

# Faith and Thought

Newsletter of the  
Victoria Institute

General Editor: Dr. A. B. Robins

Number 2 April 1986

ISSN: 0269-2570

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## EDITORIAL NOTES

This is the second Newsletter to be published, and it comes with *Faith and Thought*, Volume 112, (1). Despite the proposed aim to publish the Newsletter twice-yearly, a dearth of material did not warrant a second issue in 1985. Much of this letter will, in fact, be given over to announcements, but the Editor would like to repeat his appeal for items of news and comment, so that future issues are assured.

### PERSONALIA

Readers will be saddened to hear of the death last August, at the age of 80, of Canon J Stafford Wright. Looking back over past issues of *Faith and Thought*, it is apparent that Canon Wright contributed to the journal many times, and spoke at Symposia. He was also a tremendous help in book reviewing, a fact for which Editors never cease to be grateful. His main interest was in the Christian attitude to the occult, and psychic phenomena in general. Canon Wright was Principal of Tyndale Hall, Bristol for many years. R.I.P.

Congratulations are due to one of our Fellows, Dr C. J. Humphreys, who has recently been appointed to the Chair of Metallurgy and Materials Science at the University of Liverpool. Professor Humphreys and W. G. Waddington recently published a paper which was reviewed in the last issue of the Newsletter. 'The Date of the Crucifixion' (*Nature*, 1983, **306**, 743-746)

### GENERAL ITEMS

The Editor has recently become an associate of the Hastings Center of New York. The full title of this center is 'The Institute of Society,

Ethics and the Life Sciences', and its aims are to draw together men and women from government, science, law, medicine, the humanities, social sciences and religion. A bi-monthly report is published in which are articles relating to the ethical problems of medical science in particular. Research is also carried out with support from the center, and study opportunities are provided for scholars and journalists. In view of the rapid advance in medical technology of recent years, it seems that the Hastings Center is providing a valuable service. Any further information will be gladly supplied by the Editor.

Along similar lines in the U.K. is the London Institute for Contemporary Christianity, whose premises, in Vere Street, London, W1 the Victoria Institute uses for its annual meeting. The scope of the London Institute is wide, in that it embraces all disciplines. It is designed to help thoughtful Christians to relate their Christian faith to every area of their responsibility—home, work, leisure, personal life and civic duties. Again, further information will be gladly supplied by the Editor, or can be obtained by application to Vere Street.

Future events planned by the London Institute are:-

May 28–June 20 'Crossing frontiers with the Gospel'

July 12–August 15 'Christian Mission in a Pluralist Society'

September 29–December 5 'The Christian in the Modern World.'

A third, related, Organisation is the Ian Ramsey Centre, under the direction of the Rev Dr A. R. Peacocke, with headquarters in St Cross College, Oxford. This centre is similar in scope to the Hastings Center, in that it tries to come to terms with ethical problems generated by science and technology, with particular reference to the philosophical and theological issues which underlie them.

All these groups are symptomatic of the age in which we live, which has thrown up, and will continue to throw up, issues for which we must find guidelines for action as Christians living in an ever-changing world.

### **BOOK REVIEWS**

The Editor receives a number of books for review in *Faith and Thought*. Many books are being published all the time which bear upon the interests of the Victoria Institute, and should be reviewed. It is not always easy to obtain a suitable, or willing reviewer, though in most instances it is. However, if anyone would like to offer their services in this manner, perhaps they would get in touch with the Editor, indicating their qualifications and specialty. I have been greatly helped by a large number of willing and able reviewers, but there is always scope for more. In particular, the following volumes

have proved hard to place. Perhaps someone would care to offer to review one or other of them.

'*Visions of Apocalypse*' edited by Saul Friedlander and others  
11 essays by scientists, philosophers, etc.

'*Jesus who?*' by F. B. Drohan (the person of Jesus in the setting of the Dead Sea Scrolls).

'*Arcana Caelestia*' by E Swedenborg Volumes 1 and 2. (a revelation of the inner, spiritual meaning of Genesis).

As I was writing the appeal above, the mention of Apocalypse brought to mind our late Editor, Dr R. E. D. Clark, who was busily engaged in writing a commentary on *Revelation* at the time of his death. It is hoped that one day another hand may finish this work. Our next issue, in October, is to be devoted to a Memorial edition in honour of Robert Clark. May I appeal again for any further contributions which readers may have to be sent to me as soon as possible. Time is running out, and we should not like to omit any contribution.

### **R.S.C.F.**

The Research Scientists Christian Fellowship, a branch of the Universities and Colleges Christian Fellowship, has similar aims to the Victoria Institute, and also holds an annual conference. The 1985 gathering was a joint one between the R.S.C.F., and the American Scientific Affiliation, and held in Oxford last July. A set of 18 papers, presented at this meeting, entitled 'Christian Faith and Science in Society' is available from the U.C.C.F. office, 38 De Montfort Street, Leicester, LE1 7GP, for £5.00, post free.

Also, from the same address, the following booklets may be obtained:-

*Science and Christian Belief*, Editor: Oliver Barclay. 16 short papers, given at various times since 1971 £1.50, post free.

*The Christian Dimension in Architecture and Planning*, Editor: Ian Davis. 9 papers. £1.50 post free.

*Reading Literature: Some Christian Approaches*, Editors: D. Barratt, R. Pooley. 6 articles. £1.50, post free.

*Issues in Librarianship: The Christian Dimension*, Editor: G. Hedges. 4 articles. 75p, post free.

*Witness at Work*, J.D. Thornton £1.00 post free.

*Christian Aims in Education*, Editor: C. Martin. 9 essays, £1.50 post free.

If any reader would like to review any of the above booklets for *Faith and Thought*, please let the Editor know.

### CORRESPONDENCE

The following are abstracts from letters received by the Editor. They cannot be quoted in full for different reasons, but readers might like to think about some of the issues raised.

Some time ago, one of our Fellows sent a parcel of back numbers of *Faith and Thought* to a pastor in Nigeria. This was a direct result of our appeal in the journal, volume 110, page 95, for gifts of books for Third World countries. It was heartening to be able to link up donor and recipient directly. The donor has other copies of back numbers of the journal, and would like to hear from anyone who would be able to use these. He is George Cansdale, Dove Cottage, Great Chesterford, Saffron Walden, Essex. CB10 1PL. Please contact direct.

Another letter from Nigeria spells out the difficult financial situation there. Public servants in the Civil service are not allowed to operate bank accounts outside Nigeria. This poses serious problems for academics who wish to subscribe to overseas journals. Hence any desire to interest others in subscribing to *Faith and Thought*, for example, is frustrated. This is a matter for our prayers, and whatever support we may be able to render.

How different is the situation in Indonesia, where a Christian Graduate Training Programme was inaugurated last September. This aims 'to train young professionals to be thoroughly committed to the Lord in their jobs, and to be active in lay capacity in their churches'. Apparently *Faith and Thought* meets a real need in this respect. To quote from the Training Programme brochure:- 'A person of university calibre with a vision for building up the church, and a Christ-like attitude of servanthood has an incalculable potential in the context of the Indonesian situation today.'

We move on to Estonia, a country from which we do not often hear much news. A recent letter from two workers there says:- 'One particular request that was made repeatedly was for Christian literature. We were able to pass on to Soviet believers New Testaments, Bible commentaries . . . literature by R. E. D. Clark . . .' The letter goes on to set out the very real risks believers run in holding Christian meetings. Nonetheless, many young folk are coming to Christ. How highly do we value our freedom? Do we appreciate the easy availability of literature in the West?

What is the percentage of practising Christians among the scientific fraternity? This is a question posed by a reader, who has been unable to find any answer, based on statistical analysis. Can anyone help? Is this a matter which the Victoria Institute could, or should investigate? Please send your comments to the Editor if this interests you.

One of our readers recently withdrew from membership. Among the reasons given was financial stringency. However, the reader did remark that although he was in sympathy with the aims and activities of the Institute, the topics the journal deals with had become peripheral for him. 'It fails to scratch where I am itching'. Is this a view which others share? If so, we should obviously like to hear about it. We do not wish to continue to produce a journal which is out-of-touch with the experience and interests of its readers. We try to obtain a balance between academic articles and those of more ready appeal. However, another reader wrote pleading for shorter articles, because these are easier to assimilate by the busy scientist. Please send us any comments you have. All will be treated with respect, and will be most useful in formulating policy for the future.

### **REDEFINING THE HUMAN SPECIES**

This is the title of a book which a scientist from the Netherlands hopes to publish later this year. He is appealing for information from those who are engaged in similar research, and in particular for data from those with the following background:-

Japanese, Chinese, Korean, Muslim (Sunnite, from Arab countries, Pakistan, Turkey, Indonesia) or general Protestant background. The synopsis is set out below to be more specific. It is expected that the book will be of 150–200 pages, preferably in paperback edition.

#### *Preface*

Why this book? Because man is approaching a double climax:

- 1: the new instrument of artificial intelligence (AI)
- 2: for the first time, a world-wide general definition of the human species.

This book is devoted to the second item: an advanced definition of man.

#### *Chapter 1: Introduction*

- brief sketch of historical background and main ideas
- synopsis of the book
- for academically oriented readers: sketch of the backgrounds which inspired the approach of this book
- plan of the book

#### *Chapter 2: The Animal World*

- Definition of Life
- How animals live in their animal worlds (*von Uexküll*)

#### *Chapter 3: The Perfect Animal*

- What is a perfect animal?

*Chapter 4: The Human Species At First Sight*

- (This Chapter answers the first of *Kant's* questions, 'What can man know?')
- The many fields of human activity
- Man's intensified consciousness: how it is generated
- Man's faculty of thought
- Man, 'symbolic animal' (Cassirer)

*Chapter 5: Is Man an Animal Species?*

- Is man really a 'thinking animal', 'symbol-using animal', 'ethical animal' and so on?
- Or, is man still at an unfinished stage? (Nietzsche)
- Or, is man not a species at all? (G. Pico della Mirandola)

*Chapter 6: Man - Newly Defined*

- This Chapter answers the second of *Kant's* questions, 'What can man do?'

*Chapter 7: Man in Today's World*

- We select two concrete problems which are generally considered as matters of supreme importance, namely, *how to construct a rational world economy system?* and *how to establish world-wide violence control?* (including nuclear arms, terrorism, common crime)
- When the new instrument, artificial intelligence (AI, knowledge engineering) becomes operational, a wholly new situation will come into existence, and the two great problems of a World Economy and World-wide Violence Control can be solved.
- What are the far-reaching consequences of such solutions?
- Why will AI require a new, general (world-wide) definition of the human species?
- Future historical-processes initiated and controlled by man.

*Chapter 8: Man's Destiny*

- (This Chapter offers answers to *Kant's* third question, 'What can man hope for?')
- In Chapter 7, above, some projects are suggested on a scale so vast that certain persons may consider them to be manifestations of 'faustian megalomania'.
- However, the real proportions of man and cosmos are such that such 'spectacular projects' are no larger, nor smaller, than, for instance, the exertions of a person who has to cope with a disease, or with sorrow, or the exertions during a game of tennis on a sunny afternoon.
- For some readers, to discover the real proportions of

man and this universe will seem 'a copernican reversal within another copernican reversal.'

*Reference section:* chapter-wise brief references to our main sources, occasionally some more details.

*Bibliography*

*Alphabetical index of names and subjects*

### **'If he sleep, he shall do well' (John 11,12)**

From ancient times, it has been observed that sleep seems to have curative properties for those who are ill. Recent medical research has shown various biochemical and psychological factors which occur during sleeping, and which aid recovery from infectious diseases, stressful injuries, or surgery. Some of the beneficial physiological effects of sound, prolonged sleep have recently been summarised in the *British Medical Journal*, 1984, **289**, 1400-1401.

In the time that remains before the all-powerful forces of the Great Healer are once more widespread on the earth, it behoves all those who care for the sick to heed the advice in the article . . . 'to reduce noise, to relieve the patient's anxieties, and help them to sleep'.

J. L. Birks, Singleton Hospital, Swansea

Our final contribution comes from a Fellow of the Institute who has written articles for *Faith and Thought* over the past years, in particular dealing with the State of Israel in the present-day world. His article here, somewhat edited, was shaped to some extent as a result of reading *Faith and Thought* papers by Moss and Vere in 110 (1). Articles in the *Boston Globe*, which the author has written on the life of Josef Mengele, also helped to guide the contribution.

### **Hiroshima Plus 40—or Human Nature and the Misuse of Science**

Emily Dickinson, astute spinster-poet, lisped, *I thought nature was enough/Till Human nature came/But that the other did absorb/As Parallax a Flame*. These foreboding lines, by one who wrote powerfully yet facetiously of her Christian faith, were first published in 1945. That was, of course, the year the Germans dubbed Year Zero; and then proceeded to astonish the world with their general recovery and *Wirtwunderschaft*. When Dickinson penned her pregnant observation, Emerson had long since concluded that 'things were in the saddle'. Yet, the Transcendentalist never lost his faith in man's ability—even propensity—to improve himself and master the forces of nature. After all, America was in the process of 'taming the west', the greatest array of hydrologic, mineral and vegetative resources exploited by man since the Garden of Eden.

Thirty years after the death of Dickinson, scientists foisted large-

scale chemical warfare on a doubting Prussian War Ministry general staff; sixty years from her death brought the world to the folly of Dresden, Hiroshima and Nagasaki, three mindless mass destructions of civilian populaces that no reasonable person believes altered the outcome of the second world war. What 1915 and 1944-45 did was to remind Christians of the fact that learning and extraordinary talents are not necessary beneficial to mankind and to the natural world. The prophet Jeremiah summed it up well some twenty-five centuries ago when he wrote: 'The heart is deceitful above all things, and desperately corrupt; who can understand it' (Jer. 17:9 RSV). To the Hebrew sage, heart and mind were one, notwithstanding the fact that the ancient Egyptians, whose wisdom greatly influenced the Book of Proverbs, assigned to the heart the seat of the intellect. By tradition, modern man holds the heart to be the font of affections great and small: loyalty, camaraderie, romantic love, passion, charity, philanthropy, etc. Yet, for all its noble assignments, that gloomy prophet condemned the heart as *deceitful above all things*.

What Jeremiah insisted was the condition of the heart, Jesus Christ insisted was the condition of man. His very nature since the Fall was to do wrong—to sin. The propensity to do evil or harm to oneself and to others was neatly expressed by Paul who wrote: 'all have sinned and have fallen short of the glory of God' (Rom. 3:23 RSV).

For all our science and cybernetics, we still do not have a means to study the affections of the human heart or mind, much less control it; there is no way to control something that is so complex that it cannot be understood. Perhaps that is why man turned the first primitive tools he fashioned for survival on his fellow beings. It is always easier to destroy than to understand. No society possesses even the most rudimentary means of predicting which of those propensities *good* or *evil* will gain the upper hand; or whether they will even commingle in the kind of awesome balance that James may have had in mind when he condemned the 'double-minded man, unstable in all his ways' (Jas. 1:8).

In this century, I can think of no person of talent and sophistication, a sophistication coupled to high learning, who so exemplifies the corruption and deceit of the human heart and mind than the late Josef Mengele (1911-1979), the son of a highly-respected engineer-industrialist of Gunzburg. For two years (1943-45) this S.S. fugitive, whose scant remains were identified in 1985 by the latest refinements of a forensic medicine that Mengele malpracticed on such a massive scale, committed terrible personal crimes in the name of science. A mere outline of Mengele's biography should suffice to help us determine if Jeremiah's *jeremiad* was truly scientific, or merely lyrics akin to Emily's artistry!

A brilliant student, Josef Mengele earned the first of several degrees (B.S. Science at Gunzburg) when he was only nineteen. His descent into the practice of Hell at Auschwitz followed acquisition of a pair of iron crosses for bravery on the Russian Front. However, Mengele's real descent probably began in 1937, when armed with both M.D. and Ph.D. degrees, and a brief spell in a clinic at Leipzig, this professional exterminator became an assistant at the Waffen S.S. Institute for Genetic and Racial Hygiene, situated at Oranienburg, north of Berlin. It was at Oranienburg that many of the technicalities of Nazi racial research were worked out, down to the adoption of code-word euphemisms for death, such as *Entwesung* (end of being). The Institute also existed for the purpose of improving sanitation and controlling epidemics in the German armies strung out over Europe and North Africa.<sup>1</sup> In a very real sense, the Institute was a slice of human nature. Side-by-side existed efforts to heal, and efforts to destroy human life. What exists under one roof in harmony is only a reflection of what can exist or co-exist in a single skull or heart. In 1938, Mengele, who would tirelessly shuttle between life-and-death selections at the Auschwitz railhead, and the operating rooms where he mutilated and dissected twins and dwarfs with a singleminded dedication, joined the S.S. We do not know much of what Mengele did at Oranienburg, only that this experience was followed up by joining Himmler's Elite Corps, whose terrible insignia was the death's head, and whose terrible motto was '*My duty is my honour*'.

One way or another, Josef Mengele was personally involved in the deaths of about 400,000 Auschwitz inmates. Did the dispatch of twice the number of casualties arising from Hiroshima and Nagasaki produce any concrete sign of remorse or repentance in the man who (excluding the first four postwar years in various German hideouts) spent half of his life in foreign exile to escape determined Nazi hunters in Israel and Austria?<sup>2</sup> According to Rolf Mengele, who for years knew his infrequently-seen father only as the doting uncle 'Fritz', and who ultimately knew his father for the man that he was, the Angel of Auschwitz was defiant to the end of his days. In addition to sending untold tens of thousands toward the gas chambers, Josef had taken particular delight in terminating unwanted pregnancies amongst the doomed, or dispatching the newly-born (who did not come on the transports) with injections of phenol. Isolated atrocities almost too gruesome to relate are spelled out on the docketts of West German prosecutors who were unwilling or unable to penetrate the intricate web of Mengele family protection and finance that largely sustained the war criminal during his thirty years in Latin America.

Handsome, athletic, dapper, sartorial, the multi-lingual Mengele

proved, over and over, to be a resourceful man. When he succeeded in nursing back to health the young daughter of an impoverished German with whom he shared a humble room during his first weeks in Buenos Aires, reviving this victim of scarlet fever with sulfa tablets, compresses and camomile tea, word got out to the authorities that there was a German national in Argentina practising medicine without a licence! On the investigation that resulted from this humane breach of law, Mengele was forced to flee to Paraguay, in about 1960. The capture of Eichmann that year in Buenos Aires undoubtedly contributed to the decision. Forced to sell his woodworking and chemical businesses at a huge loss (negotiated by his second wife, the handsome widow of Karl, his brother), Josef was to spend the last nineteen years of his life in the full knowledge that he was a marked and doomed man. He entered into a slow, downward spiral economically, to something just above the poverty level. He was haunted by sleepless nights—in relative safety from capture—and by occasional dreams of a terrible guillotine, dreams that he dutifully recorded in his diaries. Not surprisingly, the strong constitution that he exhibited by fighting off drowning (when half-paralyzed from his second stroke) he owed to the four years in which he submitted to the rigors of playing farmhand after the war. Upon a tropical shore he died a relatively peaceful death, under the gaze of friends who sheltered, feared, and admired him as the temperamental autocrat who could also enchant children with war stories and fairy tales.

If Albert Speer, the only high-ranking Nazi to admit his guilt publicly (Eichmann confessed to a Protestant chaplain in his Jerusalem jail cell) could insist to his dying day that Hitler's hold over his staunchest critics and realistic subordinates must be attributed to the workings of a hypnotically powerful personality, no such facile hypothesis has been put forth to explain the success of the equally ruthless Josef Mengele. At Auschwitz, survivor-medicos recall that though Mengele was the most saturnine of the camp 'doctors', he also communicated little. In upbringing and in education, Mengele was more akin to Speer than to any of the Nazi leaders. And yet, in their early or mid-twenties, both of these cosmopolitans fell under the spell of Adolf Hitler and his lunatic fringe racial theories.

So, what does all this tell us about human nature? Only that we still know very little about it. Standing firm in a final face-to-face reunion with son Rolf, Josef Mengele maintained his innocence of any wrongdoing and his contempt for judges and judgment. Undoubtedly, Mengele viewed his systematic slaughter of the innocents, some in extreme pain, others under anaesthesia, as progressive medicine in the service of a Greater Reich.

However, political convictions, racial prejudices, and historic animosities taken together still fail to explain crimes that made an utter mockery of the Oath of Hippocrates. Mengele simply cancelled his Hippocratic Oath with the Oath of Absolute Obedience to Adolf Hitler, the oath taken by all German army and S.S. officers. No wonder, then, that in his resentment over the capture and execution of Eichmann, Mengele could imagine that one day the Germans would regret Eichmann's death, and for allowing themselves to be 'sacrificed on the altar of collective guilt.'<sup>3</sup>

Josef Mengele was no genetic mutation, no throwback to something primitive in the past of man. To the contrary, this suave rake, was simply the *non plus ultra* of technocratic man, freed from all the usual restraints of civilized tradition and compassion. In his quest for fascist scientific truth, he dared the impossible—to attempt to transform brown eyes into Aryan blue eyes, the nonconforming into the conforming, to wit, Instantaneous Evolution.

If over a century ago, Emerson could insist, perhaps a little whimsically, that 'In our barbarous society the influence of character is in its infancy' (*Essay on Politics*), one can begin to appreciate what the writer of Proverbs meant when he wrote some three thousand years ago: 'Keep your heart with all vigilance; for from it flow the springs of life' (Prov. 3:23).

And what of our Anglo-Saxon Manhattan Project, the great cooperative scientific effort, contemporaneous with Auschwitz and Treblinka, that unleashed cosmic explosive power and generations of genetic disruption upon the Japanese civilians who describe the A-Bomb as 'living Hell'. Two of the lesser known contributors to that ingenious weapon were Harold C. Urey, a pacifist, and Isador I. Rabi, a mild-mannered subordinate of J. Robert Oppenheimer. Urey originally supposed that his Nobel Prize-winning discovery, deuterium, used in nuclear bomb processing, might one day find its first application in a new type of neon sign.<sup>4</sup> I. I. Rabi, also a Nobel Laureate, could only lament at the 40th anniversary of Los Alamos National Laboratory that 'We meant well, but what we did was to turn over this power to people who did not . . . respect the human spirit.'

Physicist Rabi professes to appreciate the human spirit but demonstrates woeful ignorance of human nature. What did he expect a President, anxious to impress post-Potsdam Stalin with American science and military power, to do with such a weapon? The standard answer is that the use of the 100-megaton bomb was justified in order to bring a war to a relatively swift conclusion—which it took two such bombs to achieve at a cost in human misery and suffering still untold. Upon another 40th anniversary, that of the actual dropping of the

bomb upon Hiroshima and its 330,000 souls, seven high school students in the rebuilt city of a million people, agreed that the 'Little Boy' and 'Fat Boy' bombs were dropped primarily as an experiment to test the effects on humans. This claim gains support in the confession of many a Los Alamos scientist who admitted that in 1945 the extensiveness of radioactive fallout from an A-Bomb was greatly underestimated and unappreciated compared with the bomb's destructive force.

Survivor Kitagawa had the last word on the controversial drop. Said he: 'I don't call buildings recovery. Recovery is a change of mind and I don't think that that has happened.'<sup>5</sup>

Change of mind or change of heart? I think that we are talking about the same thing—the estate of man which was offered the power of redemption and the means of redemption two millenia ago but who still, by and large, continues to go his own way. The Bible teaches that this arrogance, like that of the Mengeles of this world, will not be broken until the Armageddon (Zech. 12–14; Rev. 16).

D. D. Brodeur

### Notes

1. A fairly detailed account of some of the Institute's projects and functions is afforded by P. Joffroy, *A Spy for God—the Ordeal of Kurt Gerstein* (Fontana/Collins: Glasgow), 1972. We may note that the Institute developed mobile army fumigation vans for eradication of typhus lice. The essentially same type of vehicle was used by the S.S. as an experimental, portable gas chamber in the Baltic States for the extermination of Jews.
2. There is evidence to suggest that Mengele was briefly held by the American army of occupation. Investigation of this allegation is still going on.
3. I. Byhan, 'Mengele Finds Wealth in Argentina,' *The Boston Herald*, July 14, 1985.
4. M. W. Browne, 'Harold Urey, Scientist, Dies at 87, War Foe's Work Led to H-Bomb,' *The Boston Globe*, Jan 7, 1981.
5. *The Boston Globe*, Aug. 6, 1985.

CONFERENCE OF THE VICTORIA INSTITUTE

# THE NATURE AND NURTURE OF MAN

to be held at the  
LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY  
St. Peter's Church, Vere Street, London W1  
(off Oxford Street)  
on

SATURDAY MAY 17, 1986

- 10.15 Coffee
- 10.45 SCIENCE AND SOCIETY: REFLECTIONS ON THE RADICAL  
CRITIQUE OF SCIENCE  
*Dr. David Livingstone, Department of Geography, Queen's University,  
Belfast.*
- 11.45 GENES AND THE NATURE OF MAN  
*Dr. Caroline Berry, Consultant Clinical Geneticist, London.*
- 12.45 Lunch
- 2.00 p.m. CURRENT THOUGHT IN PSYCHOLOGY AS IT CONCERNS  
CHRISTIAN FAITH  
*Professor David Myers, Department of Psychology, Hope College, U.S.A.*
- 3.00 p.m. Tea
- 3.30 p.m. Short papers, and general discussion

The meeting is open to all who are interested. It would be most helpful if those who intend to attend would write, or telephone the office of the Victoria Institute in advance. Particularly is this important if lunch is required.

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