require the labor of many people. Almost constantly a crew for maintaining the streets must be employed. New buildings, repairs of other buildings, grave-digging, and many other jobs require continuous employment of natives. One man is helped by several women in preparing the oil from palm trees. Another, superintending half a dozen voluntary women workers, is occupied daily in

. . . . . .

1. Seaver, op. cit., p. 156
   Joy and Arnold, op. cit., n.p.
2. Ibid., n.p.
   Albert Schweitzer, "Busy Days in Lambarene", Christian Century, March 14, 1934.

the laundry. Several other woman make dresses, do mending, make pillows and mattresses for the hospital. A ropemaker who happens to be on the grounds is employed in making all the rope used in the hospital.[1]

In these two ways is the principle of self-support of the hospital carried out. First, the demand for a gift from the patient which is more valuable for its educational effect upon the native than for its actual worth. Second, the demand that able-bodied attendants of sick patients help in their own support and pay for the sick friend's aid by working for the hospital at one of its many outlets for employment.

3. Medical Treatment of Natives

When the variety of sicknesses and diseases among Africans are noted the accomplishments of Schweitzer and his colleagues appear to be remarkable. In the first nine months of the hospital 2000 patients were treated for such diseases as malaria, leprosy, sleeping-sickness, dysentery, tropical ulcers, elephantiasis, hernia, pheumonia, and heart disease.[2] In late years over 5000 patients require attention in one year, over 500 of them being major-operation cases.

. . . . . .

1. Seaver, op. cit., p.156. Joy and Arnold, op.cit., n.p.
2. Seaver, op. cit., p.58

Emphasis upon treatment of various diseases change from time to time. Now that the government has taken over the combatting of sleeping-sickness, all such cases at the hospital are referred to the government doctor. Meanwhile concentration upon surgery is being made at the hospital, natives being urged to come for hernia operations, removal of tumors, and care from accidents in the timber trade. More mental cases are also being successfully treated.[1] A great accomplishment has been the persuasion of mothers to come to the hospital during confinement, an occurrence that happened very seldom in early days. Now the hospital has a special ward for confinement cases.

Particular methods in the hospital have largely to do with medical technicalities and therefore are outside the purpose of this thesis. One general principle that must be noted, however, is the continual experimentation that is being carried on. Anti-tetanus serum injections saved the lives of many surgery cases.[2] A new preparation for heart disease was tried, an advance over digitalis because safer for the native to use.[3] A new treatment for elephantiasis feet was

. . . . . .

1. Joy and Arnold, op. cit., n.p.
2. "Busy Days in Lambarene" op. cit.
3. Albert Schweitzer, "The Hospital at Lambarene During the War Years"

found to be effective and experiments were being made to determine its prolonged effect.[1] These are indications of the constant awareness of the doctors toward new advances in medical science and their intelligent application of them to the ills of natives.

The method of treating natives follows no particular pattern except that of adapting the treatment to native ways. One of the frustrating aspects of medical work among Africans is the need for giving minute instructions about medical treatments. Special skill is required in diagnosing patients, since language barriers make the situation awkward. Then the problem of native ideas of sickness are ever present. Descriptions of sickness are more often than not inaccurate, as when a village chief said of a deaf and dumb woman, "This woman speaks with the eyes and hears with the heart."

In order to facilitate a future diagnosis of a patient should he ever return to the hospital, an identification disk is issued him recording his name, the complaint, and previous treatment. The hospital register carries more complete information on each case and is used at later times by cross-reference with the disk. Natives wear the disks around

. . . . . .

1. Seaver, op. cit., p. 153

the neck and regard them as fetishes.[1]

Thus the wide usefulness of the hospital, its success in treating large numbers of natives who have great varieties of diseases, is made possible by methods which are adapted to native ways. The native is accepted as he is, ignorant, superstitious, transient; medical aid is given by working around these difficulties or by educating him to correct health measures. The staff is ever alert for new remedies, made possible by medical science, to use on sick negroes.

4. The Staff and Hospital Administration

The outstanding characteristic in the administration of the hospital is the independence and personal activity of its founder, Albert Schweitzer. His practical type of mind and logical reasonings are of such a nature as to lend a sense of appropriateness to his activities, however independent they may appear to be. Thus, the important decision to rebuild the hospital at another site two miles upstream was the doctor's own private decision; agreements with the colonial government had been completed before he announced the plan to his staff.

. . . . . .

1. Joy and Arnold, op. cit., n.p.

The following list of reasons for rebuilding are given by Schweitzer in justifying this independent decision:[1]

1. The epidemic of dysentery had shown the weakness of crowded conditions, making isolation impossible. No more ground was available for building.
2. Mentally afflicted could not be properly cared for on account of crowded conditions.
3. The hospital was too small for the number of patients coming for treatment.
4. There was great danger of fire from crowded buildings.
5. Famine conditions called for a garden and food supplies that would make the hospital more independent in that respect.
6. There was the labor potential in the person of attendants of patients who bring their sick friends to the hospital by canoe or litter. Moreover, the famine conditions assured an incentive for the natives to work on the new hospital.

. . . . . .

1. More from the Primeval Forest, pp. 185-89

After announcing the new plan to the staff, Schweitzer wrote, "At first they are dumb with astonishment; then they break out into shouts of joy. There is no need to convince them of the necessity of the move; they have been for a long time even more convinced than I myself."

In his relationship to the white staff, Schweitzer's "moral imperialism" is used. He requests that new arrivals on the staff withhold criticisms until they have gained experience.

> "He seeks advice, however, from all the doctors and nurses who have been with him for a long time, and in certain cases lets them act in accordance with their own judgment, even when it differs from his own."[1]

Whether or not there is a failure to pass out full and complete departmental responsibility to individuals, it is certain that for Schweitzer, activity at the hospital is independent. That such activity is also personal is shown in the experience of one observer who followed Schweitzer about one day. He worked on a stone and cement pier during the day, kept in repair the motor of a small refrigerator, supervised the laying out of a water supply system, packed boxes of fruit and vegetables to send upstream, made slow and cheering rounds on 200 patients,

. . . . . .

1. Joy and Arnold, op. cit., n.p.

bought rice and fish, examined fruit trees for blight, and grave-digging for depth and straightness, fed several animals, held prayers with station workmen at dawn and with the staff in the evening, gently calmed the mental white patient, called on all the white patients, wrote countless letters, worked on his philosophy book, was up before dawn to see that a young missionary couple and their new baby had suitable seats in the bus.

D. Religious Activities

Since medical work is the chief concern at the hospital, religious activities do not figure prominently in the program as in a preaching mission. Nevertheless, Schweitzer's hospital village is furnished with adequate and interesting ways of presenting religion to the native people, first, by personal teaching, second, by the Sunday services. A brief consideration of these two general methods will reveal specific methods in bringing religion to the native, methods which are determined by circumstances peculiar to a hospital station.

1. Personal Teaching

Most effective preaching of the Gospel is done when the moment calls for it in the experience of the person. A moving example of this method occurred

when a native came with painful symptoms of strangulated hernia. So painful was the sickness that Schweitzer began immediate preparations for an operation. After the operation was completed the staff stood around to see the native's reaction. He awoke and stared about him, saying again and again, "I've no more pain! I've no more pain!" His hand felt for the doctor's and would not let go.

> "Then I begin to tell him and the others who are in the room that it is the Lord Jesus who has told the doctor and his wife to come to Ogowe, and that white people in Europe give them money to live here and cure the sick negroes."

Then he asked such questions as who the white people were, where they live, and how they knew that the natives suffer from sickness.[1]

Schweitzer believes that one of the missionary's greatest tasks is to teach the native true universalism among men.[2] That he attempts to practice his own belief in this respect is shown frequently in his experiences with natives. Often members of mutually hostile tribes arrive simultaneously for treatment at the hospital. When this hostility is perceived, Schweitzer refuses admission until they have composed

. . . . . .

1. On the Edge of the Primeval Forest, p. 63
2. Joy and Arnold, op. cit., n.p.

their differences. He tells them that the hospital belongs to Jesus who has commanded us to love one another, obedience to which is the condition of their admission. He relates that he has seen several poignant scenes of reconciliation in this way.[1]

At all times can a lesson in mercy and love be taught the natives. A dying woman, having no family or friends, was secretly cast off at the hospital by natives of her village, and soon died. At her grave Mons. Hermann, one of the missionaries, spoke of the woman who had been cast off by her own people but who met with tenderness among strangers because through Jesus love had come into the world.[2]

2. Religious Services at the Hospital

a. Worship Services

The order and conduct of the service is kept entirely within the needs and capacities of the native people. The gathering for service, called "Prayers", is informal and casual, held between the two main wards on the side of a hill where people sit in the shade of the wide roofs, or on steps, in doorways, or on the ground. Since the hospital community is usually made up of transient savages, order can never be taught them in the short time they

. . . . . .

1. Seaver, op. cit., p. 118
2. More from the Primeval Forest, p. 135

remain at the hospital. Hence, such activities as cooking meals, mending fishing nets, a mother combing her child's hair, another mother nursing her baby, an insane man singing and dancing at the end of the street are overlooked by the speaker as long as there is some semblance of order and attention. Even animals are allowed their freedom during which time sheep and goats come and go among the congregation, birds make such noises that the speaker is forced to raise his voice, two pet monkeys scamper about on the trees and roofs.[1]

Dr. Schweitzer enters upon the scene of his waiting congregation wearing his usual darned khaki trousers and his white shirt open at the neck. Two native interpreters, a Pahouin and a Galoa, are representatives of the two largest tribes. Many of the hearers will still be unable to understand the spoken words because nearly a dozen dialects are usually represented in the congregation.

b. Schweitzer's Principles and Methods of Evangelizing

Schweitzer gives an interesting account of his methods in preaching to natives in "A Sunday in Lambarene."[2] In the first place he considers his messages as

. . . . . .

1. Seaver, op. cit., pp. 120-1
2. Albert Schweitzer, "Sunday at Lambarene", Christian Century, Vol. 48, March 14, 1931, pp. 540-41

seed-sowing, since the greater number of his patients are transients from the interior who have come to the hospital during a period of contract with timber merchants. These natives from the interior have had little contact with the Gospel before and therefore will take back home some ideas that may open the way for future missionary work. In consideration of this, the sermon must be elementary in the truest sense, not concerned with Biblical or church history or doctrines. "His aim is to present the Christian faith as a "way"--a following, an allegiance; not to substitute one form of superstition for another."[1]

Second, usually a text is taken from one of the first three Gospels or one of the better sayings of St. Paul, and some Scripture story or one or two parables are added for explanation. The saying or text is repeated several times at the end in order that the hearers may remember the words and think about them later.

Third, an emphasis upon peace with God is made rather than upon preaching upon the Law, as though the heathen must have a thorough grounding in the moral commandments before the Gospel can be proclaimed.

. . . . . .

1. Seaver, op. cit., p. 118

Often Schweitzer does preach on some commandment but in addition to that he attempts to awake in their hearts a longing for peace with God. The most savage of natives seems to understand what is meant when Jesus is described "...As He who brings peace with God into the hearts of men and women..." Whatever the starting point of the message, the innermost fact of becoming a Christian is emphasized, i.e., captivity to Christ.

Fourth, the content of the sermon must be to the point, simple, and illustrated from the experience and life of the native.

Fifth, whenever possible, an opportunity is sought in every sermon to speak of the emptiness of African superstitions: the nothingness of idols and fetishes, the mad delusion that there are evil spirits and that fetishes and magicians are in possession of supernatural powers.

> "It is possible that the words...heard in a single sermon at the Hospital may bring liberation to a man who is under the spell of these horrible ideas."

c. Typical Examples of Sermons

In view of these principles and methods of evangelizing the savages, a resume will be given of three sermons or excerpts of sermons. Because very few of Schweitzer's sermons to natives are in print, a complete reference and illustrations of his

principles cannot be given.

An example of a sermon which is taken from one of the Gospels and applied to native life and experience is one on forgiveness. The incident taken is that of Peter's question to Jesus whether or not it is enough to forgive one's brother seven times. A list of seven trials in the daily life of a native is given in which the offended native each time forgives the offender. A bad man insults the native but he keeps silent because the Lord Jesus says that one ought to forgive. Later, a neighbor's goat eats his bananas but he drops any attempt to quarrel even though the neighbor lied in saying that the goat was not his. A difficulty comes up in a business transaction in which another man lies, but the native reflects on how many lies he himself has told for which God must forgive him. Somebody steals the native's wood supply but he magnamimously drops the thought of making a fuss over it. Somebody takes his good bush knife and later he discovers his torch has been stolen and then again his boat. The native catches the man who stole his boat and forgives him as he has forgiven the other six offenses of that day.

> "Now you go home, happy and proud that you have succeeded in making yourself forgive seven times. But if the Lord Jesus were to come into your village on that day, and if you were to step in

> front of him and think he would praise you for it before all the people, he would say to you, as to Peter, that seven times is not enough, but that you must forgive yet seven times, and again, and yet again, and yet many times before God can forgive you your many sins..."

It will be observed that this message is elementary, the text or incident is taken from a Gospel, the idea of peace with God is the underlying purpose, the content of the sermon is to the point by its use of native experiences. Only the fifth principle seems to be lacking in the sermon, a principle which perhaps is not always present in a sermon.

An excerpt of another sermon gives a graphic description of the activities of the Holy Spirit.[1] He is compared to the nearby river, in the upper part of the river there are turbulent currents and dangerous rapids. But the farther it flows the broader and more tranquil it becomes. "The Holy Spirit is like that. At first there is little sign of its presence in the savage hearts of men. But little by little it grows stronger and men become filled with it." The sermon goes on to tell of the difficulty the Holy spirit has in controlling the lives of men."The Holy spirit would prevent us from killing. It would prevent us from seeking

. . . . . .

1. Joy and Arnold, op. cit., n.p.

revenge. It would rule our lives even in our own homes. We must seek to possess it."

It will be observed that this excerpt contains the most essential of the principles for evangelizing. The lesson of the Holy Spirit is elementary for savage people, since their ideas of spirits and magic must be replaced by those of the Holy Spirit. The text is not given in the excerpt, but the doctrine is certainly of the Gospels. An emphasis upon peace with God is implied in the very message, in the tranquillity which will come to men who possess the Holy Spirit. Certainly the content of the sermon is related to lives of savage people. Again, no reference is found in the printed material for illustrating the last principle.

The sermon preached on John the Baptist departs from Schweitzer's rule not to preach from historical bases.[1] First, he related the historical account of John's life and ministry and death. Second, John's message of repentance and its significance for the hearers is considered briefly. Finally, illustrations are given of Jesus' statement that John was the greatest of men, illustrations which are taken from native experiences. The conclusion of the

. . . . . .

1. Joy and Arnold, op. cit., n.p.

message was the speaker's hope that the hearers would try to find the true greatness which was the greatness of John.

Although this account is interesting and is told with elemental expression, it is difficult to see how it became attached to the thinking of the native since it covers such a wide scope of time in the life of John. Therefore, this sermon does not follow the first principle of being elementary in the sense of not teaching doctrine or history. The incident and events are taken from one of the Gospels, but are history rather than a saying. No emphasis upon peace with God is made although that message is implied in the ideas of repentance, John's message. The content of the sermon is illustrated from native life. Superstitions are not dealt with.

E. Educational Activities

Wherever an attempt is made to change the native's mode of life into a more sustaining and independent life, the educational process is taking place. Thus the scope of education is wide in concerning itself with conduct, labor, religion, health, and other phases of modern life with which the primitive native is coming into fresh contact. So, in a sense, the details of educational activities have already been

. . . . . .

considered. It only remains to point up this side of Schweitzer's missionary work.

1. Teaching Health.

A quarter of a century ago natives often had to be wheedled into entrusting themselves to the white doctor. Today, the hospital is accepted by native people as a natural part of their environment, a fact which testifies to the effectiveness of the hospital's healing program.[1] A special victory in educating the natives is the number of confinement cases which now enter the hospital. Formerly women believed that the presence of male attendants at birth brought evil powers against the child. Now many of them accept male attendants.

A further problem of education has consisted in teaching mothers proper child care. The confinement ward now gives the white nurse an opportunity of combatting false notions of child care, such as the widespread practice of bathing a fevered baby in the cold river when it is sick.[2]

Opportunities for health-education occur in the course of teaching the rules for living at the hospital. Natives, in the course of instructions which forbid using

. . . . . .

1. Ibid. n.p.
2. "Busy Days in Lambarene" op. cit.

river water for drinking purposes and urge the use of a nearby well, are bound to learn a valuable lesson to carry back to their village.[1] The need for cleanliness around the grounds is emphatically taught when the natives, grumbling and complaining, are forced periodically to clean the grounds completely. In answering their complaints, explanations are given as to health precautions. Such a lesson is valuable for the native, since his village is usually a notoriously filthy area where diseases of all kinds are spread.

2. Teaching Better Living.

Example is the best teaching method oftentimes and is used in teaching natives a better way of life. A long range program is under way to get natives to plant orchards for offsetting vitamin deficiencies. The hospital sets the example by cultivating a large orchard and sending its fruit throughout the area.[2]

Natives still face starvation during a rainy season because they refuse to clear their land for plantations by any other way than burning. At the hospital the example is set by clearing the ground without burning, and the native is taught the sensible action that is involved.[3]

. . . . . .

1. More from the Primeval Forest, p. 181
2. Joy and Arnold, op. cit., n.p.
3. "The Hospital at Lambarene During the War Years",op.cit.

Example is used in teaching the usefulness and dignity of labor. Schweitzer and his white staff often perform such menial tasks as grave-digging, leveling sites, simple carpentry, carrying timber, and other things. That this phase of education is important in Schweitzer's opinion is indicated in his philosophy of missions as previously considered. So important is the need for Africa to become independent and civilized through having her own means of subsistence that he wishes to contribute a small part by setting up a program for teaching the native practical agriculture.[1] Meanwhile, through the employment set-up at the hospital, many natives receive some idea of the meaning of labor, its dignity and useful place in the world. But often, the deeper understanding must be reached in order to realize the worth of labor, viz. the worth of people. Such a problem of education introduces that one of teaching gratitude and respect to the native.

3. Teaching Gratitude and Respect for Life.

The root problem of teaching gratitude is that of respect for persons, the realization of man's universal relatedness. Inherent in all other teaching is the one that teaches the worth of man and of all life. The

. . . . . .

1. Seaver, op. cit., p. 125.

particular fascination that such teaching holds for the native is illustrated in the action of one of the savage natives. Schweitzer had previously saved some insects from needless destruction in the course of a task and had explained his reasons to the natives who were around. Later the savage native was overheard, teaching the same lesson of respect for life in a practical moment for its need when some other natives were about to destroy needlessly some insects.

The natives' total lack of an apparent sense of gratitude is often experienced in the hospital, as when a man who has been healed from painful hernia, disappears from the hospital, taking with him a mosquito net belonging to the hospital.[1] This constant problem of gratitude is taught to some extent by the insistence of a small gift, insignificant in actual value, for medical services rendered.

That this lesson of gratitude is a cardinal principle of education is shown in the small ways in which it is constantly taught. Whether working in the garden, or erecting a building, or performing some slight favor for another, gratitude is being taught as a part of true living. One of many instances used to occur as a little

. . . . . .

1. Joy and Arnold, op.cit., n.p.

ritual after a patient had been operated upon and his pain relieved.[1] It must be remembered that local anesthesia was developed by Karl Schleich. Dr. Schweitzer would say to the patient after the operation:

"Say thank you to the doctor."
"Merci, Docteur."
"Say thank you to Nurse Elise."
"Merci, Mademoiselle Elise."
"Say thank you to Nurse Pierre."
"Merci, Pierre."
"Say thank you to Bembo, who tied up your hands and feet."
"Merci, Bembo."
"Say thank you to Dr. Schleich."
"Merci, Docteur Schleich."

Then the patient was released.

F. Summary

Principles and methods in the practical activities of Albert Schweitzer were considered in this chapter. The principle of independent and personal activity was achieved in a practical method called symbiosis, a method which permitted a relationship with an organization already established on the mission field while also permitting independent work to be done.

The tremendous building accomplishments testify to the effectiveness of methods used for adapting to the conditions of the moment in designing buildings, in securing laborers, and in getting building material. Because of

. . . . . .

1. Ibid.

the increased usefulness of the hospital and famine conditions, the third hospital was built largely by the method of self-help. Such a procedure required a special knack in handling the natives as well as being aware of the opportunity for employing them.

Maintenance of the hospital is possible through two avenues: outside support of interested people, and the help of natives, a continuation of the method of self-help used in the building program. The method of self-help is made possible by orchards, a garden, and various industries on the hospital grounds which make the hospital largely self-supporting.

Medical treatment of the natives requires adaptability on the part of the doctors in view of the great variety of diseases among the natives. The healing program has shown itself flexible through the years in meeting the specific needs as they arose. Particular methods have to do with constant alertness toward new medical discoveries and experimentation with them as conditions permit. Insofar as treating natives is concerned, one principle is that of adapting methods to the ways of the native, understanding him as an ignorant and superstitious person, and educating him in the course of the treatment.

In hospital administration, Schweitzer has retained

his original desire for independent and personal activity. This sort of activity is manifested in the independent decision he makes, decisions which are made from a practical understanding of conditions. Whether or not this kind of independence is a sign of weakness in not delegating full and complete departmental responsibility to other individuals is open to question. Howbeit, this desire for independent and personal activity constitutes an important principle, viz. maintaining personal contact with the needs of the world and its suffering people.

Religion in the hospital is spread among natives by two general methods which are adapted to native ways: personal teaching and worship services. Personal teaching permits the lesson to be given at the moment of greatest need and when it will be best understood. The service itself is not formal in the western fashion but is simple and adapted to the habits and ways of the most primitive natives.

Schweitzer's principles for evangelizing by sermon take into account the ignorance and superstition of the native by attempting to be elementary in truth, by use of simple incidents and sayings from the first three Gospels or from St. Paul's sayings, by emphasizing the peace with God that comes through Jesus, by relating the sermon to native experiences, and by exposing superstition.

The effective and appealing manner in which these principles can be applied were illustrated from two sermon excerpts. That such principles are not followed inflexibly by Schweitzer was shown in a third illustration.

Educational activities at the hospital are of such a nature that they are constantly going on. Outright teaching of health care has been effective in so many instances that the hospital is now regarded by the natives as a needed part of life. In any kind of relationship between native and hospital, such as the teaching of hospital rules, health education is unconsciously given. An important method of education is that of personal teaching coupled with example. This is done especially in work about the hospital in the effort to teach the native a better way of living. Such teaching includes the usefulness of orchards, the proper clearing and cultivating of land, the dignity of labor, and other factors which enter into making civilization possible for the native.

A root problem of educating the native is teaching respect for persons and living things. To teach such respect opens the way for teaching a sense of gratitude and responsibility toward others. Hence, gratitude is one of the main themes taught in all activities involved in the hospital.

CHAPTER V

SUMMARY AND CONCLUSION

CHAPTER V

SUMMARY AND CONCLUSION

A. Restatement of Problem

The problem of this thesis has been to discover the missionary principles and methods of Albert Schweitzer and to examine them for usefulness today, seeking to answer the question: Which should receive greater emphasis, the social gospel or the religious gospel? Or is a combination possible?

B. Summary

The first chapter showed the unique problem of evangelizing today due to the confusion brought on by inventions and luxuries which tend to give mixed motives to natives who seek Christianity. The two extreme emphases of missionaries were shown: The evangelist who seeks to change the native inwardly and the humanitarian who seeks to change the outward conditions of the native. Modern awareness of psychology and sociology teaches the missionary not to convert the native to western ideas but to convert him to Christianity, accepting his culture and native forms as much as possible. It is significant that Schweitzer's first sponsor was a missionary society which tends to take a middle view in its methods and which is

aware of the later psychological and sociological factors involved in missionary work.

In Chapter II a study was made in order to discover the deeper principle of missions which was involved in Schweitzer's life. It was discovered that the unique combination of rational and religious factors in his life led naturally to the decision to become a missionary doctor. Thus, the motivation for missions was neither religious of itself nor rational. A study of Schweitzer's philosophy and thought revealed the wider view of religion and missions which he has. This wider view links humanitarian efforts with those of religious efforts, each complementing the other. But even in a religious work, the particular problem is a present world task, i.e., relieving the native of physical suffering and spiritual darkness.

In Chapter III principles and methods were discovered in Schweitzer's wider relationships to the native. The main principle is that of identification with the people which is made possible by a knowledge of their ways. Other principles followed from this main one. The basic social structure of native life should be accepted as it is, refined and improved by Christian influences and ideas. The principle stated negatively is that secondary ethical maxims should not be enforced upon natives.

Undesirable parts of the social structure, such as polygamy, should not be destroyed by law but underlying social and economic factors should be fostered that will render such practices as needless.

By understanding native law, the missionary may use many opportunities for bringing mercy and justice into cases while retaining the essential demands which native concepts of law make. Understanding the native's weaknesses for stealing and cheating, the missionary can make tactful provisions to remove temptations from him while he is engaged in duties about the missionary's property. Understanding the system of superstitions thought which can fasten itself on the native mind, the missionary becomes reconciled to the fact that the educational process must be continuous.

Schweitzer's method of employing native labor is much like that of other white employers in that he offers a gift for a specific task. However, the gift is not a bauble or trinket but a useful article of some kind. In relationships between whites and blacks, the principle that must be followed is that of "moral imperialism", the rule of a moral character over the native.

Chapter IV was a study of the principles and methods used by Schweitzer in his activities as a doctor and administrator. The principle of independent and personal

action is one that must be practiced by more people but the particular manner in which such activity is found must depend upon circumstances. The method of self help was used by Schweitzer in building his hospital and in maintaining it. The development of such a method must of necessity arise out of the needs and demands of the situation. The principle of self support should be used so far as possible in maintaining an institution such as a hospital.

Adaptability to the native is a principle required in dealing with him in a specific manner such as in giving medical aid. In administration and organization Schweitzer attempts to retain the principle of independent and personal activity as the only effective means of ministering to the world.

Spreading religion among natives involves two general methods: Personal teaching, which allows a lesson to be given at the neediest moment, and worship services. Worship services are simple, informal, and adapted to native habits and conduct. Sermons must take into account the ignorance of the native by attempting to be elemental in truth, using simple sayings from the Gospels and St. Paul, emphasizing peace with God through Jesus, relating the sermon to native experiences, and exposing superstition.

The main characteristic of education is its continual

process. In all activities the native is being taught, by formal teaching and by example. A root problem is that of teaching the native respect for persons and life. One aspect of this is gratitude which is one of the main themes taught in all activities of the hospital.

C. Comparison and Conclusion

The question at this point is: Where do these findings place Schweitzer in the matter of emphasis between humanitarian and religious factors? And in what respect does he show an awareness of later ideas of sociology and psychology?

The latter question is more easily answered than the first. The study has shown that Schweitzer is very much aware of new ideas concerning the culture and mind of other peoples. The native is to be left in his village as much as possible during the civilizing process. Polygamy is not to be stamped out, but temporarily accepted until underlying social and economic forces are changed in the course of time. The missionary should adapt himself to meet the native on his own level of thinking, in matters of law and conduct, in teaching and evangelizing him. These are a few of many instances which indicate an understanding and practice of modern concepts.

It is practically impossible to answer the question

concerning emphasis, inasmuch as Schweitzer's work itself is of a humanitarian nature. However, the study of his thought and philosophy showed a tendency to combine these two emphases, permitting each to complement the other. In his mind, Schweitzer has high regard for religious work among primitive peoples; it must precede the trade and commercial enterprises of modern countries. Moreover, the activities at the hospital give religious instruction and evangelizing an integral place in the program of the hospital. Therefore, on this basis, Schweitzer can be said to favor an effort to combine the two extreme viewpoints of missions, viz. the evangelist and the humanitarian.

Just as many thinkers disagree with Schweitzer over his philosophy and theology, so will many others find disagreement in the principles and methods he uses in missionary activity. Of several points where disagreement is likely to occur, the principle of leaving intact the basic social and economic structure of native life is subject to most criticism. Sociologists disagree with the contention of those who claim that a disruption of native social structure is harmful to the cause; rather, the breakdown of customs may be the natural result where a new system of values is replacing an old.[1] Thus this principle of

. . . . . .

1. International Review of Missions, Oct. 1937, pp.500-13.

Schweitzer is to be held in question.

The principle of doing an independent and personal work has commendable features. But the danger entailed in the practice of such a principle is that the work may disintegrate after the activities of the interested person have ceased.

Another criticism involves Schweitzer's philosophy, his viewpoint that the missionary task is a present-world task. Much of Schweitzer's philosophy is personal and adapted to his own life and thought so that isolated points have lesser significance for others. It is questionable whether or not others, if they had the viewpoint of a present-world task, would find a deep-lying incentive for missionary work. It is acknowledged even by Schweitzer that the more orthodox section of the church has thus far carried the larger burden of missionary activity. And that burden of missionary work has arisen out of the future-world view as much as the present-world one.

These criticisms are to suggest only that the missionary principles and methods of Schweitzer are open to further study and experiment; indeed, the purpose of the thesis has not been to discover principles that are accepted by all, but to discover those of one man in order that they might be considered and evaluated.

Even though many principles will not be accepted in

their entirety, there is always the warning hidden within. As one writer put it: The inability of Schweitzer to find a God who plans and organizes the affairs of the world has rendered him more responsive to a God who indwells and inspires. "...He can teach us that all our conduct should be an acted prayer."[1]

That is Albert Schweitzer's lesson for us today.

. . . . . .

1. "The Ethical Teaching of Albert Schweitzer," A. C. Hogg International Review of Missions, April 1925, p. 251.

BIBLIOGRAPHY

BIBLIOGRAPHY

A. Primary Sources

1. Books.

Schweitzer, Albert, African Notebook, Translated by Mrs. C. E. B. Russell, Henry Hoyt & Co., Inc., New York, 1939.

_____, Christianity and the Religions of the World, G. H. Doran Co., New York, 1923.

_____, Indian Thought and Its Development, Translated by Mrs. C. E. B. Russell, Henry Holt & Co., Inc., New York, 1936.

_____, Memoirs of Childhood and Youth, Translated by C. T. Campton, MacMillan, New York, 1925.

_____, On the Edge of the Primeval Forest and More From the Primeval Forest, (two volumes under one cover), MacMillan Company, New York, 1948.

_____, Out of My Life and Thought, Henry Holt & Co., Inc., New York, 1933.

2. Articles.

_____, "Religion and Modern Civilization", The Christian Century, Vol. 51, No. 47, Nov. 21, 1934, pp. 1483-1484. No. 48, Nov. 28, 1934, pp. 1519-1521.

_____, "Busy Days in Lambarene", The Christian Century, Vol. 51, Mar. 14, 1934, pp. 355-57.

_____, "Sunday at Lambarene" The Christian Century, Vol. 48, Mar. 18, 1931, pp. 540-41.

_____, "The Relations of the White and Colored Races", The Contemporary Review, Vol. 133, No. 745, Jan. 1928, pp. 65-70.

_____, "Sermon on Forgiveness", The Christian World, Vol. 51, No. 44, Nov. 1, 1934, p. 11.

_____, "The Ethics of Reverence for Life", Christendom, Vol. 1, No. 2, Winter 1936, pp. 225-239.

_____, Medical Aid in the Colonies by Albert Schweitzer, Review and Information bulletin of the League of Red Cross Societies, Dec. 1931, pp. 456-462.

B. Secondary Sources

1. Books

Hagedon, Hermann, Prophet in the Wilderness, MacMillan Co., New York, 1947, 1948.

Hunter, Allan A., Three Trumpets Sound, "Schweitzer" pp. 107-150, Association Press, New York, 1939.

Joy, Charles (Editor), Albert Schweitzer An Anthology, Harper and Brothers, New York, 1947.

Joy, Charles and Melvin, Arnold, The Africa of Albert Schweitzer, Beacon Press, Boston, 1948.

Kraus, Oskar, Albert Schweitzer His Work and His Philosophy, A. & C. Black, London, 1944.

Ratter, Magnus, Albert Schweitzer, Allenson & Co., Ltd. London, 1935.

Regester, John Dickinson, Albert Schweitzer The Man and His Work, Abingdon Press, New York, 1931.

Roback, Abram Aaron, & others (editor), Albert Schweitzer, Jubilee Book, Sci-art Publishers, Cambridge, 1948.

Russell, Lillian M., The Path to Reconstruction, H. Holt and Co., New York, 1941

Salmon, Dorothea, Jungle Doctor, SCM Press, London, 1948.

Seaver, George, Albert Schweitzer, Christian Revolutionary, Harpers, New York, 1946.

_____, Albert Schweitzer, The Man and His Mind, Harper and Brothers, New York, 1947.

Welch, Herbert, Man of the Outposts, The Abingdon Press, New York, 1937.

2. Articles and Pamphlets.

Clausen, "Baffled Kindness", Christian Century.

Hogg, A. C., "The Ethical Teaching of Doctor Schweitzer", International Review of Missions, April 1925, pp. 237-251.

_____, "To The Rescue of Civilization", International Review of Missions, January 1925, pp. 45-58.

Montgomery, W., "Schweitzer as a Missionary", Hibbert Journal, Vol. 12, London 1914, pp. 871-885.

Rose, E., "Schweitzer, Man of Action", Christian Century, Col. 65, Jan. 7, 1948, pp. 9-11.

"Schweitzer Sees End of Civilization", Christian Century, Vol. 64, Oct. 1, 1947, p. 1165.

"The Hospital at Lambarene during the War Years, 1939-1945", Albert Schweitzer Fellowship, New York, 1947.

Trueblood, D. Elton, "A Philosopher in Action", Christian Century, XLVIII, No. 17, April 29, 1931, pp. 575-577.

Walther, D., "Visit to Dr. Schweitzer", Contemporary, Vol. 170, September 1946, pp. 160-166.

C. Sources for Chapter I

1. Books.

Bianquis, Jean, Les Origines de la Societe des Missions Evangeliques de Paris, Societe des Missions Evangeliques, Paris, 1930, (3 volumes).

Clark, Charles Allen, The Nevius Plan for Mission Work, Seoul, Korea, Christian Literature Society, 1937.

_____, The Korean church and the Nevius Method, Fleming H. Revell Co., New York, 1930.

Dobson, J. S., Why Christian Missions? Student Christian Movement Press, London, 1930.

Glasgow Mission, Congress 1922, The Vision of the Kingdom, "Methods of Missionary Service", The Scottish Churches Missionary Campaign, Edinburgh, 1922.

Knight, W. H., Missions in Principle and Practice, S. S. Board of the Southern Baptist Convention, Nashville, 1929.

McAfee, Cleland B., The Foreign Missionary Enterprise and Its Sincere Critics, Fleming H. Revell Company, New York, 1935.

McLeish, Alexander, Jesus Christ and World Evangelization, Lutterworth Press, London, 1934.

Mott, John R. (editor), Evangelism for the World Today, Harper, New York, 1938.

Nevius, J. C., Planting and Development of Missionary Churches, Christian Literature Society.

Speer, Robert E., Missionary Principles and Practices, Fleming H. Revell, New York, 1902, (4th ed.).

_____, "Re-Thinking Missions" Examined, Fleming H. Revell, New York, 1933.

Zwemer, Samuel M., Thinking Missions with Christ, Zonderman Pub. House, Grand Rapids, Michigan, 1934.

2. Periodicals and Pamphlets.

Davis, Merle, "Principles of Missions in a New Age", International Review of Missions, Vol. 32, July 1943, pp. 264-271.

Jones, E. Stanley, "Let's Go Forward Together", Christian Century, Mar. 14, 1934, p. 357.

LaTourette, Kenneth, "Distinctive Features of the Protestant Missionary Methods", International Review of Missions, Vol. 26, Oct. 1937, pp. 441-52.

Paris Evangelical Missionary Society, "Claims of the Paris Missionary Society upon all who seek to Advance the Kingdom of God", The Society, Paris, 1905.

_____, "The Fundamental Characters of the Paris Missionary Society", A scrap-book, compiled Jan. 1923.

_____, "75th Anniversary: The Church at Basutoland 1833-1908".

Speer, Robert E., "The Social Ideals of the Founders of Modern Missions".

Raum, Otto and Wagner, Gunter, "Dr. Gutmann's work on Kilimanjaro: critical studies of his theories of Missionary Method", International Review of Missions, Vol. 26, Oct. 1937, pp. 500-513.

Watson, Charles Roger, "Do New World Conditions Challenge Changes in Missionary Method and Policy?" Foreign Missions Conference of North America, Report 1934, pp. 125-139.