

You can learn a lot from this book. Did you realise, for instance, that "There is some opinion that Paley's argument (sc. from design) may not have been original" (p. 378)? Did you know that "Ryle's celebrated book *The Concept of Mind* is merely pathetic, for it was thoroughly refuted nineteen years before it was written" (p. 378) or, staggering to discover, that "stars are not the only objects whose apparent position is affected by the motion of the observer" (p. 388)? Dean Turner reveals all this and more. His sources, of course, are exemplary. Who, after all, can resist the logic of the *Denver Post* or of Duane T. Gish's *Evolution: The Fossils Say No!*? Who, indeed can fail to be moved by Turner's earlier works, classics of literature like *The Einstein Myth*, *Krinkle Nose* and *Lonely God, Lonely Man* (out of print)? Sceptics, those like Ryle, a "despair-mongering monist" clinging obdurately to "a metaphysical psychasthenia" (p. 378), may not be impressed. But this is probably because they are weaned on unintelligible and silly literature like Monod's *Chance and Necessity*. As Turner so valuably points out, "This book is almost matchless in its unreadability. Of the twelve graduate students I had study it, not one was able to make sense of it." (p. 376). Better to stick to the authorities listed in Turner's index. Put your money on Brink, Broad, Brown, Bucket, Bunge, Buttrick and Humperdink. Above all, avoid Sydney Hook's "sophomoric book *The Quest for Being*". Instead, try Plato's *Cratylus*, available in Great Books of the Western World Vol. 7. Best of all, of course, is *Commitment to Care* itself. It certainly comes with weighty recommendations. Dr. E. Edward Peeples thinks it pretty good. So does Dr. Elton Trueblood (Professor at Large, Earlham

College). The Christian Scholars Foundation (Box 7128, Provo, Utah 84602) go even further than these. It finds in the book "a penetrating analysis of evil that goes beyond that of Hume, Leibniz, and Kant—in fact beyond any contemporary writer on this topic to our awareness."

One hesitates to criticise a rigorous philosopher, but perhaps one might note a little puzzlement at some of Turner's statements. "God", we read, "thinks, feels, imagines, remembers, chooses, and acts creatively on an infinite plane" (p. 25). In fact, God has needs, he cares, is anxious and curious. He experiences wonder, mystery, adventure, surprise and awe. (p. 164) Naturally one wants to know more. Who created God? Who does he pray to? Does his chewing gum lose its flavour on the bed-post overnight? Turner explains that "my little animal friends have minds, that are in some respects like my own and in some respects different." (p. 111) But one is not quite clear about the respects in question here. Turner writes that "God himself must experience all this anxiety and pain (sc. that suffered by animals and by us)". (p. 140) So did he suffer the same pain as Turner when his adventures lead him to read *The Concept of Mind*? And did he feel like Turner's dog, Lady-bo, when he remembered where he had buried his bone?

There is no criticism implied in all this. One merely seeks development. *Commitment to Care* is a shattering piece of writing. What fool would dare to say of it, as Turner says (p. 374) of Skinner's *Beyond Freedom and Dignity*, that "This book is an exemplary instance of a work undeserving of public attention?"

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