religion and the family; it is taken for granted that these are fundamental.

In a Christian attempt to restore peace it might be necessary to give the Christian name to youth movements at home or abroad. But these should never be regarded as any more than first-aid while the slower but real cure is begun. The rejuvenation of the nations (our own included) must come from within the nations themselves, and not through an organisation or even a system of education imposed from outside. It must spring up in the hearts of men with a new sense of Christian values; the Christian values of fecundity and chastity within the dynamic unity of the family, the Christian values of virginity and contemplative prayer which bring supernatural power to families who give the tithe of their children to religion. When youth is no longer a class but has been absorbed once again into family life it will cease to be a problem suggesting 'movements' as a solution. The responsibility of youth will be the responsibility of the Christian family.

If Christians—many of whom are in part to blame for the present chaotic state, especially the older Christians—could make the teaching of Christ effective in this one point, the Pope's most earnest wish would have been generously fulfilled.

THE EDITOR.

CORRESPONDENCE

TO THE EDITOR OF BLACKFRIARS.

Dear Sir—Your appreciative review of the book on Albert Schweitzer by the late Professor Kraus gives the impression that Schweitzer too is dead and his work done. We should be glad to reassure your readers that he is in fact extremely busy at Lambarene, and at the end of each long day's work in his hospital he is engaged on the final draft of the third volume of his Philosophy of Civilization. This, as your reviewer says of his teaching as a whole, has especial significance at the present time, and we hope to publish it under the title *The Civilized State* as soon as may be after the war. You say that 'he hoped also to complete his studies on St. Paul in the tranquility of the jungle': this was achieved by the publication of *The Mysticism of Paul the Apostle* in 1931, nineteen years after the appearance of *Paul and his Interpreters* to which your reviewer refers.

It is appropriate to the greatness of the man that he should be able to support at once the most strenuous physical and intellectual activity in an equatorial climate without the refreshment of those visits to Europe which he is accustomed to make in times of peace.

Yours faithfully,

A. & C. BLACK, LTD.

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