

females. In social selection, the big feathers serve as admission tickets to power cliques—extragenetic yet also cultural. But beyond reproduction, there is another explanation for big peacock feathers that lies entirely within biology: Eye spots scare predators, a cultural facet beyond chromosomes deep within cells.

The analysis of homosexuality is fascinating. (Roughgarden's *Evolution's Rainbow* [2004] takes a deep look.) Homosexual behavior exists from flatworms with "dueling" penises to "Lesbian lizards," fish that change from male to female, and bonobos, chimpanzee relatives that use homosexual behavior to limit aggression. These activities range beyond the genetic code and in part fall in the cultural selection category.

Roughgarden omits cultural selection. This may be due to a bias against socio-biological formulations shared by many biologists. Yet biological acumen and rich examples are rife in *The Genial Gene*. It is in many ways a masterpiece. Her expertise as a biologist shines through. She provides fascinating examples from the world of nature and transposes them to the human world. It is well organized, with helpful footnotes and a well-assembled index. A bibliography is lacking, but references are accessible from footnotes. But *The Genial Gene* does not extend to The Genial Meme. Perhaps a future effort in the same lapidary style and manner will take up that challenge.

#### REFERENCES

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CHARLES F. SMITH, Diaconal Minister  
Thomas Nelson Community College  
Hampton, VA 23670  
smithch@tncc.edu

*Religious Naturalism Today: The Rebirth of a Forgotten Alternative*. By Jerome A. Stone. Albany: State University of New York Press, 2008. xiv + 259 pages. \$75.00 (cloth), \$26.95 (paper).

"This book is like a portrait. Those who know my work will know my hand" (p. 3). Longtime readers of *Zygon: Journal of Religion and Science* may well recognize the distinctive touch of philosopher and theologian Jerome A. Stone—an able advocate of religious naturalism and a frequent contributor to these pages—in *Religious Naturalism Today*. Liking his study to a group portrait that includes the artist himself, Stone seeks to place the people in the foreground: "But it is hoped that the figures themselves will be recognizable" (p. 3). Yet Stone's book offers landscape as well as portrait, illuminating the sweeping conceptual range of religious naturalisms through the particular figures in highlight. As Philip Hefner observes in the foreword, Stone is an expert guide to this landscape.

The introduction offers a working definition of religious naturalism and helpfully compares it to other positions such as empiricism, physicalism, religious humanism, process theology, and pantheism. Part One, “The Birth of Religious Naturalism,” is divided into chapters on seminal philosophers, significant theologians, and substantive issues. After a nod to non-Western traditions, the first chapter on philosophers offers finely limned studies of George Santayana and Samuel Alexander, more selective renderings of John Dewey and George Herbert Mead, and quick sketches of three others. Here Stone mentions but too quickly dismisses C. Lloyd Morgan, whose pioneering formulations of emergentism make him at least as germane as Mead. The second chapter arrays eighteen theologians and humanists, with widely diverse perspectives, under the religious naturalist banner. This chapter is strongest in detailed discussions of Henry Nelson Wieman and seven other theologians of the Chicago School (which Stone has chronicled in a highly regarded two-volume work with Creighton Peden); it seems weakest in desultory afterthoughts on Gregory Bateson and Albert Einstein. Some of these figures return, in vigorous brush strokes, for an incisive third chapter on early debates that continued through Wieman’s *The Source of Human Good* in 1946. An “interlude on religious naturalism in literature” follows—marking the long hiatus from 1946 to 1987 during which, Stone judges, no major works on religious naturalism were published.

Part Two, “The Rebirth of Religious Naturalism,” resumes the narrative in 1987 with Bernard Loomer’s “The Size of God.” The fourth chapter discerns six sources of insight for religious naturalism—grace, justice, nature, science, religious traditions, and literature—and covers eighteen contemporary thinkers including Stone himself. Nine of these appear in the fifth chapter, focused on the nature of the religious object and the appropriateness of God-talk among other current issues. The sixth chapter assembles profiles of fourteen “other current religious naturalists” in a collage that, lacking a clearly articulated organizing principle, resembles bricolage; this is one of several instances that could have benefited from tighter editing. The conclusion, a moving personal reflection on “Living Religiously as a Naturalist,” completes Stone’s self-portrait within the group. An extensive bibliography, a thorough index, and the recent release of an affordable paperback make this already appealing survey even more accessible for scholars and students wishing to explore the landscape of religious naturalism today.

JIM SCHAAL  
 University of Chicago Divinity School  
 Chicago, IL 60637  
 jschaal@uchicago.edu

*Creation: Law and Probability.* Edited by Fraser Watts. Minneapolis: Fortress, 2008. 212 pages. \$23.00 (paper).

Many of the contributions in this volume provide the very reasons by which the take-home message is loosed from its moorings. Fraser Watts’s diplomatic introduction, looking to reconcile the lawful faithfulness of divine action with the probabilistic openness of continued creation, invites us to infer divine purpose from the contingency of the universe. I think Watts hits the crucial nail on the