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Suggested Age: 22 Years and UpAuthor: Pierre Teilhard de ChardinStreet Date: December 16, 2002TCIN: 77013966UPC: 9780156028196Item Number (DPCI): 247-23-9708Origin: Made in the USA or Imported Book Synopsis These essays derive from Teilhard's concern to reveal the true meaning of our age and to stimulate the sense of man and sense of the Christian. The controversial essay The Evolution of Chastity was published here in its entirety for the first time. Foreword by N. M. Wildiers; Index. Translated by René Hague. A Helen and Kurt Wolff BookIf the item details above aren't accurate or complete, we want to know about it. Credit...The New York Times ArchivesSee the article in its original context from November 29, 1964, Section BR, Page 4Buy ReprintsTimesMachine is an exclusive benefit for home delivery and digital subscribers.This is a digitized version of an article from The Times's print archive, before the start of online publication in 1996. To preserve these articles as they originally appeared, The Times does not alter, edit or update them.Occasionally the digitization process introduces transcription errors or other problems; we are continuing to work to improve these archived versions.THIS, the fourth book by the late French Jesuit and paleontologist, Teilhard de Chardin, to be published in this country, consists of papers dealing with different aspects of a common theme — man's future. The papers were written over a period of 30 years and are presented in their chronological order. The first is dated 1920 and the last 1953—two years before the author's death. Although Teilhard kept working faithfully at his paleontology, his interest in man's future kept growing. Hence this collection is representative of a major part of his thinking, which has been more compactly summarized in his "The Phenomenon of Man." Teilhard takes evolution for granted. Indeed, he views the whole world from the point of view of an evolution still operative—even on man. This is not the old evolution of the body, but of the mind and soul. At the present time, according to the author, conditions are ripe for the unification of the whole human species and its control of its own evolutionary process. Man, Teilhard tells us, has created the noosphere. This word is analogical to that of the "spheres" recognized by the scientists, who use words such as lithosphere or atmosphere. It is conceived as a natural grouping of all intelligent beings, and it is now universal, since mankind has completely invaded the globe. The author, incidentally, is not unduly alarmed by the specter of the "population explosion." He says that the phenomenon deserves study. However, he is an optimist when it comes to mankind.One of the ideas Teilhard develops in this book is that all previous evolution has been divergent. He believes that paleontology shows that shoots of any given group of animals or plants diverge from the original stock. Of the diverging shoots, the most successful goes on to another proliferation of species. Only man, a unique species, is showing convergent evolution, and this is the psychic realm.Mankind is converging in two ways. The first way is toward unification. This process is described by several different words. One of these words—"rebound"—is difficult to translate into a single English word so the translator has taken it over bodily from the French, and allows the reader to decide on its actual meaning from its context. Another phrase used is a "coiling in on itself." There is a sense of renewed energy in these words, a renewed energy which can be controlled by man.Another idea of Teilhard's that is often repeated is that "union differentiates." He takes it for granted that this will happen to man, and emphasizes the fact that union—of persons—will fulfill each human being. We are all aware that man lives in society; indeed, that he would not reach his truly human state if he did not learn to live with and communicate with other human beings. But never before has man achieved the system of communication which is a basic need of the noosphere is to function on a global scale. This network of communications, though still young and not yet perfected, is now good enough for many human groups to get to know each other better.From the unification of humanity would issue a collectivism. But this collectivism would not be of a Marxian type, nor yet that of an anthill. It is the union of persons. There is not only no loss of identity, but there is a universal "evolution" of each person, and the total human —society will advance as well. In time there should emerge a new man, more intelligent and more superior to environment and education, and anything else.The other way mankind is converging is in its approach toward a goal. This goal Teilhard has called the omega point. This point is currently an active source of radiation of energy to humanity, and it is also the Supreme Being, union with which means the submergence of man finally in a sea of beatitude (although no person loses his human identity). There is here no nirvana and no pantheism. As a matter of fact, from a religious point of view Teilhard maintains that Christianity is the only religion which can cope with such modern ideas as evolution.It is natural that Teilhard, a dedicated Christian, should bring into his discussion the name of Jesus and a concept of a church which is part of the modern scene and called the Mystical Body. In general, Teilhard avoids the problem of evil. It may be that he simply decided to avoid its consideration here because it would only complicate the picture. At any rate, he is aware of the problem and has treated it in other writings.As a Christian, the day of judgment is for Teilhard a flash of ecstasy, leading to the eternal happiness of heaven. Even in discussing this, he is aware that there will be those not well oriented at the time who will be left aside. It is extremely interesting to observe in the writings of Teilhard the fact that he is at once both a fervent Catholic and a thinker who sought to express the old truths in new language, a language which would attract others to a consideration (because of the modern vocabulary) of the old truths as even more important today than yesterday.These are some of the background ideas of Teilhard's philosophy that emerge from this book. It shows that Teilhard was an undiluted optimist. He does not attempt to discuss how the unification and evolution of mankind would work out at the political and practical level. I hope that his readers will realize that, even more than union or evolution, love is the real center of his thinking. Pierre Teilhard de Chardin was a French idealist philosopher and Jesuit priest who trained as a paleontologist and geologist. His early years were spent as a professor of geology at the Catholic Institute in Paris. After serving in the French army during World War I, de Chardin spent many years in China, India and Java studying evolution and the development of the human species, took part in the discovery of Peking Man, and became director of the National Geologic Survey of China and director of the National Research Center of France. He conceived the vitalist idea of the Omega Point (a maximum level of complexity and consciousness towards which he believed the universe was evolving) and developed Vladimir Vernadsky's concept of the noosphere. Although many of Teilhard's writings were censored by the Catholic Church during his lifetime because of his views on original sin, Teilhard has been posthumously praised by Pope Benedict XVI and other eminent Catholic figures, and his theological teachings were cited by Pope Francis in the 2015 encyclical, Laudato si'. The response to his writings by evolutionary biologists has been, with some exceptions, decidedly negative. This page provides some reference and basic information on the life and works of Pierre Teilhard de Chardin. We will be adding more content and Teilhard-related resources to this page over time.1881Birth on May 1 at Sarcenat on May 1 in France, near Orcines and Clermont-Ferrand. Fourth of eleven children—eight of his brothers and sisters would precede him in death. Sarcenat is in the Massif Central amidst extinct volcanos, the tallest of which is Puy-de-Dome (4800 ft).1902Graduates Licence es-lettres. He had passed baccalauréate exams in philosophy (1897) and in mathematics (1898) and entered the Jesuit novitiate in 1897.1905-1908Three years teaching in Jesuit college in Cairo, Egypt, with three geological field trips. Teilhard learned in 1907 that because of his finds of shark teeth in Fayoum, a new species of shark was named for him, "Teilhardia.1910-12Study of theology at Hastings, England. Ordained a priest in 1911. During this period he read Henri Bergson's Creative Evolution (1911) which greatly influenced by it. Bergson's book would later appear on the church's Index of Forbidden Works. In 1912, Teilhard participated in the digs at Pittdown with Chauncy Dawson. "Pittdown man" revealed as a hoax in 1953.1913-1918Stretchor bearer during the Great War. Two of Teilhard's brothers killed in action. Teilhard was awarded the Croix de Guerre and the Médaille Militaire and was eventually (1921) made a Chevalier de la Legion d'Honneur for his bravery in battle. During the war Teilhard wrote letters to his cousin Marguerite Teilhard-Chambon and sent her many of his essays; these essays caught the notice of his Jesuit superiors because of their unorthodox theology (e.g., no Adam and Eve, no original sin, no creation ex nihilo), but he was still allowed to take his final vows as a Jesuit.1919-1922Takes final vows as a Jesuit and completes formal education (certificates in geology, botany, zoology, and a doctorate in geology). In 1922 Teilhard wrote "Note on Some Possible Historical Representations of Original Sin" as a private reflection, not meant for publication, but for the consideration of theologians. This document somehow made its way to Rome and was a contributing factor in Teilhard's being "exiled" to China in 1926.1923April 1923 to September 1924 in China, writes "La Messe sur le Monde" ("The Mass on the World").1924-1925Teaches at the Institut Catholique in Paris. Extreme popularity with students that alarms his superiors because of his unorthodox views on evolution and original sin. During July 1925 (week of the Scopes Trial in America), the crisis of obedience: Teilhard obliged to sign a statement of repudiation of his ideas on original sin. Some of his friends advised Teilhard to leave the Jesuits—Abbe Breuil said, "Vous etes mal made. Divorcez-la!" However, Auguste Valensin advised Teilhard to sign the confession, not as a statement of the condition of his soul—which, Valensin argued, God alone could judge—but in order to signal his obedience to the Jesuits. Teilhard signed the statement. It was during this period that Teilhard introduced the word "noosphere" (nous – mind), the layer of reflective life embracing the biosphere, though still dependent on it.1926-1939In these years Teilhard makes six more trips to China, spending much of his time there. He writes his spiritual masterpiece, Le Milieu Divin (The Divine Milieu), trying in vain to revise it so as to please the church censors. In 1929, he begins a life-long friendship with Lucille Swan (1890-1965), often discussing his work with her. He plays a major role in the expedition that discovers Sinanthropus (so-called Peking Man) in 1929-30 and, in 1931-32, participates in the Croisiere Jaune (the Yellow Expedition) in China. His trips to and from China allow him opportunities for geological and paleontological study in Ethiopia, Manchuria, France, the United States, England, Java, and India. He is awarded the Gregor Mendel Medal in Philadelphia in 1937. In 1938 Teilhard begins writing his magnum opus, Le Phenomene Humain (The Human Phenomenon), finished 1940. For Teilhard, disbelief in evolution is unthinkable; it is a light illuminating all facts, but especially "the human phenomenon." The God En Haut (Above) is identified with the aim, En Avant (Ahead), of the evolutionary process, which Teilhard calls "Omega Point."1939-1946Teilhard is stranded in China as he waits out World War II. During these years he and his close friend and fellow Jesuit, Pierre Leroy, set up the Institute of Geobiology. He also lectures at the French embassy on "The Future of Man" and he founds the journal Geobiologia.1946-1951These eventful years are spent mostly in and around Paris. In 1946 he does some lecturing, but in 1947 he suffers a heart attack. October 1948 finds Teilhard in Rome seeking ecclesiastical approval for the publication of Le Phenomene Humain and for permission to accept an invitation to a Chair at the College de France—Teilhard prepared himself "to stroke the tiger's whiskers." Both requests are denied. In early 1949 Teilhard gave one of a series of six planned lectures at the Sorbonne, but an attack of pleurisy cut short the lectures. Teilhard wrote the lectures into a book, Le Groupe Zoologique Humain (translated as Man's Place in Nature); again, however, Rome refuses permission to publish.1950Despite the fact that the church denied Teilhard permission to publish his religious-philosophical works, many of these works were widely known in Catholic circles because Teilhard authorized multiple copies to be made and distributed—these were referred to as Teilhard's "clandestines." Two books were published prior to Teilhard's death which used these clandestines to launch criticisms of Teilhard's ideas. L'Evolution Redemptrice du F. Teilhard de Chardin (Les Editions du Cedre, 1950) was the first, published anonymously, although the author was probably Abbe Luc Lefevre. However, the more important event of 1950 was the release in August of Pope Pius XII's encyclical Humani Generis. Some people believed that the encyclical was directed at Teilhard. If Teilhard believed this, he never let on. Be that as it may, the encyclical affirmed the historical truth of the first eleven chapters of Genesis, expressed skepticism about the truth of evolution, and denied altogether the evolution of the soul (as opposed to the body). Teilhard wrote a partial response to the encyclical and sent it to Rome. (See the note at the end of this Timeline.) Despite this, Teilhard wrote a letter to his Jesuit superior assuring him of his complete fidelity. In 1950 Teilhard also completed his autobiographical essay, "Le Coeur de la Matiere" ("The Heart of Matter").1951-1955Teilhard felt the pressure to leave France and was allowed to accept a research position with the Wenner-Gren Foundation in New York City. In 1952, the second of two books critical of his ideas appeared, Abbe Louis Cognet's Le Pere Teilhard de Chardin et la Pensee Contemporaine. Teilhard wrote to Pere Leroy, "It's a shame I can neither explain nor answer him." In 1952 a conference on evolution was held at Laval University in Quebec to which the great evolutionists of the day were invited, with the exception of Teilhard. Teilhard referred to these as "Catholic games." In these final years Teilhard remained active, traveling across the United States as well as overseas to South Africa and South America. He made his final trip to France in the summer of 1954 where he visited the Lascaux caves with Pere Leroy. In early 1955 Teilhard declined an invitation to speak at a symposium at the Sorbonne. A little later in the year, Rome took the precaution of denying him permission to attend the symposium. At the same time, he heard that Rome had denied permission to publish a German translation of some of his published scientific articles.1955April 10: Teilhard dies of a heart attack in New York City on Easter Sunday in the afternoon.1955-1976By the end of 1955, Editions de Seuil had published the first of thirteen volumes of Teilhard's work, beginning with Le Phenomene Humain (1955) and ending with Le Coeur de la Matiere (1976). After consulting a Jesuit canon lawyer to insure that he would remain faithful to the church to the end, Teilhard bequeathed his literary remains to his secretary, Mademoiselle Jeanne Mortier. It was Mlle. Mortier who ensured that the Roman censors would not have the last word.Note: "Monogenism and Monophyletism: An Essential Distinction." Teilhard argues that science debates the question of monophyletism versus polyphyletism (i.e., single vs. multiple evolutionary branches giving rise to humans). Science cannot directly address the hypothesis of monogenism (i.e., human origins from an individual Adam). However, indirectly, the scientist can say that all we believe we know about biology renders an individual Adam untenable—e.g., Adam would be born adult. "A special thank you to Professor Donald Viney for providing the materials on Teilhard's life and original works and letters.Some readers new to Teilhard have found starting with the Spirit of Fire: The Life and Vision of Teilhard de Chardin by respected scholar Ursula King, provides a helpful biographical overview and context for approaching Teilhard's writing and vision as it developed over his lifetime.Originals and English Editions of Teilhard's Works and LettersT1 — T13 refer to volume numbers (tomes) in the French editions.1955T1 Le phenomene humain 1956T2 L'apparition de l'hommeT8 Le groupe zoologique humainLettres de voyage, 1923-1939 1957T3 La vision du passeT4 Le milieu divin: essai de vie interieure 1958Construire la terre (multi-lingual edition)Building the Earth [also published 1965]1959T5 L'avenir de l'hommeT1 The Phenomenon of Man [revised 1965]1960 T4 The Divine Milieu: An Essay on the Interior Life1961L'Hymne de l'univers laws 1914-1919Genese d'une pensee: lettres 1914-1919Lettres de voyage, 1923-1955 1962T6 L'energie humainLettres from a Traveler [Lettres de voyage (1961)]1963T7 L'activation de l'energieLettres d'Egypte (1905-1908) 1964 T5 The Future of Man1965T9 Science et ChristT12 Ecrits du temps de la guerreLettres d'Hastings et de Paris, 1908-1914Lettres à Leontine ZantàT2 The Appearance of ManHymn of the UniverseLettres from Egypt, 1905-1908The Making of a Mind: Letters from a Soldier-Priest, 1914-19191966Je m'empique(ed. Jean-Pierre Demoulin)T3 The Vision of the PastT8 Man's Place in Nature1967 Letters from Paris, 1912-19141968Accomplir l'homme. Lettres inedites (1926-1952) (Lettres to Ida Treat and Rhoda de Terra)T9 Science and ChristT12 Writings in a Time of War\*Lettres from Hastings, 1908-1912Lettres to Leontine ZantàLettres to Two Friends, 1926-1952 [Treat de Terra]1969T10 Comment je croisT6 Human Energy1970Euvres scientifiques (11 volumes)Journal 1915-1919, Tome 1 (Cahiers 1-5)T10 Christianity and Evolution1973T11 Les directions de l'avenirPrayer of the Universe [excerpts from T12]1974Lettres intimes a Auguste Valensin, Bruno de Solages, Henri de Lubac, Andre Ravier 1975 T11 Toward the Future1976T13 Le comer de la matiereLettres familiaires de Pierre Teilhard de Chardin mon ami. Les dernieres annees, 1948-1955 (ed. Pierre Leroy) 1978 T13 The Heart of Matter1980 Letters from My Friend Teilhard de Chardin, 1948-1955 (ed. Pierre Leroy)1984Lettres a Jeanne Mortier 1988Lettres inedites a 'Abbe Ganderfroy et a l'Abbe Breuil 1989Pelerin de l'avenir: Le Pere Teilhard de Chardin a travers sa correspondance (1905-1955) 1994Lettres of Teilhard de Chardin and Lucille Swan [originals mostly in English] 1999 T1 The Human Phenomenon2011La rayonnement d'une amitie: Correspondance avec la famille Begouen (1922-1955) \*Writings in Time of War omits seven essays from French original that are found in two other works: "Christ in the World of Matter" and "The Spiritual Power of Matter" (in Hymn of the Universe (1965)); "Nostalgia for the Front," "The Great Monad," "My Universe," "Note on the Presentation of the Gospel in a New Age," and "The Names of Matter" (in The Heart of Matter (1978)).The following is a list of common abbreviations and published works by Pierre Teilhard de Chardin, as cited in From Teilhard to Omega: Co-creating an Unfinished Universe / Ilia Delio, editor, Maryknoll: Orbis Books, 2014AEActivation of Energy, translated by Rene Hague (London: Collins, 1970)AMThe Appearance of Man, translated by I. M. Cohen (New York: Harper, 1965)CEChristianity and Evolution, translated by Rend Hague (London: Collins, and New York: Harcourt Brace Jovanovich, 1971)DMThe Divine Milieu: An Essay on the Interior Life, translated by Bernard Wall (New York: Harper & Brothers, 1960)FMThe Future of Man, translated by Norman Denny (New York: Harper & Row, 1964).HEHuman Energy, translated by J. M. Cohen (London: Collins, 1969)HMThe Heart of Matter, translated by Rene Hague (London: Collins, and New York: Harcourt Brace Jovanovich, 1978)HPThe Human Phenomenon, translated by Sarah Appleton-Weber (London: Sussex Academic Press, 2003)HUHymn of the Universe, translated by Simon Bartholomew (New LT Letters from a Traveler, translated by Bernard Wall (New York: Harper & Row, 1962)MMThe Making of a Mind, translated by Rene Hague (New York: Harper and Row, 1965)MPNMan's Place in Nature: The Human Zoological Group, translated by Rene Hague (New York: Harper & Row, 1966)OSL'c'euvre Scientifique, ten volumes, edited by Nicole and Kari Schmitz-Moormann (Olten and Freiburg im Breisgau: Walter, Verlag, 1971)PUThe Prayer of the Universe, translated by Bernard Wall (New York: Harper & Row, 1968)SCScience and Christ, translated by Rene Hague (London: Collins, and New York: Harper & Row, 1968)TFToward the Future, translated by Rene Hague (London: Collins, and New York: Harcourt Brace Jovanovich, 1974)VPTThe Vision of the Past, translated by J. M. Cohen (New York and Evanston: Harper, 1966)WTTWritings in Time of War, translated by Rene Hague (London: Collins, and New York: Harper & Row, 1968)

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