

PHILOSOPHY OF RELIGION by H. D. Lewis. *EUP (Teach Yourself)*, 10s. 6d.

Religion continues to exert its unique fascination. Apart from the steady growth and refinement of the more or less scientific approaches to the subject there is also always enough interest to warrant the publication of a more philosophical study. Beyond all description of the various historical forms of religion the problem always arises of the validity of religion at all, of the sort of truth religion represents. It is difficult to think of any university teacher in this country better qualified than Professor Lewis to undertake a fresh examination of the range of problems suggested to philosophers by the existence of religion. By the requirements of the series in which his book appears it is of course elementary and lucid, but the author is already well known for the clarity of his writing in this field. If there is a serious criticism which might be justly ventured it would be that, at least from the Catholic standpoint, the book is really much too local, much too *British*, in its scope and references. The philosophy of religion is a fairly modern development: there is nothing much which counts as such before Spinoza and Lessing. Neither of them is mentioned here, but it is much more surprising and disappointing to find that there is no discussion of either Newman or Blondel. It is true that the latter's work is not accessible in translation and this makes it difficult to discuss in a book intended primarily to introduce the ordinary reader to personal study in the subject. It is no doubt for this reason that Karl Rahner's important work on the philosophy of religion has not been discussed either. But it is really rather bizarre when one considers that such writers are not mentioned and a whole chapter is devoted to David Cox and R. B. Braithwaite (however interesting they may be as symptoms of total confusion in Christian thinking). Perhaps it would have been fairer to indicate, somewhere in the course of the book, that the most creative work in the subject is taking place on the continent. Even with this limitation (understandable in the circumstances) the book constitutes a very useful introduction, and there are hints of personal positions towards the end which it is to be expected that Professor Lewis will develop more fully in his Gifford Lectures.

FERGUS KERR, O.P.

THE MAKING OF A MIND: Letters of a soldier-priest 1914–1919 by Pierre Teilhard de Chardin. Collins 28s.

TEILHARD DE CHARDIN: Pilgrim of the Future, edited by Neville Braybrooke. Darton, Longmann and Todd 6s. 6d.

'I assure you that I'd a thousand times rather be throwing grenades . . . than be a supernumerary (i.e. chaplain) as I am now. What I am going to say may not be very orthodox – and yet I believe there's a core of truth in it: I feel that doing so

I would be more of a priest. Isn't a priest a man who has to bear the burden of life in all its forms and shows by his own life how human work and love of God can be combined?'. Written at the age of thirty-two, this extract, anticipating the viewpoint of the priest-workers, indicates one of the personal problems Teilhard discusses in these letters of the First World War – the tension between his 'most anti-christian' passion for the earth and his 'passion for God'. One was manifested in his envy of the combatants and his zeal for heroic deeds in that 'struggle between two moralities' which he saw as the evolution pains of a better world in whose birth it was his clear duty to co-operate. The other we see when, in his desire for prayer and meditation, he relies on Providence for 'a quiet corner and table, if not a bed' or as he wanders alone in the forest, his 'temple of meditation', aroused by nature – that mysterious 'face of *some one*' – seeking to reconcile his two passions, plumbing his own depths for the key to a Christian cosmology, longing for discussion and criticism. He wanted 'a tangible end for the *total* combined human effort of all science, all aesthetics, all morality' as well as a mysticism through which he could venerate an omni-presence and 'seek passionately for God in the heart of every substance and action'. Thus with his two passions in dynamic unity, he could 'make directly for God *without leaving the line* of all truly natural effort; the line that runs through the aspiration immanent in the whole of our cosmos'. 'The moralisation and sanctification of the Universe are . . . the real extension of the work which produced brain and thought'. He finally sees that natural human work, for him scientific research, is a necessary and integral part of being a priest.

These letters, apart from such vocation-analysis, contain reflective accounts of the fighting interwoven with descriptions of nature and insights of all kinds, together with counsel for his beloved cousin, Marguerite Teilhard, to whom they were written and who has contributed an excellent introduction relating them to his life and the works contemporary with or foreshadowed in them.

Neville Braybrooke's collection of essays, including his radio script, covers many aspects of Teilhard's life, work and vision but their appeal will be to the devotee rather than the critic. They add little to Fr Leroy's essay available in the Fontana edition of '*Le Milieu Divin*'.

BR. WILLIAM WALTON, O.P.

CHRIST IN CHRISTIAN TRADITION, from the Apostolic Age to Chalcedon (A.D. 451), by Aloys Grillmeier, S.J. Translated by J. S. Bowden. Mowbrays 75s.

Jesus said to them, 'But who do you say that I am?' Simon Peter replied, 'You are Christ, the Son of the living God'. Here we have in the mouth of Peter, the leader of the Apostles, a confession of his faith in Christ. He believed that the man Jesus standing before him at Caesarea Philippi was also the Christ, the anointed one, the Son of the living God. This was revealed to him by God the Father. This book is concerned with the history of the passing on of this belief from Peter and the Apostles until the Council of Chalcedon in 451. Dr Grillmeier examines the way the *Mysterium Christi* was formulated and taught in that period. This indeed is a vast undertaking involving a critical study and detailed examination of the Christological writings of many authors. But he acquits himself of his task well and leaves us with a clear outline of the general movement in the midst of his detailed analyses of individual writers. It is this sense of the tradition, of the handing on of belief in Christ which Dr Grillmeier grasps so well and passes on to us. As he says in his Introduction, 'But if we are to proclaim the *Mysterium Christi* in the language of our time, we must first have understood