

of his day thought that his argument was absurd, and the Christian community disliked the implication that God was a deceiver if he created the earth in a way that only appeared to be very old. The twentieth-century English novelist John Fowles described Gosse's hypothesis as "the most incomprehensible cover-up operation ever attributed to divinity by man."

Gosse's dogmatic religious beliefs led not only to his being cut off from the scientific community and from the wider Christian community; they also had a negative effect on Edmund, his only child. Wotton devotes a large section of his book to this relationship between father and son. While Edmund always respected his father's reputation as a naturalist and illustrator, he could not accept his rigid brand of Christianity. Edmund eventually became a famous literary figure and was knighted for his contribution to the arts. His best known work, *Father and Son: A Study of Two Temperaments*, describes the major differences between himself and his father. The book ends with a powerful attack on his father's position, and his description of Henry as a religious oppressor is one of its dominant themes. *Father and Son* was recognized as a literary masterpiece when it was first published, and it continues to have that status today.

While *Walking with Gosse* is primarily about Henry's life as a naturalist and evangelical Christian, Roger Wotton has also included a fair amount of autobiography. The first chapter documents his own upbringing in a church setting similar to the one that Edmund Gosse experienced. Like Edmund, he also has rejected the Christian faith, so he obviously can identify and empathize with Edmund's struggles. Although he admits that he is an atheist and an evolutionist (p. 194), he still holds Henry Gosse in high esteem as a writer and illustrator of natural history. While his religious views are similar to those of Edmund, his interest in zoology and aquatic biology provides a deep connection with Henry. He even grew up exploring the same south Devon shores that Henry had investigated years before. It is this unique combination of connections that makes Wotton's book such an interesting read.

Anyone interested in natural history, the history of science, or the relationship between science and Christian faith should consider reading this book. Included in the book are many pictures, copies of Henry Gosse's own illustrations, and a bibliography of his publications. While Wotton does not share Gosse's religious beliefs, he does not resort to ridiculing them either. The book ends with a plea for tolerance of opposing views about the origins of

life on earth. The overall tone of the book is well summarized when Wotton writes,

Some suggest all talk of creation should be squashed, based as it is on the supernatural, but I want to be inclusive. We can marvel at Natural History, whatever our explanations for the existence of living things, and this is a view that has been reinforced by studying Henry Gosse, one of the great Natural Historians. Paradoxically, Henry was not capable of such apparent tolerance. (p. 194)

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## Book Notice

**THE TEMPLETON SCIENCE AND RELIGION READER** by J. Wentzel van Huyssteen and Khalil Chamcham, eds. West Conshohocken, PA: Templeton Press, 2012. v + 243 pages, index. Paperback; \$19.95. ISBN: 9781599473932.

This reader comprises a play on the number nine: a collection of nine essays (plus an introduction written by the editors) from nine different fields representing selected chapters from the nine volumes in the Templeton Science and Religion Series, published from 2008 to 2011. Contributors and their topics (in the successive nine chapters) are Joseph Silk (cosmology), Ian Tattersall (paleontology), R. J. Berry (environmental science), Malcolm Jeeves and Warren S. Brown (neuroscience and psychology), Denis R. Alexander (genetics), Justin L. Barrett (cognitive science), Javier Leach (mathematics), Noreen Herzfeld (technology), and Harold G. Koenig (medicine). Four of the original volumes by Berry, Jeeves and Brown, Leach, and Tattersall have been reviewed in previous issues of *PSCF*.

This single edited volume offers one a good understanding of scientific developments in a wide range of fields. No scientific background is presupposed. The editors provide a rationale for the readings in their introduction. The selected readings give evidence of "a 'complementary' approach to science and religion, which implies that each has territories with limits, much as human knowledge will have limits" (p. 7). The book should give the general reader a springboard for participating in broader philosophical and theological discussions.

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