

haven of peace, and, one gathers, the church in America is especially fragmented. I am not condemning Fr Ed nor the Pentecostal Movement. Only it seems a pity to present a typical product of the American *status quo* as being 'the definitive study'. I hope that in Europe, for instance, Catholics can catch the authentic Pentecostal fire without recourse to a 'movement'. And if we can, there is hope that we may be able to do so without losing touch with other stirrings in the church (for instance, the Pentecostals have hardly begun to explore

the spiritual riches of Eastern Christendom; and I do not see that their doctrine of the 'baptism in the Spirit' can stand up at all to sound exegetical procedures, and I rather doubt whether their spirituality, at present showing, can easily coexist with a serious attempt to recover the full sense of the sacraments. One could go on *ad nauseam!*).

Within its own terms, I think this is a good book. But I am not happy about the terms.

SIMON TUGWELL, O.P.

**CONSCIOUSNESS AND FREEDOM**, by Pratima Bowes. *Methuen*, London, 1971. £2.75.

A critical but sympathetic study of widely divergent views is nowhere more worthwhile and timely than in the philosophy of mind. I would strongly recommend this book not only to all those who are in fact interested in the topic, but also to that large class of persons, including many empirical psychologists, who ought to be so but are not.

The author compares and contrasts three general accounts of the human mind: the behaviourist-materialist, the phenomenalist-existentialist, and the Sāmkhya and Vedānta. The first is apt to treat consciousness as though it did not exist, while the last two talk as though consciousness were the very essence of man. Central to Dr Bowes' thesis is the conviction that each of these views really consists in a value-judgment concerning what is important about man, rather misleadingly expressed as what is true about man, what man really is. It is shrewdly pointed out that the prejudice against intuition is in fact more deeply rooted in scientific philosophy than in science, though it is frequently justified in the name of the latter. Husserl and Sartre, on the contrary, are apt to exaggerate the significance of consciousness; and the Indian theories discussed also find it the most important thing about man. According to them, consciousness

is a kind of witness to what goes on in one's psychophysical personality. In effect, they urge that the crucial division in man is not between mind and body, but between psychophysical unity on the one hand and consciousness as reflecting this on the other. Thus a dualist of this school would apparently be able to dismiss as irrelevant attacks on his position based on the behaviourist or materialist reduction of the psychical to the physical.

Problems in the philosophy of mind are not of merely theoretical significance; they issue in conflicting theories of how we should treat people, as may easily be seen from even a superficial survey of disputes in contemporary psychiatry. It is good that the wisdom of more than one culture should be brought to bear on these confusing and urgent questions. Philosophy of mind is neither a new nor an exclusively Western subject; important work on it, from which much is still to be learnt, was being done before the time of Plato, let alone that of Wittgenstein. The kind of breadth of comprehension necessary to understand and expound it is unfortunately not too common among contemporary philosophers, especially in combination with the powers of analysis and criticism shown in this book.

HUGO MEYNELL

**THE NEW TESTAMENT CHRISTOLOGICAL HYMNS**, by Jack T. Sanders (Society for New Testament Studies, Monograph Series, 15) *Cambridge University Press*, 1971. 163 pp. £3.60.

The sub-title of this monograph is 'their historical religious background'. After an interesting discussion of the various analyses which have been made of the more important hymns to Christ in the New Testament (the prologue of John, Phil. 2, 6-11, Col. 1, 15-20), the author launches into a well-documented discussion of that fascinating subject, where the ideas behind these hymns originated. For

some it is still axiomatic that the Christology of the New Testament must have sprung fully armed, so to speak, from the head of the Christian community, or even from Jesus' own words. To others it is quite acceptable, and in a way more enriching, to find that Christianity acted as a catalyst, uniting to express what it had to express about the unprecedented figure of Jesus, many forms of religious language