# *Reviews*

*The Heretical Imperative: Contemporary Possibilities of Religious Affirmation*. By PETER L. BERGER. Garden City, N.Y.: Doubleday & Co., 1979. 220 pages. $9.95

Peter L. Berger's *The Heretical Imperative* is only indirectly pertinent to the concerns of *Zygon*; its major intention is not to reinterpret religion in the light of science. To be sure, he presupposes the impact of science on the modern world in helping create a reductive cosmology in which the experience of the supernatural (the sacred or holy) expressed in myths is indeed problematical. However, he also believes the scientific world view is itself relative to the modern consciousness and not a final rendering of reality in full. Secularism and atheism as alleged outcomes of a science-based vision are challengeable. And while Berger would not want to insist on a theology which offended the empirically established findings of science, he believes that science neither provides the basis of a modern religious conceptuality nor refutes all appeals to transcendence (God). Moreover, while he opts for a theological method which begins with experience and follows out its implications, his empiricism is based on an appeal to specifically religious experience which is in touch with a dimension of reality that can be described only by the language of transcendence.

More specifically Berger explores the range of religious possibilities open to modern humanity whose consciousness has been secularized. For Protestants, at least, this situation is characterized by an impasse in which secularism and neoorthodoxy confront each other as sterile antitheses. Secularization refers to a complex phenomenon which, to Berger, results in a multiplication of choices for the individual. Traditions are relativized, destiny is transformed into decision, and the number of plausibility structures is multiplied. Heresy (choice) becomes a necessity—hence the title of the book. Neoorthodoxy is that version of Protestant Christianity which attempts to recover classical insights of Augustinian and Reformation theology within a framework which accepts the empirical finding of modern science and the historical criticism of the Bible as a culturally relative document. Among its exponents are Karl Barth, Emil Brunner, Reinhold Niebuhr, and, to a lesser degree, Paul Tillich.

Within this current situation the major options are three: the deductive, the reductive, and the inductive. The first is the option of orthodoxy and neoorthodoxy. It is the attempt to impose some tradition from the past upon the modern situation. The second is the option of modernism in theology. It allows the modern consciousness to dictate the scope and form of religious affirmations, and transcendence is threatened. The third of course is the hero. It involves a return to the classical liberal method which moves beyond tradition back to primal experience as its fundamental source and develops the implications of immediate apprehensions of the divine. Barth, Rudolf

[*Zygon*, vol. 15, no. 4 (December 1980).]
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Bultmann, and Friedrich Schleiermacher respectively are chosen to represent these three possibilities.

Berger knows the limits of the inductive possibility. It is unstable. Experience requires interpretation, and either this can lead to reductionism and into culturally relative expressions or at its limits the inductive option can fall back upon authority and tradition to reaffirm some brand of orthodoxy. It is a prey to multiple subjectivisms (everybody's appeal to experience becoming as good as anybody else's). It is open to the Ludwig Feuerbach critique that only the human consciousness is speaking and not a divine transcendence being discovered. But Berger believes that if theology is really inductive it may move beyond orthodoxy and secularism to a modern religious vision that is right for today.

In a final chapter Berger argues that while previous liberal thought dealt with the encounter with modernity the coming dialogue is with the plurality of religious possibilities. Hence he takes up the old question of the relation of Christianity to other world religions. Like most others who engage in this discussion, he offers us a typology for mediating the encounter of East and West. West Asian religions encounter God from without, while East Asian visions find God at the depths of the consciousness. Maybe, he says, the experience of the personal God in the former may be a stage toward the final mysticism of infinity, while the experience of ultimate emptiness may be a prelude to an encounter with the more embodied personal God of theism.

Of special interest to *Zygon* readers is Berger's rejection of the claim that science provides a final and ultimate pinnacle of epistemological privilege. Science is not, he maintains, the norm by which all other efforts to apprehend reality may be judged. A sufficiently acute sociology of knowledge relativizes the modern temper as one of many historical possibilities which too shall pass. Science then is not the clue to any future metaphysics. Neither is a theology based on science an unchallengeable or unsurpassable achievement.

Berger offers us a version of what David Tracy in his helpful book *A Blessed Rage for Order* calls revisionism. This is the attempt to criticize both orthodoxy and secularism and to move beyond both. Revisionist methods provide the clue to a widespread unity in contemporary nonconservative theology in both Catholic and Protestant circles. It is the latest effort to deal with that most profound and long-standing problem of recent centuries—the compatibility of Christianity with the modern mind.

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*Theology of Nature*. By GEORGE S. HENDRY. Philadelphia: Westminster Press, 1980. 258 pages. $12.95.

George S. Hendry brings to every topic he has treated in his published writings a sober, catholic scholarship in the Calvinist tradition. His erudition and his irenic spirit are particularly marked in this book. We may be grateful

[*Zygon*, vol. 15, no. 4 (December 1980).]
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that he has turned his attention to the neglected topic of the theology of nature.

Hendry shows that theology can be written in any of three modes: the cosmological, the political, and the psychological. He affirms all three. He shows the immensely important role of Immanuel Kant in directing theological attention away from the cosmic dimension, thus leading to neglect of the doctrines of creation and nature in the nineteenth and twentieth centuries. Without engaging in a detailed argument with Kant, he shows that we can draw on the resources of the whole Christian tradition to renew these doctrines, whose importance the ecological crisis has forced on our attention.

The book is divided into three parts. The first explores the strengths and limitations of four nontheological approaches to nature. Under "The Mystery of Nature" he examines sympathetically the romantic sense of wonder and of our continuity with it. "The Religion of Nature" deals with those who have found God through nature or have deified nature itself. "The Philosophy of Nature" traces the image of nature from the Greeks to recent times with special attention to Kant and to the response to Kant in Samuel Taylor Coleridge and G. W. F. Hegel. Finally "The Science of Nature" examines the impact of the natural sciences on our perception of the world.

Part 2 is a major contribution to the Christian doctrine of creation. Hendry understands this in a conventional sense as the doctrine of how God brought the world into being. He knows very well why so much of modern theology has pushed this doctrine to the periphery, but he is quite serious about restoring it to central significance for Christian thought. In doing so he shows full cognizance of and openness to contemporary scientific speculations, but he concentrates on more strictly theological questions, especially Trinitarian ones. Indeed this part of the book could be read with profit by anyone interested in the Christian doctrine of the Trinity.

The title of part 2, "Theology of Nature," is misleading. One learns very little here about how Christians should view and evaluate the natural world and their place within it. There is very little said about how God now preserves the world or acts within it. Although Hendry repeatedly points to the ecological crisis as a reason for developing a theology of nature, part 2 throws little light on the Christian response to this crisis. It would have been better simply to have entitled this part "The Doctrine of Creation."

Fortunately the issues that seem most important to treat in a theology of nature are discussed in part 3 under the title "The Perception of Nature." Here the Christian perception of nature is presented in a way that relates directly to the four approaches described in part 1. Although there is little here that is altogether new or surprising, Hendry has presented the most careful and thorough statement of the biblical and historical Christian perception of nature yet available. It is a fine corrective of the post-Kantian interpretation of Christian thought that has been dominant until recently.

One question Hendry addresses is that of anthropocentricity. He affirms the Christian view of the distinctive importance of human beings, but he points out that in the Bible humanity is a part of a creation which does not exist only for the sake of human beings. Indeed human beings are not the apex of creation since above us are the angels. Hendry notes that in later doctrines of the great chain of being, humanity is at the midpoint, not the peak. Only when nature ceased to be viewed as creation was anthropocentricity possible. Hendry implies that from a Christian point of view it is far from

irrational for human beings to make some sacrifice of their interests for the sake of other creatures. The themes of wonder and of continuity of human life with all of creation, which he lifted up in the chapter "The Mystery of Nature," receive thorough biblical grounding.

The most distinctive feature of the Christian perception of nature as Hendry develops it is the eschatological. Paul's impassioned vision in Romans 8:18-23 is for Hendry a center around which to organize Christian reflection on the destiny of nature. In Hendry's vision of nature sharing in cosmic salvation it becomes clear that, if this Christian perception of nature had controlled the development of Western experience, Christian faith would have profoundly deterred us from our callous exploitation and destruction of our fellow creatures.

Hendry's presentation does not invalidate Lynn White's thesis of Christian responsibility for the ecological crisis. It may well be that the aspects of the Biblical message that were most effective in shaping the Medieval perception of nature were the ones that White lifted up. Hendry does show, however, that it was a one-sided and, in that sense, heretical reading of the Bible which had these ambiguous effects. That is important for today in as much as it indicates that what is needed is not to turn from Christianity to something else in order to attain the needed perceptions but to employ the Christian traditions more holistically. If Hendry can guide traditional Christians into this more adequate use of Christian traditions and into a mode of perception far more helpful to our present needs, he will have made a major contribution.

Readers who are less committed to finding all the needed perceptions in the Christian tradition as it thus far has existed and more willing to see that tradition altered in new circumstances will not find the book speaking quite so directly to them. We may find some of the ideas which Hendry uncovers in our Christian and Western tradition more fully and adequately developed elsewhere—in China, for example. We may prefer to think of Christian faith as finding wholeness through incorporation of the wisdom of the East rather than only through a richer mining of its own traditions. But for us too Hendry performs an important service. He helps us deepen and clarify our roots in the biblical and Western traditions while we explore the contributions of others as well. Without that deepening there is danger of a cheap syncretism.

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*Evolution and Consciousness: Human Systems in Transition.* Edited by ERICH JANTSCH and C. H. WADDINGTON. Reading, Mass.: Addison-Wesley Publishing Co., 1976. 259 pages. $25.50.

This book belongs to the class of compilations organized by a scholar around a chosen theme. It is not the report of contributors to a symposium. The scholar is Erich Jantsch; it is clear from C. H. Waddington's final contribution that Waddington was only secondarily involved. The title is misleading. "Human systems in transition" is the principal theme and should be the

[*Zygon*, vol. 15, no. 4 (December 1980).]
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main heading. Evolution is in general rather loosely used in the "process thinking" that so dominates the book. However, Waddington gives a good and logical survey of biological evolution in chapter 1. He lightly touches on cultural evolution and does not sharply distinguish it from biological evolution. Consciousness appears in several guises, particularly in Jungian or Eastern mystical terms, and also in the strange concept of superconsciousness. Figure 3-1 on page 44 would qualify for superstrangeness of the highest order! In chapter 2 W. Pankow writes briefly and well on the developing consciousness of the child. However, the great majority of the articles make no reference to consciousness but instead concentrate on human systems theory.

In the introduction Jantsch (who died in December 1980) tells us that he was led on by Aldous Huxley's "perennial philosophy" to conceive the myth "that human life is sharing integrally in a greater order of process, that it is an aspect as well as an *agent* of universal evolution. The feat of losing static security in a given structure and of being swept along by an unpredictable stream thus becomes transformed into *hope*—the hope associated with *life*, with the dynamic notions of continuity and transformability, of being embedded in a purpose and meaning transcending ourselves and the lives of our transitory systems, the hope inherent in the nondualist experience of *being* the stream." That is a panpsychistic statement and sets the guiding theme. He planned the book so that it could provide "a scientific foundation to this kind of hope. The evolutionary paradigm is still almost totally neglected by a social science which finds its purpose in reducing the human world to the equilibrium perfection, structural unambiguity and permanence, hierarchical control. . . ." In contrast he proposes "an evolving world of human systems which are characterized by the same aspects of imperfection, nonequilibrium, and nonpredictability, of differentiation and symbiotic pluralism, which seem to govern life in all its manifestations." It "incorporates a basic principle of *self-transcendence*, of venturing out by changing its own physical, social, and cultural structures—above all, by changing its own consciousness."

I find this use of consciousness at best a metaphor. It is certainly misleading. Jantsch argues strongly against attempts at stabilization of society: "I believe that no religious, political, or scientific zealot will ever totally triumph over life—enforced stabilization and equilibration will amount to but a temporary halting of the processes of life. . . . The false paradigms and expectations of stabilization are becoming a serious threat as our century enters its last quarter. Therefore, this book also tries to convey a certain sense of urgency, an appeal to trust in the evolving gestalt of life rather than in lifeless form."

I have quoted at length from the program that Jantsch sets before us, but most of the contributors as usual go their own way giving their specialized articles with but little reference to the Jantsch program. It would seem that some of the articles have value in relation to systems planning of the many problems confronting society—food production and distribution, population control, natural resources, the ecosystems, the control of pollution and communication. However, the contributions are usually couched in the formal terms and languages of systems theory and would have to be translated if being used as practical guidelines. Moreover, some of the articles could be classed as prophetic books. I miss in many the developments of rational and logical arguments; this may be related to the prevalence of Eastern philo-

sophical thought and to Jungian concepts. Carl G. Jung is quoted on twelve pages, Jacques Monod and Theodosius Dobzhansky on one each, and Karl R. Popper and Michael Polanyi not at all.

Jantsch's conclusions on pages 240-41 illustrate the prophetic style:

> The evolution of self-held images of man through superconscious learning provides a kind of objective, dynamic guidance for the mankind process which reaches far into the future—thousands of years.... In contrast, images of man developed through conscious learning tend to stabilize the existing structure of the noosphere. Thus, particularly in times of transition, an emergent superconscious image may be expected to be in conflict with the predominant conscious image.... It acts as a powerful fluctuation which forces the noosphere toward a new regime, a new basic paradigm of humanness. Superconscious images span aeons. This means that the image which will guide us through the imminent noetic regime is already with us. The process of individuation, which has been illuminated so brightly at the beginning of the Age of Pisces, will become the great task to be lived out in the Age of Aquarius on whose doorstep we now find ourselves.

In his concluding remarks Waddington tries to make the most of the diversity by relating it to the biological processes of evolution and epigenesis with reference to his valuable concept of chreods, which relate to the epigenetic landscape: "It is only by meeting in a balanced way a number of different, and in some cases opposing, demands, that evolution can bring about an increasing harmony between the fundamental nature or genotype of an organism and its environment.... the most urgent problem of immediate human evolution is to improve this harmony, particularly in respect to the social and cultural environments." With that all men of goodwill will agree. It remains to be seen if the rather abstract programs displayed in this book will make an effective contribution.

My general reservation about the book is that it submerges the religious beliefs and dedications of individual persons in panpsychic "stream-of-life" concepts. On the contrary I believe that society is secondary to the individual. The future of mankind is dependent on persons, the miraculous self-conscious beings that are known in the psychic core or soul of each of us. If our social sciences and organizations are built on this fundamental foundation, we can have confidence that there will be a creative evolution in our society to meet the almost overwhelming problems that crowd in upon us as we move into the future.

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*The Dancing Wu Li Masters: An Overview of the New Physics*. By GARY ZUKAV. New York: William Morrow & Co., 1979. 384 pages. $12.95.

Gary Zukav's book is an attempt to present the central ideas of modern physics in nonmathematical language to a nonscientific audience. In addition it sets many of these ideas in the context of the philosophy of science and occasionally suggests similarities with attitudes toward nature found in East-

[*Zygon*, vol. 15, no. 4 (December 1980).]
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ern philosophy. Zukav traces the inception of the book to an encounter at a week-long physics seminar at Esalen Institute among the author, several physicists (notably David Finkelstein and Jack Sarfatti), and a master of T'ai Chi, Al Chung-Liang Huang. At dinner the first night the Chinese word for physics, *Wu Li*, was described by Huang as meaning "patterns of organic energy," "my way," "nonsense," "I clutch my ideas," and "enlightenment." Zukav, already interested as a journalist (and nonscientist) in writing a book on modern physics, decided to use each meaning of the Wu Li metaphor as a basis for a chapter on different aspects of physics, including quantum mechanics, special and general relativity, particle physics, *S*-matrix theory, issues in quantum logic, the Einstein-Podolsky-Rosen (EPR) paradox, and Bell's theorem.

Overall the book can be an entertaining introduction to the broad landscape of modern physics. Zukav's own freshness to the field, his sense of excitement, and his spontaneity help ease the reader through some rather complicated topics. It is certainly remarkable that a person with no background in physics could have written this book, given the complexity and breadth of the material covered. The bibliography alone, containing nearly eighty entries, is suggestive of the extent of Zukav's reading and is a useful guide for further study. He succeeds in keeping the text free of mathematics—itself no small feat—and the frequent illustrations are helpful. Footnotes based on the comments of several physicists who reviewed the manuscript before publication augment much of the text. (It would have been more useful if the particular author of each footnote had been indicated.)

The book, however, tends to flounder on a basic lack of cohesion. The style—declarative, flashy, and belabored with puns—deflects one from the fact that much of the physics is presented with only a ball-park accuracy at best. To someone reading about modern physics for the first time, this can be seriously misleading. Frequently it is not clear where physics ends and where Zukav's own views begin. Making things worse, Zukav's interpretation is often one sided, representing (even misrepresenting) the view of a minority of physicists, while the level of discussion of the philosophy of science is often amateurish. Moreover, the book shifts precipitously between physics and philosophy so that results from the former are confused with positions within the latter, while particular ontological and epistemological views are presented as though representative of the physics community at large.

An example of these problems involves his interpretation of the role of mass and energy in special relativity. At first we are told that in this theory mass and energy, previously thought of as quite different properties of matter, are in fact equivalent properties (p. 76). Of course this is entirely true of Albert Einstein's theory, but it does not in any way follow that matter is *equivalent* to its property mass-energy, a conclusion Zukav seems to assert. Asking what the world is made of, he works down from the macroscopic world to cells, molecules, atoms, and subatomic particles. Then he writes: "The search for the ultimate stuff of the universe ends with the discovery that there *isn't any*. If there is any ultimate stuff of the universe, it is pure energy, but subatomic particles are not 'made' of energy, they *are* energy. This is what Einstein theorized in 1905" (p. 212).

What Zukav is trying to say sounds rather like an assertion that the length of a ruler is the ruler, but this would constitute an error in categories. In Einstein's theory the substantiality of the physical world is in no way "de-

materialized"! Such an interpretation of physics then leads to serious problems in his ontology, only intensified by its setting within the context of a discussion of particles and antiparticles. If this book is really intended for the nonscientist, such a problematic interpretation of special relativity and its setting in the context of particle physics can only lead to confusion.

Similarly, after a decent discussion of general relativity, Zukav claims that Einstein's "ultimate vision" equates matter with the curvature of space-time and dismisses mass and gravity as "mental creations" until "there is nothing but space-time and motion and they, in effect, are the same thing" (p. 200). It may have been Einstein's intention, through a unified field theory, to find a geometric description of both the gravitational and electromagnetic interactions; it certainly does not follow that the universe is only space-time geometry.

Zukav's recounting of the history of quantum theory is useful, and his sense of excitement and drama makes these chapters quite readable. Nevertheless much of the discussion of the EPR paradox and Bell's theorem is troublesome: One does not find a clear distinction made between experimental results and the interpretations based on them, and these interpretations tend to reflect often only a superficial understanding of the actual questions at stake. Zukav espouses a view (initiated by John Von Neumann and Eugene Wigner) which underscores the central role of consciousness in elementary physical processes. This interpretation is one of several current options and in fact is probably espoused by a minority of physicists. Many physicists subscribe to the standard Copenhagen interpretation with its positivist or instrumentalist approach and do not find that consciousness has yet been shown as a necessary factor in physical theory. In my opinion Zukav minimizes the opposing interpretations without sufficiently clarifying to the reader where the choices are.

Occasionally he makes a pass at Eastern thought with rather esoteric statements scattered throughout the text in at times a "guru" style, at times a pontifical style: "Scientific truth . . . has nothing to do with 'the way it really is'" (p. 287), the subatomic realms are "beyond the limits of rational understanding" (pp. 63, 110), and physics has debunked the belief in an objective existence of the phenomenal world (p. 216). Instead one is offered the "dance" of the Wu Li Masters who, though never clearly described by Zukav, "know that 'science' and 'religion' are only dances" (p. 111).

Zukav's book, while at times humorous and even accurate, tends to exploit much of the grandeur and surprise of modern physics. Perhaps most disappointingly it leaves unfulfilled the expectations, triggered by the title and the reported Esalen encounter, of a genuine dialogue with Eastern religion. Most of the physics can be found in much more reliable form elsewhere, as can the philosophical issues involved. In this vein one might turn more profitably to the particle physicist Fritjof Capra's *The Tao of Physics*, a book which does give much more attention to Eastern mysticism. Alternatively there are numerous excellent books which treat the Western religious and philosophical interface with physics quite carefully and creatively, such as Ian Barbour's *Issues in Science and Religion* and A. R. Peacock's *Creation and the World of Science*. Zukav's book is unnecessarily polemical, insensitive to alternative views about physics, and flawed with unsupportable interpretations and doubtful conclusions. Laced throughout the book are his intimations that "true scientists" are an "enlightened" few in contrast to the mass of "techni-

cians" in the physics research community. I find such a contention hurtful and elitist, preying on the tragic double standard which does frequently exist between theoretical and experimental camps in physics. His identification of these "true scientists" with the preternatural "Wu Li dancers" is either adolescent or idolatrous. He is clearly bedazzled with what he takes as the glory of it all and anxious to be part of the "in crowd." In the fifties some offered a technological utopia as the "cheap grace" of physics; the new "wow!" of physics seems to be a psychedelic-saccharine brand of instant "mystic" high. Certainly the "new physics" and its impact on philosophy deserve careful thought and study, while the search for deep parallels between it and authentic Eastern (and Western) mysticism calls for creative, fresh, and open dialogue. Even the straightforward retelling of the story of modern physics and the presentation of its most challenging ideas signal the need for the highest quality in thoughtful writing. Unfortunately Zukav's book, in my opinion, makes little substantive contribution to any of these important endeavors.

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*Creators of the Dawn.* By MALCOLM R. SUTHERLAND, JR. Flint, Mich.: People for the Promotion of Global Understanding, 1979. 67 pages.

This book is a little gem. It contains the story and meaning of the human enterprise from its beginnings from a contemporary religious and scientific viewpoint, told with simplicity of conception and elegance of style, all contained within sixty-seven moving and delightful pages.

Here are two sets of essays, delivered originally to scientists, theologians, and lay people at two Institute of Religion in an Age of Science conferences in two successive years at Star Island, New Hampshire. I feel privileged to have been present when these were delivered. They are fully as exciting to read as they were to hear.

The first half of the book covers what Malcolm R. Sutherland, Jr., describes as the five most critical moments of human advance: (1) the dawn of wisdom, when primitive humans discovered that their lives were dependent upon natural events, conditions, and relationships which were greater than they were, which they did not invent and could not escape, but with which they must come to terms; (2) the dawn of conscience, when they discovered their dependence upon the human community and realized that a definite quality of human relationships must be maintained if humans, as a species, were to thrive; (3) the dawn of power, when humans forgot they were the children of forces larger than themselves and came to consider themselves as the creators and rulers of the earth, beholden to no one but their own selfish interests; (4) the dawn of folly, when the people of power created and set loose on earth the physical forces and the human divisions and hatreds which could destroy them all; and (5) the dawn of recognition, when they once again—as at the beginning, but now with a new sophistication and with the help of all of the

[*Zygon*, vol. 15, no. 4 (December 1980).]
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sciences as well as religion—begin to look upon themselves as parts of a larger, determinative whole, whose processes cannot be violated with impunity: "Continuation of the natural order now appears to depend upon particular qualities of human response to it. These qualities the interplay of nature and culture have finally embodied in humane man: the qualities of caring rather than carelessness, of tenderness or disciplined strength rather than violence, of reinforcement rather than exploitation, of restraints rather than greed. The very qualities we are discovering as necessary for human community now appear to be required to save the natural order, . . . required by the nature of nature—culture itself." Allying ourselves with this realization is the way we can move from our current despair to hope.

The book's second half entitled "The Engaging Enterprise" portrays how to do this. Sutherland has neatly organized it under six stages of the noun and verb "to form." In the beginning the universe was without form and void. It was formed and is a forming process, one of endless creative activity. This is its essence. In all of its parts it is evolving; it is always growing and always dying and being reborn. The astrophysicists describe the birth, growth, and death of stars and galaxies; the biologists the processes of creative evolution of life on earth; the anthropologists the evolution of groups, communities, nations, and cultures. The poets, artists, and musicians sing and celebrate the beauty and desirability of form.

All humans are both the creatures of their creative process and creative partners themselves within it. Their first task is to inform themselves of its nature and requirements, if they are to live in harmony with its character, and to share this information, this knowledge, with the coming generations—not just to analyze and understand but to make time, in silence, to stand apart occasionally "and give the gestalts a chance to form."

Next they must perform, that is, live the creative growth process out rigorously and joyously everyday, even though at times it may seem not to have any permanence.

Third, there is the constant task to reform, for we all share and participate in that which is uncreative and destructive and evil and must shun self-righteousness and continue to try again to do our creative best. This is when we discover that our primary task is to conform, to adapt ourselves to the ever-changing requirements with which the universal evolutionary process confronts each generation, to discover until we find its laws as currently apprehended.

When we do this, we help transform and are ourselves transformed by the great creative process which has nurtured us and all that is. There is a transforming power there which, in the end, sifts out and utilizes the good of each life for further evolutionary advance. There is a power in the process capable of transforming the process itself repeatedly over endless time. There are within this process of change experiences which turn and overturn our outdated lives and conceptions, and there are great restorative moments which lift the life up onto a new level and into the experience of the glory of the whole. Our destiny is thus to form, to inform, to perform, to reform, to conform, and to transform and be transformed, an experience of successive dawnings of new creative opportunities.

This little book should prove invaluable for those who would like a deeply religious faith in full harmony with the world view and discoveries of the

sciences. It is a model of good thinking and writing, of scientific religion and religious science.

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# HUMANITIES IN SOCIETY

This journal examines the ways in which the humanities have changed in our time, the ways the humanities differ from society to society, and the relation of academic disciplines which interpret human activity to those professions which shape it. HUMANITIES IN SOCIETY also seeks to define the responsibilities humanists have for enacting assumptions about social life implicit in their views of their fields.

**SUBSCRIPTION RATES:**
Individuals, $12.00; Institutions, $20.00 ($3.50 postage outside U.S.). HUMANITIES IN SOCIETY is published quarterly by the University of Southern California Center for the Humanities, 303 Doheny Memorial Library, University of Southern California, Los Angeles 90007.