

## In the Periodicals

The *Christian Century* is continuing its series of articles on evolution, and Ernest Becker, in "The Second Great Step in Human Evolution" (January 31, 1968 [pp. 135-39]), states that "Judeo-Christianity and evolutionary scientific naturalism have posed identical tasks" (p. 136). "The potentially liberating, deeply courageous question for our time, then, is: What is the moral-critical world view that the universities will impart if they are to provide an island of guiding sanity in the midst of social madness? What is the nature of the nerve we need to save our world, to rejuvenate our society, to give purpose and direction to the strong idealism of our youth? The answer, it would seem, lies in initiation of a new, unified, morally informed curriculum based on a natural synthesis of the specialized scientific and philosophical knowledge that has been accumulated since the early Enlightenment" (p. 137).

Richard L. Means, in "Man and Nature: The Theological Vacuum" (*Christian Century* [May 1, 1968], 579-81), adds a novel touch to the Death-of-God theologians: "It is the element of radical subjectivism, of turning inward and avoiding the 'others'—the world—which I find so objectionable in the Death-of-God movement. These theologians seem to pretend that nature, biological and physical alike, doesn't really exist. And in killing God they also kill nature. . . . The fact is that insofar as it deals with nature the work of our Protestant theologians generally ignores biology and concentrates on physics (cf. Karl Heim's *Christian Faith and Natural Science*). This omission is the more unfortunate since modern biology has opened a whole new realm of understanding, especially in the fields of genetics and ecology" (pp. 579, 580).

The *Journal of Religion* for April, 1968, contains a large number of articles directly concerned with science and religion: R. J. Brownhill, "Michael Polanyi and the Problem of Personal Knowledge" (pp. 115-23); Lewis S. Ford, "Is Process Theism Compatible with Relativity Theory?" (pp. 124-35); Anthony Flew, "Reflections on 'The Reality of God'" (referring to E. Schubert Ogden's work of that title) (pp. 150-61), and a reply by Ogden, "God and Philosophy: A Discussion with Anthony Flew" (pp. 161-81). G. D. Yarnold in the same journal reviews Ian G. Barbour's *Issues in Science and Religion* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1965) on pages 181-89 and concludes: "All must recognize the debt we owe to Barbour for the book he has given us, and trust that on both sides of the Atlantic the next generation of scholars will make full use of this magnificent survey of the entire field of science and religion" (p. 189). Referring back to Brownhill on Polanyi, he writes: "It can be legitimately argued that the theologian and the scientist, in Polanyi's context, are both concerned with the same task of apprehending and revealing a hidden reality" (p. 115). Ogden in his discussion with Anthony Flew gives an instructive summary of his argumentation with Charles Hartshorne, Paul M. van Buren, and R. M. Hare, and the reader will be enlightened by the clash of views between the philosophical analysts and the upholders of newer views of theism.

The *Journal of the History of the Behavioral Sciences* (April, 1968) presents a number of articles on the origins and growth of behaviorism. John C. Burnham in "On the Origins of Behaviorism" (pp. 143-51) includes the leaders of the field, such as Watson, Loeb, and Jennings, but even in this type of psychology, not favored by many religionists, an atmosphere of radiance seems to surround its most notorious leader: "Rather than founder, Watson is better regarded as the charismatic leader of behaviorism. This role he played well. He was intelligent and handsome, and his charm is legendary" (p. 151). "In his autobiography Watson expressed his distaste for using human subjects in experiments and his pleasure in using animals who, as he used to remark, were never late for experimental sessions" (p. 148).

Raymond H. Potvin, Charles F. Westoff, and Norman B. Ryder, in "Factors Affecting Catholic Wives' Conformity to Their Church Magisterium's Position on Birth Control" (*Journal of Marriage and the Family* [May, 1968, special issue on family planning and fertility control], pp. 263-82), state: "The recent trend among Catholics is toward more deviation from the traditional position of the official Church teaching on birth control" (p. 271). The article provides full documentation.

Graham Chedd, in "How a Virus Puts Itself Together" (*New Scientist* [May 16, 1968], pp. 334-37), provides the results of recent discoveries on the nature of a virus: "Like all inherited characteristics, the perpetuation of shape devolves, of course, upon the genes. . . . But so far little or nothing is known about how genes carry out their architectural role. . . . The molecular laws of life . . . can therefore be studied by identifying the individual genes on viral nucleic acid" (p. 334). Chedd presents the results of research teams at the University of Geneva and at the California Institute of Technology who worked with bacteriophage T4.

*Liberal Education*, the bulletin of the Association of American Colleges (March, 1968), contains the Proceedings of the 54th Annual Meeting of the Association of American Colleges. Of special significance were papers on "Inter-institutional Cooperation in the Natural Sciences" by Frank W. Putnam (pp. 41-53) and "Commission on Religion in Higher Education" by John J. Dougherty (pp. 92-95).

Ralph Segalman, in "The Protestant Ethic and Social Welfare" (*Journal of Social Issues* [January, 1968], pp. 125-41), defines the Protestant ethic as "an ethic that endorsed and encouraged the life of rationally oriented business activities" (p. 125) and describes the well-known thesis made famous by Max Weber. He remarks: "That a social welfare programme should have developed at all under the Protestant Ethic is a matter of surprise" (p. 128), but he carefully documents his history of the aims and goals of "the Church and the Welfare Movement."

Gurney Chambers, in "On the Value of Skepticism as an Educational Objective" (*Journal of Human Relations* [Second Quarter, 1968]), contrasts skepticism and absolutism and declares that "the person with a healthy dose of skepticism believes in love, tolerance, helpfulness, knowledge, decency, right, loyalty, goodness, honesty, happiness, among other things" (p. 180), while "absolutism leads to cruel behavior" (p. 181). Henry Winthrop in "The Religious Impulse and its Negation in Modern Society" (*ibid.*, pp. 250-63), defines "the authentic religious impulse" as

"the recognition that in the ideal human community men will really feel compassionate towards one another, seek to facilitate one another's personal growth potentialities, and underwrite one another in adversity" (p. 250). Yet, he warns against "religious egocentricity, the self-image of being God's true vicar on earth" (p. 251). He further admits: "Strangely enough it is our modern forms of psychotherapy which claim to make men whole, restore peace to those weighed down by 'inner troubles,' and to minimize the anxieties which men are fated to suffer in this vale of tears. It is becoming increasingly rare to see these same claims made by members of the clergy. Most members of the clergy are pre-occupied with theology, liturgy, ritual, creed and denominationalism" (p. 252). However, "When nomenclature and clinical theory are turned into a professional type of doctrinaire quasi-theology, we can get the same type of inhumane and bigoted atmosphere so prevalent in the heresy-hunting and heresy-labeling indulged in by the orthodox, militant clergy in the past" (p. 258).

ALFRED STIERNOTTE

*Quinnipiac College*

## *Announcements*

At the annual meeting of the American Association for the Advancement of Science, in Dallas, December 26-31, 1968, a symposium will be held on "Values and Metaphysics in Science," jointly sponsored by the American Association for the Advancement of Science and the Society for the Scientific Study of Religion, on Monday, December 30, at 9:00 A.M., in the Silver Room, Statler-Hilton Hotel. Major papers include:

1. "The Presumptive Faith of Science," Robert W. Friedrichs (professor of sociology, Drew University);
2. "Values via Science," Ralph W. Burhoe (professor and director, Center for Advanced Study in Theology and the Sciences, Meadville Theological School of Lombard College);
3. "Studying Religion: Methodological Consequences of Different Definitions," Frederick J. Streng (associate professor of phenomenology of religion, Southern Methodist University); and
4. "'Ethical Neutrality' among Behavioral Scientists: An Empirical Study," Samuel Z. Klausner (professor of sociology, University of Pennsylvania).

The annual meeting of the American Association for the Advancement of Science usually contains, in the hundreds of papers and dozens of symposia, a good many which are pertinent for those concerned with science and its relation to morals, human welfare, and religion. Those attending the meeting will have to search the general program book and