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of nostalgia. As Harrison says, “Advocates of constructive dialogue are thus unknowingly complicit in the perpetuation of conflict” (p. 198). Furthermore, they tend to disregard the principled objections that Christians through the ages have registered against the purported alliance. We may do better by letting these objections echo in the present day, so that our thinking about science and religion is done in full recognition of the possible downsides of accepting the modern idea of progress. Presumably, the notions of piety, vocation, fallenness, and servanthood remain important in Christianity. All of these are at stake in the way we conceptualize the goal of human progress, and therefore also in the ways we imagine science and religion to be serving that goal.

*Territories* leaves us with a difficult challenge. In principle, there is no single characterization of the science-religion relationship, nor any wholly positive or negative set of characterizations, that will suffice in the present day. We face this situation because the categories themselves are not direct mappings of an unchanging reality, but are, rather, products of the social conventions and politics of a tumultuous past. What they mean for us now is largely a matter of the meanings we have inherited from our immediate forebears. However, to some extent it is also a matter of what we are willing to accept. For instance, if we refuse to accept the terms of the conflict thesis, we should also resist making unreflective use of those terms—that is, the terms “science” and “religion”—when we want to make our case. In other words, if we wish to argue for a different way of carving up the territories that science and religion presently occupy, we have to change the terms of engagement.

This line of discussion creates an opportunity for studies of science and religion to make further contact with cultural history and ethics. Harrison begins to show the way by situating his project alongside those of Alasdair MacIntyre and Charles Taylor. MacIntyre is known for his characterization of modern moral philosophy as a makeshift collage of principles drawn from disparate traditions. Harrison likens his own view of science to this picture. Given that astronomy, biology, chemistry, geology, physics, et cetera, have such different histories, there is little reason to believe that an overarching principle should bind them together. Speaking of the situation of the nineteenth century, he says,

The various strategies to pull together particular “scientific disciplines” were successful at rhetorical, political, and institutional levels, but, as a number of contemporary philosophers of science have observed, this does not necessarily confer any metaphysical unity on modern science. (p. 187)

Connections with Taylor’s work, particularly with his signature monographs *Sources of the Self* and *A Secular Age*, are rich with possibilities. Harrison does not cite Taylor extensively but regards his idea of modernity’s “new conditions for belief” as a key component in the story of the emergence of modern religion (p. 189). The projects of these two scholars have always been closely parallel but largely complementary. Taylor has concentrated on political and moral philosophy but has rarely paid careful attention to natural science. Meanwhile, until now, Harrison’s work on science and religion has not brought politics or ethical theory to the fore. One can hope that *Territories* will succeed in initiating a sustained conversation between these two authors. There are gains to be had on both sides of the conversation if the history of science and religion can be integrated successfully into broader historical narratives that help us find our moral bearings in the modern world.

*Reviewed by Matthew Walhout, Department of Physics and Astronomy, Calvin College, Grand Rapids, MI 49546.*

**DEALING WITH DARWIN: Place, Politics, and Rhetoric in Religious Engagements with Evolution** by David N. Livingstone. Baltimore, MD: Johns Hopkins University Press, 2014. x + 265 pages, notes and index. Hardcover; \$39.95. ISBN: 9781421413266.

*Dealing with Darwin* comprises the prestigious Gifford Lectures delivered in 2014 at the University of Aberdeen by David N. Livingstone, professor of geography and intellectual history at Queen’s University Belfast, Northern Ireland. Livingstone is no stranger to religion’s encounter with Darwin. Earlier books, *Darwin’s Forgotten Defenders: The Encounter between Evangelical Theology and Evolutionary Thought* (Grand Rapids, MI: Eerdmans, 1987); *Adam’s Ancestors: Race, Religion and the Politics of Human Origins* (Baltimore, MD: Johns Hopkins University Press, 2008); and a chapter en-titled “Situating Evangelical Responses to Evolution” in *Evangelicals and Science in Historical Perspective*, ed. David N. Livingstone, D.G. Hart, and Mark A. Noll (New York: Oxford University Press, 1999) gave ample evidence of Livingstone’s intellectual interests.

*Dealing with Darwin* has been many years in the making, but well worth waiting for. It is a delight to read, both from a literary and intellectual standpoint. Elegant prose abounds giving evidence of the author’s love of language, coupled with a penchant for alliteration (two of many choice examples may suffice: reading the historical record “I find complexity and contradiction, contingency and complication that defy simple typecasting” (p. 2), or, “place was

personally potent for Darwin" (p. 197). One can almost hear echoes of the author's mellifluous Irish voice as if these lectures were being delivered for the first time. We have a book that reflects Livingstone's long-time interest in developing a geography of scientific knowledge, which is to say, situating scientific knowledge. Signaled in his book *Putting Science in Its Place: Geographies of Scientific Knowledge* (Chicago, IL: The University of Chicago Press, 2003), we acquire a good sense of the framework shaping Livingstone's historical approach. There he argued that "Science is not to be thought of as some transcendent entity that bears no trace of the parochial or contingent" (p. 13). Rather, science needs to be qualified by temporal and regional adjectives. Site, region, and circulation are all intrinsic features of science and its making. So now the question can be raised: Do religious responses to Darwin similarly differ from site to site? And would this be true even in ecclesiastical communities bound by the same confession?

*Dealing with Darwin* is an answer to that pressing question. The subject of this well-researched book describes how Darwin's *The Origin of Species* was received by differently located religious communities, all within the orbit of Scottish-Presbyterianism. In his narrative, Livingstone wishes to avoid essentialist categories. There is no overt effort to delineate the definitive interaction of science and religion. Any claims to universality, any appeal to -isms, would call into question the inherent geographical nature of disparate communities' responses to science.

Chapter 1, "Dealing with Darwin: Locating Encounters with Evolution," delineates Livingstone's framework of interpretation. It employs two key analytical tools: "geographies of reading" and the "dynamics of speech spaces." Geographies of reading "... mean the different ways scientific proposals are read in different venues and how they are marshaled in particular places for particular projects." Speech spaces "... refer to how specific venues condition what can and cannot be said about new knowledge claims, how things are said in those settings, and, just as important, how they are heard. Location and locution are intimately involved" (p. 2).

Edinburgh, Belfast, Toronto, Columbia (South Carolina), and Princeton are the theological communities of interest in *Dealing with Darwin*. Why is the response so different in each of these five locations? One might not expect this particular result since these communities all hold to the Westminster Confession. However, as Livingstone shows, the local, the immediate, the social, and the intellectual temper of each Presbyterian community influence

the specific response to Darwin in each of these five communities. Livingstone crafts a "double-dealing" with Darwin:

... I am concerned to show how Calvinist communities in different cities *dealt* with the Darwin phenomenon ... [And] ... I am interested in exploring the different *deals* these communities struck with Darwin in order to maintain fidelity to their own traditions ... On both counts, I will insist, place, politics, and rhetoric were decisive in how the encounter was conducted and how evolution was judged in these different venues. (p. 26)

Chapters 2-6 are devoted to a discussion of each community. The title of each chapter gives the reader a hint of the specific background: "Edinburgh, Evolution, and Cannibalistic Nostalgia"; "Belfast, the Parliament of Science, and the Winter of Discontent"; "Toronto, Knox, and Bacon's Bequest"; "Columbia, Woodrow, and the Legacy of the Lost Cause"; and "Princeton, Darwinism, and the Shorthorn Cattle." The narrative recounts a relatively facile accommodation of Darwin in Edinburgh; a hard-nosed, and rhetorically charged, denunciation in Belfast; a measured employment of evolutionary rhetoric (in teleological speak) for "both scientific and theological ends" in Toronto; a repudiation of Darwin's account of human origins (in an effort to maintain the structure of southern society) in Columbia, and a guarded toleration (a "Calvinizing" of evolution) in Princeton. In each setting, local contexts are highlighted in sophisticated detail. What was meant by Darwinian evolution differed from place to place. What was said, and could be said in debates, reflected local politics, new theological trends such as the rise of higher criticism, and affected the academic careers of various adversaries. Although Livingstone had described responses to Darwin in Edinburgh, Belfast, and Princeton in some of his previous scholarship, we now have a more mature account of not only these settings, but Toronto and Columbia as well.

In the last chapter (chapter 7, "Darwinian Engagements"), Livingstone reviews his narrative and extends his analysis to some other localities. He suggests that the "power of place" can be seen, as well, in the responses to Darwin of nineteenth-century Russian naturalists analyzing the Siberian wilderness or New Zealand evolutionists reflecting on their colonial setting. Livingstone also draws on two contemporary examples: Keith Bennett's questioning of the driving force of adaptation in evolutionary change at a meeting of the International Paleontological Congress in 2010, and Jerry Fodor's recent foray into cultural politics in *What Darwin Got Wrong* (New York: Picador, 2010), the book he coau-

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thored with Massimo Piattelli-Palmarini. Reflecting on these recent brouhahas, Livingstone concludes: “If my suspicions are well founded, I believe it also shows just how pervasive—in one way or another—place, politics, and rhetoric continue to be in dealing with Darwin” (p. 207).

*Dealing with Darwin* is a book to be read by anyone interested in the reception of Darwin’s account of evolution. We come to learn that the reception of new ideas by a community is far more culturally subtle and complex than we often admit. Could it also be true of the religious communities of which we are a part? As one reads this book, undoubtedly, parallel situations will come to mind since we are naturally embedded in our own unique cultural context.

*Reviewed by Arie Leegwater, Calvin College, Grand Rapids, MI 49546.*



### ORIGINS

**LAYING DOWN ARMS TO HEAL THE CREATION-EVOLUTION DIVIDE** by Gary N. Fugle. Eugene, OR: Wipf and Stock, 2015. 308 pages, index. Paperback; \$35.00. ISBN: 9781625649782.

This book calls on conservative evangelical Christians to take seriously the well-supported scientific understanding that all living things are the result of an evolutionary process continuing over millions of years, never disrupted by a relatively recent global flood. The scientific community is also called on to be sensitive to people’s spirituality when science is being taught. The author has excellent qualifications for this task: he is emeritus professor of biology at Butte College, Oroville, CA, with over thirty years of award-winning experience teaching biology, earned his PhD in ornithology at the University of California at Santa Barbara, and is active in his congregation of the Presbyterian Church in America.

After the foreword by Darrel R. Falk, former President of the BioLogos Foundation, which expresses the book’s intent, Fugle opens with his testimony. Having lost interest in church as a youth, he came to faith in adulthood and is now convinced that both creation and evolution are true. Fugle affirms *evolutionary creation* and rejects *spontaneous creation* happening in either a young or old earth, as well as intelligent design, arguing that these concepts can turn people away from faith or prevent believers from understanding science.

Part II argues that an earth created recently but appearing old is deceptive. Fugle also argues that pain and physical death were not absent from the

original very good creation. Spiritual death, not physical death, resulted from the fall of humankind. He uses a variety of writings from Augustine through the Reformers to nineteenth- and twentieth-century evangelicals to support his position. Part III focuses on scientists and science education, arguing that methodological naturalism does not exclude God from life, as philosophical naturalism does. Furthermore, science and faith cannot be non-overlapping magisteria, because the natural world is a subset of all reality over which God is sovereign. Fugle explains why young earth creationism (YEC) and intelligent design (ID) must not be taught as science. However, he asks for religious sensitivity from science educators. Unfortunately, educators outside the church are unlikely to pick up this book and get that message.

Having prepared readers to understand why evolution is important, Fugle describes how homology, fossils, biogeography, molecular genetics, and evolutionary mechanisms are explained by evolutionary theory in Part IV. He argues that YEC lacks this explanatory power. To help those with little background in science, Fugle uses well-known animals—especially whales—as examples. Part V addresses how the scriptural accounts of creation, the fall, and Noah’s flood can be understood so that Christians can avoid being misled by advocates of YEC or ID. He offers as a precedent the way teachings on the heavenly bodies were reinterpreted after science showed that the solar system is centered on the sun. While the early chapters of Genesis can be seen as entirely figurative or symbolic, Fugle believes it is better to consider that historical people and events underlie them, and he favors the option “that Adam was singly taken aside by God from physically evolved humans and the image of God was divinely imparted to him.” Later, humans abused the creation, and its “bondage to decay” (Romans 8:21) relates to their sinful, corrupt actions, rather than to the normal mechanisms of nature, which should not be regarded as dysfunctional. He suggests that the account of Noah’s flood may have its basis in an inundation of the floodplain around the Tigris and Euphrates Rivers and that Sunday school lessons picturing pairs of animals coming from all over the world to the ark are inaccurate and can lead either to mistrust of science or to questioning the foundations of Christian faith. Finally, Fugle closes with a brief Part VI as a summary. He uses three hundred references (nine from ASA sources), and over one hundred scriptural passages are cited. The book includes a six-page index.

*Laying Down Arms to Heal the Creation-Evolution Divide* is good medicine to apply to a sore area in