

learn that while religion used to be run on cerebrotonia, though complicated by an undercurrent of viscerotonia, now there is a danger of a somatotonic revolution.

The book is addressed mainly to Americans, though in general to all those who may aspire to be of the Remnant. It has many pungent and wise, as well as wise-cracking remarks, about that Continent. He says that 'the inner life of our young people has become too exciting. They must smother it in boredom and group approval, otherwise they could not stand it. They must refuse the symbolic life, they must plunge . . . into a demanding drabness which permits no troubling vistas and no "agenbite of inwit" at all. *America is the land of the refused Revolution.*' Again: 'Every novelty is embraced because it can keep our true situation from becoming too clear . . . anything but *our own* drama here and now'.

What the revolution is about is not made too clear, but it would seem to be the lack of mastery of the technical revolution by men who are not equal to and cannot control what they have created, and the urgent need for them to be shown the way: hence the need for a Remnant. It seems accordingly that America will not be saved by a President unless he is chastened by the dark forces in our midst.

'The future does not terrify the man who can cope with its worst trials. The tragic sense is the beginning of enjoyment. The eyes of the "shipwrecked" are the eyes that light up. When a few people find the way (*after catastrophe*) the others will find a way too'.

This is the ending of the book, but to give a glimpse of a different sort into its own peculiar quality we might quote the titles of some of the first short chapters: 'Faust is a Boy', 'Serpent Wisdom for Modern Doves', 'The Uproar in Acheron'.

Very hard to know how to assess it. Some will be excited by it, others will find it too American. It is a whale of a book; it incorporates, digests, and re-gurgitates so many things.

CHARLES BURNS

TEILHARD DE CHARDIN: SCIENTIST AND SEER, by C. E. Raven; Collins; 25s.

The chief interest of Dr Raven's book is that it supplies Teilhard's writings with an English context. The book is dedicated to the memory of Archbishop Temple; and together with Temple, Dr Raven finds in Maurice, Ludlow, Westcott, Scott Holland, Gore, Mansbridge, Tawney, Kingsley, Hort, Lloyd Morgan, Barnes, Tennant and Thornton, not to mention John Ray, witnesses to a progressive movement of thought in English Christianity, exploring and interpreting the social revolution and the scientific and technological transformation, in which Teilhard can find his proper place for the English reader. For Dr Raven Teilhard, as 'scientist and seer', fulfils beyond all expectation the

anticipations of his English forerunners, at least as regards the task of adapting the Christian message to the new world brought to light and into being by science.

I suspect that many of Teilhard's Catholic admirers will be made a little uneasy by this praise. Part at least of Teilhard's fascination has been that he emerged as a sort of Melchizedek, without father or mother; and it is disconcerting to find him admitted as it were to honorary membership of the Athenaeum in the company of Lloyd Morgan and Bishop Barnes. Again, Dr Raven emphasizes certain aspects or tendencies of Teilhard's views (such as the confusion of the natural and the supernatural orders) which his Catholic apologists would probably prefer to play down or balance against Teilhard's explicit disclaimers. With most of Teilhard's critics Dr Raven deals remarkably gently; but Professor Medawar's review in *Mind* has clearly offended him deeply, probably because Professor Medawar refused to take Teilhard's intellectual standing seriously. The present reviewer shares Professor Medawar's opinion of Teilhard as a thinker, though he is prepared to grant with Dr Raven that Teilhard was a 'seer'; although again, before the appearance of the recent *monitum* of the Holy Office, he had reached the conclusion that Teilhard's visions were hardly compatible with Catholic orthodoxy. This is not the place to attempt yet another estimate of Teilhard's significance as thinker or seer; any such estimate would have to take into account books like Dr Raven's, not so much, it must be admitted, for what they substantially say, as for the fact that they have been written at all, in terms of such apocalyptic enthusiasm.

CORNELIUS ERNST, O.P.

PROPHET OF THE NEW AGE. The Life and Thought of Sir George Stapleton, F.R.S., by Robert Waller; Faber and Faber; 36s.

On page four of this book the writer says: 'I believe that to communicate Stapleton's point of view to the nation as a whole would be to advance civilization, to help us to take the essential leap forward that we need at this critical time in our history.' That is bad English and it is a fair specimen of the book. Stapleton also wrote poor English full of similar dead words and phrases and metaphors. Yet he was a great scientist, who changed the practice of farming and changed landscapes; he was a discoverer, an inspiring teacher and organizer, a man of vivid and rich personality, of charm, of audacious vision. This book is about him. It is an important book and in parts excellent. The story of Stapleton's late development, the manner in which his interest in grassland was awakened after his second period at Cambridge, the stirring of his intrepid curiosity about the effects of basic slag on swards, his documented, profound meditation on patches in the Cotswolds and in Welsh Cardiganshire, his experiments leading to the Plant Breeding Station at Aberystwyth - it is all an exciting creative record, well told, of compelling interest. The author writes