

ent groups in a society. Those groups in society that have a high rate of growth will grow proportionately relative to those who have lower rate of growth. Growth of groups may come either from surplus of births over deaths, or from immigration and conversion. The latter is usually an unimportant source of growth. Emphasis on high birth rates is seen as a recipe for eventual political dominance. One sees this problem in such places as far apart as Guyana, Trinidad, Quebec, The Netherlands, South Africa, Fiji, and Ceylon, where in racially or culturally heterogeneous societies the fear of many groups of being "outbred" may condemn the whole society to competitive population expansion, with mutually disastrous results. Anti-natalist policies, especially for other people, must also come under moral scrutiny and Mr. Behan points out, "The way to keep barbarians away from the gates apparently is to slip them the 'pill,'" (p. 114). Still, in view of the fact that on any considerations the optimum birth rate must be below, and indeed far below the physiological limit, the burden of moral truth lies always on the pro-natalists.

These essays deserve to be widely read, especially among the anti-natalists, because they do bring out some points which need to be kept in mind in this whole argument. It is a pity indeed that they are described as "non-Malthusian" because I am sure Malthus would have enjoyed them and would have approved of a lot of it. He was, after all, a Christian minister and no inconsiderable moral theologian, and it is a little unfair to saddle him with the excesses of some of his followers. However, I am afraid, also, if these are read by the pro-natalists, it will reinforce them in many of their errors. It is almost impossible to avoid doing good to our enemies and harm to our friends. One hopes in this case the good will outweigh the harm.

Issues in Science and Religion

DAVID TOLMAN

Issues In Science and Religion, by Ian G. Barbour. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1966. 470pp. Also a Harper Torchbook.

Being expert neither in the field of science nor of religion, we are relieved of the responsibility of discussing a theme [science and religion] whose treatment has suffered from everything but neglect. —HUGH NIBLEY

Ian G. Barbour's book is a rarity in the area of science and religion, for the theme does not suffer at all, but benefits greatly from Barbour's organization and presentation of problems. Barbour teaches modern physics, appears to be well-versed in modern theology, and has a broad knowledge of history and philosophy. In addition, he is well-acquainted with the development of science and with the history of religion. Mercifully, his book spares us the long and tangled history of their interaction, a welcome change from books of this sort. Instead, Dr. Barbour assembles what amounts to a history of philosophy or an intellectual history of

metaphysics, and he presents a set of categories and ideas that resolve the problems of science and religion through the process philosophy of Alfred North Whitehead.

Issues is divided into three major sections: Historical, Logical and Substantive. The first section of the book illuminates the interface of science and religion. Unlike those who claim there is no conflict between the two systems, Barbour focuses his attention on the areas where religious assertions become philosophical (and thus become sometimes scientific) and where scientific assertions become metaphysical (thus acting back through philosophy to religion).

Barbour includes an instructive chapter called, "From the Sciences to the Humanities," in which he attempts to show that the balance between objectivity and personal involvement is necessary in all disciplines and that the social sciences have the same epistemological problems as the sciences. This is a modification of C. P. Snow's provocative "Two Cultures" essay. Barbour breaks down the stereotypes of science/objectivity, humanities/subjectivity and shows that the separation Snow describes is only social and linguistic. Of course, such a broad, pervasive cultural problem has no easy solutions, but Barbour's comments provide an interesting complement to Snow's and set the stage for his detailed comparison of the methods of science and religion which follows. If we were to assume that science and religion were completely antithetical pursuits rather than evolving intellectual enterprises, the great similarities would be robbed of their impact. Barbour observes that there is no uninterpreted revelation. This leads the reader to recall a previous discussion where H. R. Hanson demonstrated that there is no uninterpreted, or "bare," scientific fact. Thus Barbour establishes a difficult epistemological point about theory-laden observation in a rather painless but unmistakable comparison.

The analysis of the methods of religion focuses on liberal Protestant theology but raises most of the key issues about religion in its various functions of theology, community, personal experience, language, and as history in ways that invite serious reflection and further analysis. After balancing the contrasts and parallels of science and religion, Barbour turns to an analysis of the language of both in order to reveal the solution to the interpretive problem of scientific and religious thinking.

This book is a tremendous accomplishment. It treats a tough problem with respect and covers all the major areas with admirable scope and depth and with copious footnotes. It is certainly the place to begin a study of the problems of science and religion, and in addition serves well as a bibliographic and reference tool for advanced students. This is an ideal book for the relatively unsophisticated Mormon audience. The subject of science and religion in the Church has been treated either as a false problem which Mormonism, embracing all truth, need not confront, or as a subject which can be satisfied by the testimonial assurances of some prominent Churchman-scientist. We, as a Church, have avoided, for the last half-century at least, serious attempts to reconcile our theological views with other intellectual currents in the world even while more of our community now seems in need of it and qualified to evaluate it. Particularly in the area of science and religion, where Mormonism makes so many provocative assertions, the silence is surprising. Hopefully, attention to Barbour's fine book will stimulate some analysis of the unique ideas of Mormonism.