

acts with other physical objects, and it has qualities other than the relational properties of space and time.

Lockian theories of perception, it is claimed, have been closer to common sense than naive realism. Tactile, thermal and gustatory sensations, though caused by features of the object, have their locus in the body. The representative theorist merely appeals to physiological facts about sense organs and their stimuli and extends the causal hypothesis to all our perceptions. For the Lockian, however, what we observe can never be a physical object. The phenomenalist alternative is examined and found lacking. Austin, it is held, was right in much of what he said about the sense-datum theorist, but, Garnett insists, we still can and must distinguish between sense experience immediately given and what we infer from it. 'I see a pig' is a claim to have in experience certain *qualia*, to have noticed them, and to have succeeded in finding something out about them, namely, that they reveal a pig. Garnett's own view is a reformulation of the causal theory, with the addition that the physical object, with which the *qualia* of sense are associated, is given as a non-sensory element in experience. Avoiding the epistemologist's preoccupation with sight, he concentrates on 'pushing', 'pressing', 'knocking', appealing to the common-sense preference for grasping, holding and pushing as tests of reality. The achievement claim made by verbs of perception is the claim to have found out about a relation between particular sensory *qualia* and a potential centre of resistance. The experience involved in finding an actual centre of resistance, that of 'pressure', is not simply the experience of a sense *quale*, but of a dynamic process – the process of resistance. The finding of an obstacle or centre of resistance is the finding of something other than sensory *qualia*, for the latter are passively received, they cannot be pushed or pressed. The dynamic notion of resistance cannot be derived from

kinaesthetic sensations of pressure, hardness, muscular and tendon strain. Such sensations do not constitute a 'sensation of resistance', for the notion of resistance is intelligible only as correlative to effort, yet these can be felt without making any effort or trying to do anything. Such sensations are felt 'in us', whereas the centre of resistance is something other than the feeling, striving agent. 'The finding of actual obstacles is the finding of an other-than-onself, a centre of resistance as opposed to oneself as a centre of efforts'. The analysis of physical objects as centres of resistance, it is claimed, fulfills Broad's criteria.

The view which finally emerges bases itself on the Whiteheadian distinction between 'casual efficacy' (our experience of centres of resistance) and 'presentational immediacy' (our experience of sense *qualia*). Sense *qualia* function as mental symbols of the physical events causally connected with them. The paradoxes of the pure Lockian view and the implausibilities of phenomenism are avoided by denying that our knowledge of the physical world is exclusively derived from sense *qualia*. Sense *qualia* are private and mental, but the reality which they symbolize and which we encounter in effort-making is public and physical.

Garnett's thesis is well-argued and free from deliberate obscurity posing as profundity, but one cannot imagine it shaking current orthodoxies. He picks holes in the polished anti-dualist theses of Ryle, but nowhere really comes to grips with Wittgenstein's subtle, many-sided and complex attacks on mental acts as private events and sense-data as private entities. However, it is good to be reminded that there is a complexity in the concept of a sense-datum which the Wittgensteinian often overlooks. And students of the history of philosophy may well find, as did the present reviewer, that Garnett's use of Whitehead illuminates the very obscure theory of perception held by that author.

PAUL GORNER

THE PHENOMENON OF MAN by Pere Teilhard de Chardin. *Fontana*, 5s.;

THE FAITH OF TEILHARD DE CHARDIN by Henri de Lubac, S.J. *Burns Oates*, 30s.;

TEILHARD DE CHARDIN AND THE MYSTERY OF CHRIST by Christopher Mooney, S.J. *Collins*, 30s.;

GOD'S WORLD IN THE MAKING by Peter Schoonenberg, S.J. *Gill*, 16s.

Père Teilhard de Chardin died in April 1955. In April 1965, French publishers, booksellers and even radio, could devote a whole fortnight to the man and his thought. The interest has been extraordinary and there is no sign of it

abating. The English-speaking world is only beginning to catch up and still we have to rely largely on translations from foreign languages for books about him. But it is significant that at least one of these present

books is written in English and no less so that Fontana have thought it worth their while to publish a paper-back edition of *The Phenomenon of Man* – surely among the least easy reading of their popular religious works.

Stress has been laid on the originality of Teilhard's thought. The cliché is that he did for Darwin what St Thomas did for Aristotle. Yet originality is neutral. Nearer to the mark in explaining Teilhard's popularity is the whole eschatological colour of modern thought. Whether we call it progress, evolution, the dialectic of history or 'cosmogogenesis', or whether we retreat into a philosophy of the absurd, the categories of our thought are no longer geared to the image of a static universe. Conservatism is not just a pejorative epithet for old-fashioned people who dislike change on principle. It is an attitude of mind which runs counter to the way in which we do actually think. It will no longer do to talk of a 'position' in life. Almost by definition the static is what we cannot accept. Christianity is nothing if not a movement, a direction, a *genese*, an eschatology. Père Teilhard grasped that here was the point of contact between christianity and the contemporary mind. It was his merit to attempt to show that the two movements so far from being incompatible were in the profoundest harmony.

*Teilhard de Chardin and the Mystery of Christ* sets out to elucidate the implications of this idea for the current problems of Christology. The three central chapters deal with the incarnation and the eucharist, the redemption and the mystery of evil, and the church and the parousia. The line of approach can be seen from the sub-titles which Fr Mooney gives to each, respectively: 'The Body of Christ as a Physical Centre for mankind and the material world'; 'Christ's Death and Resurrection as a victory over ambiguity in progress'; and 'Creation as a Christogenesis towards the final plenitude of Christ'. The analysis of Teilhard's theological concepts is clear and useful, particularly so in showing that the oft-repeated charges of pantheism or pelagianism cannot be sustained. There is and there must be a tension in christian humanism which sees a permanent and intrinsic value in all human good while at the same time believing that its final destiny, to which it is moving here and now, transcends the simply human. Teilhard's groping efforts towards a synthesis and especially his difficulties with his terminology sometimes look as if he has relaxed that tension. The limitation of his

theological training – we sometimes forget what those limitations were fifty and sixty years ago – left him with more permanent difficulties particularly about personal sin and personal salvation through Christ. But in the general sweep of his vision he always kept alive that fruitful and eminently christian tension between a world which he saw growing towards its own maturation and the faith which told him that it was Christ's coming which would be the consummation of the world, that *pleroma* in which God will be all in all.

Fr Schoonenberg's essay is in the same Teilhardian perspective but is more concerned with the implication of eschatology for christian living today, particularly as it affects our ideas about marriage and work. It is far more biblical, the key theme being the history of salvation. It is best when elaborating that theme and many people will find it useful here, more so than in the applications which he makes of it. On marriage I found it less interesting than I had hoped. His theology of work, on the other hand, shows no attempt to integrate modern sociological and economic thinking (to say nothing of politics). The following seems to me not untypical of his failure to get to grips with the real problem. '... is it not possible that workers will realise more and more the significance of their products for people all over the world, through their personal contacts with consumers or through news coverage of nearby and distant lands which benefit from the fruits of their work? The industrial enterprise itself can give instruction and information that will make the workers more conscious of their considerable contribution for good.' At best this is just superficial; at worst it is downright paternalistic.

It is a pleasure to read Père de Lubac's brilliant *The Faith of Teilhard de Chardin*. Carefully drawn with exquisite tact but never baulking at the problems which Teilhard raises, it shows how the theological vision was rooted in and sprang from an intense life of prayer. Here again is the same life-giving tension. The world which Teilhard uses to feed his prayer is growing to its ultimate maturation but that growth is at the same time christogenesis. It is immersed in the charity of Christ who is carrying it beyond itself. So far from Teilhard's faith being suspect it is his complete devotion to the truth of revelation which lights up his love of the world. Even when his expression was at its most ambiguous this was always true. The second half of the book is an exegesis of Teilhard

at his most controversial. 'If, as a result of some interior revolution, I were successively to lose my faith in Christ, my faith in a personal God, my faith in the Spirit, I think that I would still continue to believe in the World. The World (the value, the infallibility, the goodness of the World): that, in the final analysis, is the first and last thing in which I believe.' Père de Lubac shows carefully and conclusively that the hostility which greeted this statement though

understandable is unwarranted. For once again, this love of the world and faith in it stems from his vision of the love of God forever creating the world in Christ. For Teilhard, finally and definitively, 'the world' is the world of christogenesis. It is growing to perfection through evolution and history but its consummation will only be achieved in accepting Christ's coming so that in it God may be all in all.

SEBASTIAN BROOKS, OFM

I BELIEVE IN GOD by Yves Moubarac.

BIBLE LITURGY AND DOGMA by Yves Moubarac & P. Lucien OCD.

THE CHURCH AND CHRISTIAN PRAYER by Hervé Savon.

THE CHRISTIAN SOCIAL CONSCIENCE by a group of laymen.

ST SEVERIN CATECHISM FOR ADULTS, *Geoffrey Chapman*, 8s 6d each.

The community of St Séverin has become a legend in the eighteen years that have elapsed since it was established by Cardinal Suhard to bring the gospel to part of the pagan mass that was called catholic France. There is really no need for a reviewer to commend any of the works of this devoted band of men; we can always be sure that they will be learned, up-to-date, thoroughly practical and inspired by faith and love. Their *Catechism for Adults* has been very successful in France for the last two years, and we may expect that it will be not less successful in its English version. It is based on courses of instructions given at St Séverin, mostly in the very words used, which gives a chatty tone to the whole work. Some people may find this irritating after a time, for the spoken word tends to be less economical than the written, and a conversational tone in a book can sound more than a little condescending. But the advantage of this method for these volumes is that what is said has been used, and has been successful. This is not merely a theoretical work, but a truly practical one. While on the subject of style, one might mention that here and there, incongruously enough, there are passages in the stilted language of the old theological manuals – some of these being due rather to the translators than the authors. However, one must say that apart from this the translators, Geoffrey Stevens and Jenifer Nicholson, have done a good job.

Volume one, *I Believe in God* is a commentary on the apostles' creed, systematic, thoroughly grounded in scripture, and made relevant to the twentieth century outlook and language. It has (like volume three), an appendix containing

an assortment of texts for further study and discussion. Volume two, *Bible, Liturgy and Dogma* has three parts. The first; *The Bible, Word of Salvation* is the best introduction I know of to such topics as inspiration, revelation covenant theology and salvation history. It is simple, straightforward and learned without being bookish. There has long been a need for such an introduction for laymen, and this fills the gap. The second part, *The Bible and the Catholic Church*, is a summary of catholic teaching, partially duplicating the material of volume one, but this time much more scriptural. Part three, *Liturgy and Doctrine*, is an analysis of the liturgical year, and of the use of the bible made by the liturgy. There is a brief theological exposé at the end of each chapter which should help the reader to see that the liturgy is much more than concern with superficialities such as posture and language.

Volume three, *The Church and Christian Prayer* also has three parts. The first is a short history of the church, which is very interesting. The second, *Learning to Pray* is a treatise on christian prayer in the twentieth century. Since there has been so much destructive criticism of traditional forms of piety, and so little to replace what has been thrown overboard, I find this the most welcome section of the whole work. The third section is an admirable collection of texts for further study.

The fourth volume is perhaps the most valuable and important. Far too much biblical and liturgical theology nowadays is mere poetry, very beautiful, exciting even, but not brought into our daily lives. The whole of the catechism for adults is designed so that the first