Chapter 5 expounds upon the poems that emerge from Romanes's return to Down House a year after Darwin's death. Once again he struggles through his profound sense of loss and the emptiness of the world without his beloved mentor. Yet, he realizes that now he sees nature through Darwin's eyes, with evolutionary lenses. Thus Darwin lives on and nature is enlivened anew.

The reader, at this point, will emerge with a rich picture of the private sides of both Romanes and Darwin. Particularly evident is Romanes's passionate hero-worship of Darwin, and the momentous effect of his death. These are not philosophic treatises on the relationship of science and religion; they are a poignant reflection on the nature of grief, love, life, and death. Each short poem is divided from the others by Pleins's commentary. His exposition is interspersed with contextual details, short anecdotes, and letter excerpts that help illustrate what Romanes might have been alluding to in his poetic musings. Yet much of the commentary is simply breaking down the poem:

> With "Reason" as the anchor, the unsettling "chaos" of line 2 is tamped down by the steadiness of "calmness" of line 3. The poet scatters throughout the quatrain a smattering of "s," "sh," "c," and "ck" sounds, like so many bricks strewn around a collapsed building. (pp. 171–72)

Chapters 6 and 7, however, contain perhaps the most interesting parts of the book for the scientifically minded reader. Chapter 6 contains the last part of the poem, in which Romanes reflects openly on the question of natural selection and the ubiquitous suffering in the evolutionary process. He anticipates, by more than a century, Holmes Rolston III's concept that nature's suffering is "cruciform"—that the great goods of evolution emerge directly out of the great harms, and that this emergence is analogous to the redemption found in the death and resurrection of Jesus. He ends with a vision of science and religion as bride and groom and recognizes that great mystery is involved in every part of the human search for truth.

Chapter 7 moves on from the *Memorial Poem* and traces Romanes's ongoing struggle between rationality and faith, both in the public sphere and in the private. Drawing from letters, poems, articles, and lectures, Pleins presents the most sensitive and nuanced account of Romanes's inner journey now in print.

If one small criticism is to be made, it is that where other historians have been too quick to dismiss Romanes's journey toward theism (such as Frank Turner and Joel Schwartz), Pleins presents sometimes too unproblematic a view of that journey. Pleins does not make enough of Romanes's statements of disbelief, at least not in the main text. The nuance of the poet's doubt is left largely to those who delve into the detail of the endnotes and have access to compilations of Romanes's letters. And, occasionally, Pleins downplays the importance of the shocking nature of some of the doubts Romanes expresses in his *Memorial Poem*. For example, when Romanes claims "Love, thou art God, and God is love," and two poems later writes, "Almighty Death! … love made not thee; thou madest Love," the implication that Romanes is saying that God is simply the creation of the human response to death is not perceived.

Some will want to read this book because of the poignant reflections on grief and loss. Some will be enriched by Romanes's vision of the compatibility of science and religion. Others will appreciate the light it sheds on Romanes's much-contested faith journey. Whatever else this book achieves, historians will now have to include the *Memorial Poem* as Romanes's fourth great theological work, alongside the other already-recognized three: *Christian Prayer and General Laws, A Candid Examination of Theism*, and *Thoughts on Religion*.

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THE BODY OF FAITH: A Biological History of Religion in America by Robert C. Fuller. Chicago, IL: The University of Chicago Press, 2013. 231 + xiv pages. Hardcover; $35.00. ISBN: 9780226025087.

The first blurb on the dust jacket asks: "What would a history of American religion look like if it were grounded … in the genetics, hormones, sexual organs, bilateral structures, and sensorium of the human body? That is precisely what Robert C. Fuller gives us …" (Jeffrey J. Kripal). The expectation was not fully met, and could not have been at this time, because we do not yet know enough. But Fuller has made a worthy attempt.

This volume is part of the Chicago History of American Religion series. I am not a historian, but even this biologist has heard of the work of the University of Chicago on the history of religion in the US.

Body of Faith is about Christianity, and religions related to Christianity, in the US. It barely mentions Canada and other parts of the New World, or Native American religions, in spite of the subtitle. With these limits, it does describe much of the important history of religion in America.

The author says little about the supernatural aspect of religion. Instead, he is concerned about the political, social, psychological, and geographical influences on belief. He is convinced that religious behavior, at least in part, is the result of natural selection. The title, like the blurb quoted above, implies that the book will show that diet, blood pressure, and the like also influence religious belief and practice. They probably do, but the author's case is not strong. He dwells on emotions and sets considerable store on their influence. "Distinct emotions have distinct biological functions …" (p. 39) but "identifying specific emotions, however, is neither easy nor precise" (p. 39). That is an understatement.

The discussion of the history of the Mormons was fascinating. As Fuller says, "The Latter-Day Saints were bold and adventurous," and had "little … concern for conformity …" (p. 66). But that does not describe them now. Why? Fuller does not have a solid biological explanation for this. But he does say that Joseph Smith, the founder, inspired awe, an emotion, and that there may have been selection for conformity among Mormons as time passed.

Fuller also discusses the history of the Great Awakening and the Second Great Awakening. He mentions African-American religious practice. He realizes that more women than men are involved in religious bodies, and suggests that the reason has to do with the desire for stability, which is stronger in women than in men. Religious practice is usually comforting and provides a sense of security.

Fuller writes about the decline of liberal church attendance and the increase in attendance in more-conservative churches, attempting to explain this by our need to be bonded into social units. He considers the relatively high level of participation in religion in the US, compared to Europe, and concludes that people in the US are under more stress than they are in the Old World. This seems highly speculative.

The book has an appropriate scholarly apparatus with lots of notes. But the author does not always treat his sources well. On page 49, the author quotes Charles Grandison Finney, noted revival preacher, as saying that a conversion "is not a miracle or dependent on a miracle in any sense … it consists entirely in the right exercise of the powers of nature." Yes, Finney said that, but, in the original, Finney was not discussing conversion, but revival. In the same lecture, Finney also said,

> Religion is the work of man. It is something for man to do. It consists in obeying God with and from the heart. It is man's duty. It is true, God induces him to do it. He influences him by his Spirit, because of his great wickedness and reluctance to obey. If it were not necessary for God to influence men—if men were disposed to obey God, there would be no occasion to pray, "O Lord, revive thy work." (Finney, *Lectures on Revivals of Religion*, Lecture I; Public Domain, http://www.ccel.org/ccel/finney/revivals.iii.i.html)

The author's statement indicates that Finney believed that all that was necessary for conversion was to manipulate the emotions. However, Finney clearly believed in the necessity of God's supernatural work, based on the second quotation from the same work. Finney's point was that the church should not sit back and expect God to revive it, but that the church should do those things that lead to revival, so that God can work. Fuller took a few words out of context to support his thesis, when the original source does not.

As another brief example, on page 90, Fuller says that the book of Revelation portrays the Antichrist. Not by name, it does not.

The book is a decent enough history of religion in the US. The author's idea that our emotions, and even our genetic history, may influence our religious practice is probably valid, at least to some degree. It is also true that the rituals of religious practice (whether formal or informal) are important. Movements and utterances by participants and the sense impressions accompanying various activities within a church probably influence us to become part of a religious body and to stay within it. Fuller is to be commended for pointing all of this out. But that should not be the whole story of Christianity, and the book almost leaves the impression that Fuller believes that it is. In closing, Fuller does admit that there may be real and supernatural influences on us: "Our experience of life thus hints at the possible—even probable—existence of some metaphysical reality." Indeed.

Body of Faith is not essential reading for most, but scholars and collections specializing in the history of religion in North America should consider it.

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A TROUBLESOME INHERITANCE: Genes, Race and Human History by Nicholas Wade. New York: Penguin Press, 2014. 288 pages. Hardcover; $27.95. ISBN: 1594204462.

Christians who work in science, especially in the biological sciences, are often at pains to explain to