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early in Schweitzer's African residence, most of the stories are secondhand accounts taken from Schweitzer's reading or from white businessmen he met at the hospital. His hospital was located on the former site of a trading post run by the famous Trader Horn, and

Review of "African Notebook"

It is a first (English) edition of Albert Schweitzer's notes from his attempts to bring medical and 20th century technology to the African continent. The Doctor/Author dedicates two chapters to comparing the "Black" African to the "White" European. When reading this, one must remember that Dr. Schweitzer was not a KKK member or Nazi. He was a compassionate individual who would heal many ...

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This is an illustrated copy of Albert Schweitzer's stories about his time in Africa. IT has some wear and tear on the cover with a small fold in the lower right hand corner of the cover there are two small scratches on the top of the cover.

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Albert Schweizer was already world famous when he was first persuaded to share with the public these candid reminiscences of early days at Lanbarene, Gabon, Africa. The multitude of brief entries in the book captures the flavour of Shweitzer's mission in vignettes and musings on the land.

Born in Berlin, Helene Schweitzer came of age in Strasbourg during a time of great social, architectural, and historical developments. It was in this cultural milieu, as a history professor 's daughter, that Helene met a young pastor named Albert Schweitzer (1875 – 1965) and developed a deep friendship that flourished for a decade before their marriage in 1912. During those years, she served as the first woman Inspector of City Orphanages in Strasbourg, a position she held for four years before becoming a certified nurse. She also edited and proofread a number of Schweitzer 's books in multiple fields as they worked together to realize their shared dream of devoting their lives to humanity. Together in 1913, Albert and Helene Schweitzer founded what is now the longest-running hospital established by Europeans in Africa, the Albert Schweitzer Hospital in current-day Gabon. With her quiet strength, clear sense of purpose, independent spirit, and wide range of skills and talents, Helene was a model for many other women who later served the Schweitzer Hospital. Drawing upon the couple 's lifelong correspondence, as well as Helene 's journals and professional writing, Marxsen reveals a modern woman of courage in dark times whose resilient, optimistic spirit allowed her to leave a lasting legacy that has yet to be fully understood. Helene Schweitzer 's dramatic life reveals deeper questions of how memory is influenced by gender assumptions and how biography is shaped by place and history. By providing a counter-narrative to the traditional image of a frail woman who sacrificed her life to her husband 's genius, this richly detailed chronicle of a little-known figure invites a larger discussion about the meaning of a woman 's life obscured by a partner 's fame.

Fifteen years after its original publication comes a thoroughly revised edition of the Evangelical Dictionary of Theology. Every article from the original edition has been revisited. With some articles being removed, others revised, and many new articles added, the result is a completely new dictionary covering systematic, historical, and philosophical theology as well as theological ethics.

This book on the legacy of Albert Schweitzer contextualises this remarkable intellectualist, humanist, medicine-man, theologian and Nobel Prize winner. This collected work is aimed at specialists in the humanities, social sciences, education, and religious studies. The authors embrace philanthropic values to benefit Africa and the world at large. The publication engages with peers on the relevance of Schweitzer 's work for humanitarian values in Africa. The essays in the book stimulate further research in the various fields in which Schweitzer excelled. Its academic contribution is its focus on the post-colonial discourse in contemporary discussions both in South Africa and Africa at large. The book emphasises Schweitzer 's reverence for life philosophy and demonstrates how this impacts on moral values. However, the book also points to the possibility that Schweitzer 's reverence for life philosophy is embedded in a typically European appreciation of ' mysticism ' that is not commensurate with African indigenous religious values. From an African academic perspective, the book advocates the view that Schweitzer 's concept of the reverence for life supports not only the Biblical notion of imago Dei but also the African humanist values of the preservation and protection of life, criticising the exploitation of the environment by warring factions and large companies, especially in oil-producing African countries. It also argues that Schweitzer 's disposition on ethics was influenced by the Second World War, his sentiments against nuclear weapons and his resistance to the Enlightenment view of ' civilisation '. With regard to Jesus studies the book elucidates values promoted by Schweitzer by following in Jesus ' steps and portraying Jesus ' message within a modern world view. Taken over from Schweitzer, the book argues that Jesus ' moral authority resides in his display of love and his interaction with the poor and marginalised. The book demonstrates Schweitzer 's understanding of Jesus as the one who sacrifices his own life to bring the Kingdom of God to realisation in this world. The book commends Schweitzer 's insight that we know Jesus through his toils on the one hand, and through our own experiences on the other. It is in a mixture between the two that the hermeneutical gap between then and now is bridged. It is precisely in bridging this gap that Schweitzer sees himself as an instrument of God 's healing. It defines Schweitzer as the embodiment of being a healer, educationalist and herald of the greening of Christianity. His philosophy on the reverence for life prepares a foundation for Christians to think ' green ' about human life within a greater environment. He advocates aspects of education such as lifelong learning, holistic education and a problem-based approach to education. Finally, the book analyses both critically and appreciatively Albert Schweitzer 's contribution to the concepts of religious healing prevalent in African Christianity today.

Albert Schweitzer's leading philosophical idea was "reverence for life": good consists in maintaining and perfecting life, evil in destroying and obstructing life. For Schweitzer, all life is sacred, and ethics deals with human attitudes and behavior toward all living beings. Unlike most othermoral philosophers, Schweitzer argues that knowledge of human nature does not lead to any unique moral theory. For that reason, he bases his ethics on much broader foundations, articulated in his philosophy of civilization and philosophy of religion. His central idea is that the material element ofour civilization has become far more important than its spiritual counterpart. Even organized religion has put itself in the service of politics and economics, thereby losing its vitality and moral authority. Schweitzer's ethics of reverence for life, argues Predrag Cicovacki, offers a viablealternative at a time when traditional ethical theories are found inadequate. Collecting fifteen of Schweitzer's most effective essays, this volume serves as a compelling introduction to this remarkable thinker.

Albert Schweitzer, philosopher, physician, Nobel Peace Laureate, theologian, and musician, developed a character-oriented ethics focused on self-realization, nature-centered spirituality, and moral idealism which anticipated the current renaissance of virtue ethics. Schweitzer's idea of 'reverence for life' underscores the contribution of moral ideals to self-realization, connects ethics to spirituality without religious dogma, and outlines a pioneering environmental ethics that bridges the gap between valuing life in its unity and valuing individual organisms. In this book Mike W. Martin interprets Schweitzer's 'reverence for life' as an umbrella virtue, drawing together all the more specific virtues, in particular: authenticity, love, compassion, gratitude, justice and peace loving, each of which Martin discusses in an individual chapter. Martin's treatment of his subject is sympathetic yet critical and for the first time clearly places Schweitzer's environmental ethics within the wider framework of his ethical theory.