

The principle challenge I find with the book is that Livingstone emphasizes the specter of climate determinism to such a degree that he does not offer readers any guidance on how to understand climate's agency. Perhaps Livingstone assumes readers will be familiar with work in subfields such as environment and society, and environmental history, which routinely treat the nonhuman world as a historical agent, but it would have been helpful for him to recommend some resources on climate agency.

Furthermore, it is not alarmist or deterministic to say that climate change will have impacts on food production, trade, political conflict, et cetera, even if we do not have precise predictive power. What does it look like to treat these threats probabilistically and appropriately without succumbing to determinism?

It is important to emphasize that historians and historical geographers do not need to solve the problems they describe, and they generally eschew the prescriptive. But Livingstone could have provided examples of contemporary discourse that avoids the trap of conflating past and future histories and the trap of climatic determinism.

In the end, *The Empire of Climate* is a valuable contribution to the historiography of climate, and it provides an important warning. As Livingstone shows, climate has always been socially constructed and used for political and economic gain, so there is good reason to engage the contemporary debate critically and carefully.

Note

¹Russell Vought (@russvought), "The National Science Foundation," X (formerly known as Twitter), December 16, 2025, 8:17pm, <https://x.com/russvought/status/2001099488774033692?lang=en>.

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PURSUING SCIENTIFIC HUMANISM: Letters Between Werner Heisenberg and Enrico Cantore, 1967–1976 by Claudio Tagliapietra, ed. Cascade Books, 2025. 316 pages. Paperback; \$39.00. ISBN: 9798385243297.

Pursuing Scientific Humanism explores the nine-year correspondence between Enrico Cantore (1926–2014), a relatively unknown Jesuit philosopher, and Werner Heisenberg (1901–1976), one of the twentieth century's most influential physicists. The book includes 107 letters discovered in the archives of the Max Planck Society that were meticulously compiled, catalogued, and translated by Claudio Tagliapietra, assistant professor of dogmatic theology and associate director of the DISF Research Center on Faith and Science at the Pontifical University of the Holy Cross in Rome. More than just a collection of letters, *Pursuing Scientific Humanism* tells

the inspiring story of a young, idealistic philosopher and a world-renowned physicist who supported and encouraged him.

The book is divided into two parts. Part I begins with an introductory chapter that provides essential historical and biographical context to the correspondence. Because of the success of modern science, rapid advances in technology, and the influence of positivist philosophy, it had become common in the early twentieth century to think of the natural sciences as objective, verifiable, and value neutral, while the humanities were considered subjective, interpretive, and value laden. C.P. Snow, in *The Two Cultures and the Scientific Revolution* (Cambridge University Press, 1959), famously asserted that the humanities and natural sciences could no longer communicate with each other; he worried about the dire consequences this division could have for the world. Cantore sought to bring the "two cultures" together through what he called *sapiential scientific humanism*, which, Tagliapietra writes, "offers a different perspective on the relationship between science and humanism. [Cantore] asserts that science possesses an intrinsic humanistic dimension, serving as a source of moral dignity, educational resources, and freedom" (p. 33). Werner Heisenberg had expressed similar views in *Physics and Philosophy* (Harper & Brothers, 1958), a book that deeply impressed Cantore and prompted the young scholar to write the first letter, expressing his great admiration for Heisenberg's work and requesting a meeting to discuss the philosophical implications of quantum physics. Despite his busy schedule, Heisenberg was sympathetic enough with Cantore's project to grant an initial meeting, which led to a nine-year correspondence.

Following this historical and philosophical overview, Tagliapietra includes an intellectual biography of Enrico Cantore, written by Giuseppe Tanzella-Nitti, Cantore's longtime colleague and friend. While the introductory chapter focuses primarily on Cantore's philosophy of science, this chapter highlights his Christian faith and the role that it played in his thought. For Cantore, both science and humanism were best understood in relation to Christ, the Logos through whom all things were made. "Ultimately," Tanzella-Nitti writes, "it is the origin from the Creator and the intimate and transcendent meaning that nature holds that explain why scientific research is so compelling, why it can become a life's passion, and why doing science is 'a labor of love'" (p. 35, quoting Cantore's *Scientific Man* [Institute for Scientific Humanism, 1977], p. 143). Similarly, as Tanzella-Nitti explains, Christ serves three essential functions in Cantore's humanism:

First, the Christological reference allows him to frame the reflection on intelligibility and order in nature within a reflection on the Christian Logos, a

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personal logos, thus indicating the appropriate path to overcome pantheism or deism—what we might today call naturalism—that is closed to transcendence ...

Second, scientific and technological progress is not an immanent practice aimed solely at improving human living conditions, but rather a participation in the ongoing construction of creation, a construction possible only in and through Christ. United with Christ, humans can, as Cantore would say, engage in “quasi-creativity.”

Finally, Jesus Christ, true God and true man, is the model of true humanism, which scientific humanism must also express. (p. 37)

After the intellectual biography, Part I concludes with a brief biological sketch that includes a chronology of Cantore’s academic life and publications. As someone who was unfamiliar with Cantore’s work, I greatly appreciated these introductory chapters, which not only provide valuable insight into the philosophy of Cantore and Heisenberg, but also help situate their correspondence within the intellectual currents of the mid-twentieth century.

Part II contains the letters themselves, arranged into six chapters, each introduced with historical notes that situate the reader within the unfolding timeline. Forty of the letters are from other individuals who played various parts in the narrative, including personal assistants, editors, and university administrators. The story unfolds gradually, beginning with a tentative exchange of manuscripts and feedback, then following Cantore’s career and the many challenges he faced. In these letters, we see Cantore tirelessly work to develop and publish his ideas and to establish an interdisciplinary institute at Fordham University where scientists and philosophers could collaborate in the spirit of scientific humanism. Unfortunately, Cantore struggled to find a wide audience for his work, and his plans for the institute fell through, leading to his unexpected termination from Fordham. Despite these setbacks, Cantore remained steadfast, convinced that his work was worthwhile.

During these difficult years, Cantore often expressed his frustration and disappointment to Heisenberg, who always responded with grace and encouragement. As the letters progress, it becomes clear that Heisenberg genuinely appreciated Cantore’s project and wanted him to succeed. In the lowest points, he urged Cantore not to give up and offered practical assistance whenever he could, providing feedback on manuscripts, publishing advice, and letters of recommendation. As Tagliapietra notes, “Without Heisenberg’s support, Cantore would not have been able to realize the dream to which he had dedicated his life” (p. 5).

Although Cantore’s pursuit of scientific humanism was rooted in his Cristian faith, the letters rarely discuss spiritual matters. For this reason, readers who are primarily interested in the relationship between faith, science, and philosophy should consult Cantore’s published work, including *Atomic Order: An Introduction to the Philosophy of Microphysics* (1969) and especially *Scientific Man: The Humanistic Significance of Science* (1977), published the year after Heisenberg’s death. For readers with wider interests, there is much to appreciate about this book. *Pursuing Scientific Humanism* offers a candid look at the complexities and challenges of academic life, introduces readers to the depth and originality of Cantore’s ideas, and tells an inspiring story of perseverance and dedication to the integration of natural science and the humanities.

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PSYCHOLOGY

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RESURRECTION REMEMBERED: A Memory Approach to Jesus’ Resurrection in First Corinthians by David Graieg. Routledge Taylor & Francis Group, 2024. 314 pages. Paperback; \$61.99. ISBN: 9781032728636.

The criteria for authenticity (for example, multiple attestation, dissimilarity, embarrassment) have dominated New Testament (NT) scholarship. The basic premise is that applying these criteria can lead to the identification of core truths that potentially trace back to the historical Jesus. This approach has united scholars across a broad ideological spectrum, ranging from the Jesus Seminar, which doubted that much could be known about the historical Jesus, to the views of more-conservative scholars such as Michael Licona, Gary Habermas, and N.T. Wright. However, these criteria are fragmenting in the face of serious challenges. Scholars applying memory theory to the NT are an increasingly influential voice in this debate. *Resurrection Remembered*, an adaptation of Graieg’s doctoral thesis, is a reliable, well-written, and concise guide to a memory approach in NT studies. He wisely treads a careful line, not completely abandoning the criteria for authenticity but clearly focusing on mapping out a rigorous memory approach.

Although an academic book, it is accessible to educated readers without a background in NT studies. Detailed footnotes address key scholarly debates and provide further support for arguments made in the main text, along with numerous citations. Part 1 includes a literature review on NT research, with a particular focus on Jesus’s resurrection, engaged with memory theory. Graieg provides a concise history of the memory approach and highlights key events such as those found