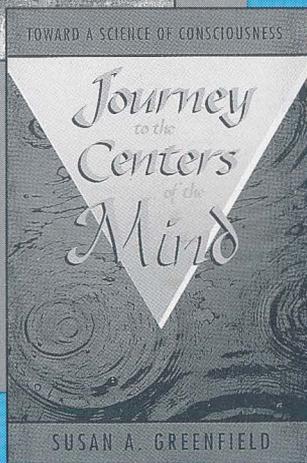
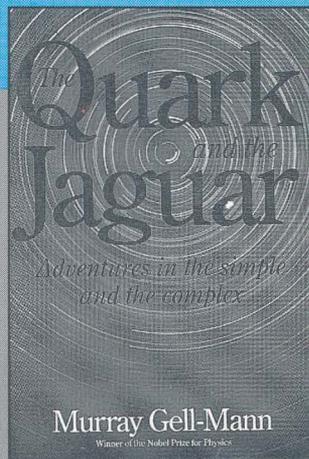
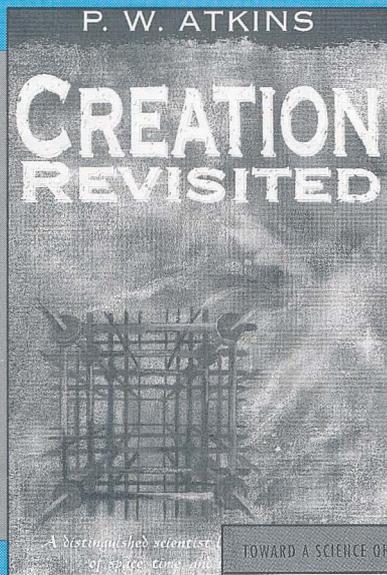


FAITH & THOUGHT

BULLETIN



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EDITORIAL

In this issue we have two articles by the 'brothers Mitchell'. Our Chairman, Terence, writes on a recent discovery concerning excavations in Israel, and Colin writes in answer to Professor Birdsall's article in a previous issue. To balance these archeological and textual matters, we also look back in the article by Geoff Robson, but only to the last century, and to Darwin. Geoff has been a member of the Institute for over four decades, and has been spurred to write a critique of two books on Darwin. He also adds some thoughts on our previous editor, R.E. D. Clark.

Would readers also take note of the Essay Competition for this year, and be encouraged to respond to the subject, which is of current interest.

NEW MEMBERS OF THE VICTORIA INSTITUTE

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VICTORIA INSTITUTE ESSAY COMPETITION 1997

This year the Institute will award a prize of £200 to the successful author of an essay on a topic which bears on the relationship between science and religion, particularly Christianity.

The particular subject to be addressed will be: **"Theological implications of extra-terrestrial life" or "Is there anyone there?" or similar title.** The essay should not exceed 7000 words, excluding documentation, and should be addressed to the Honorary Secretary at the Institute's office (below) not later than September 30th, 1997.

The essay should be type-written with double spacing and 2cm margins, and undersigned with a motto only. It should be accompanied by a sealed envelope with the motto outside and the author's name within. Each essay should be accompanied by a brief synopsis of 200 words, setting out which parts of the essay are claimed to be original.

The Council of the Victoria Institute will own the copyright of the essay, though will normally permit the author to embody it in a more comprehensive work later. The name of the successful candidate will be announced as soon as possible after a decision has been reached. In all cases the decision of the Council is final, and it reserves the right to withhold the prize if no entry is deemed worthy.

Candidates are assumed to have assented to these rules when an essay is submitted. The Council office is: 41 Marne Avenue, Welling, Kent. DA16 2EY.

THE "HOUSE OF DAVID" INSCRIPTION FROM DAN

The recent discovery by Dr. Avraham Biran of fragments of an inscribed Aramaic basalt stela in his excavations at the mound of Tell el-Qadi, ancient Dan, in northern Israel has provided important new evidence. A large fragment with parts of thirteen lines of text was found in 1993 and attracted considerable attention because of the occurrence in it of the word *bytdwd* which was most naturally taken to represent *bêt Dawid*, "House of David". Two further smaller fragments, which join each other to make up parts of eight lines of text, were discovered in 1994. It is possible, though not certain, that these two main sections of text match up so that the eight lines of the second fragment continue, after gaps, the first eight lines of the thirteen-line fragment. This possibility is supported by what appears to be a join in the stone behind the face at about the fifth line of the text.

Though it was found in an Israelite city, the inscription is in Aramaic rather than Hebrew, and must have been set up by an Aramaean, probably a ruler of

Damascus, who had conquered and occupied the city. The author refers to the deity Hadad, the principal god of the Aramaeans, as his helper, so it is quite clear that it was not set up by an Israelite. The inscription is tantalising in that no complete personal name survives, but the two joining fragments found in 1994 preserve the ends of two names: *-rm*, *"-ram"*, and *yhw*, *"-iah"*, which, if the lining-up of the two main sections is correct, are reasonably read as those of kings respectively of Israel and House-of-David, or Judah. One plausible interpretation of this evidence is that these were Jehoram king of Israel and Ahaziah king (for only one year) of Judah, who were assassinated by Jehu in 841 BC (2 Kings 9:14-28). A problem arises over this interpretation, however, since the inscription appears to say that its author, possibly Hazael king of Damascus, had himself killed these two kings, while the biblical account not only refers to the assassinations, but gives considerable circumstantial details. The incomplete nature of the inscription makes it unwise to take this discrepancy as final, however, but assuming the reconstruction of the text to be correct, the archaeological context of the fragments and the letter forms of the inscription suggest a date around 800 BC, so the events referred to, at least in the surviving part of the inscription, would have been several decades in the past, and one possible explanation could be that in retrospect Hazael saw Jehu as his agent in eliminating both these kings.

Though many uncertainties remain concerning its interpretation, and further fragments may be found which will lead to different readings, this inscription makes a useful contribution to the reconstruction of the history of the relationship between Israel and Aram in the ninth century BC. The reference to the kingdom of Judah as *Bêt Dawid* follows a pattern well known in Aramaic inscriptions, according to which a state is referred to as the house (*Bêt* or *Bit*) of a prominent ruler, often a past one. This is found frequently in the Assyrian inscriptions in connection with city states in North Syria, and the reference to Israel as *Bit Humri*, the counterpart of *Bêt 'Omri*, "House of Omri", in the ninth century inscriptions of Shalmaneser III may well have been taken over from Aramaic practice by the Assyrian scribes.

Many later rulers, specifically Omri, Ahab, Jehu, Menahem, Pekah, Hoshea, Hezekiah and Manasseh have been known from the Assyrian inscriptions since the last century, but this inscription is of particular significance for Biblical studies because the geographical designation *Bêt Dawid* contains the first known reference to the tenth century BC king David.

Some higher critical Old Testament scholars have questioned the existence of a king David, suggesting that he is a later fiction. When the first part of this inscription was found it was suggested that the *dwd* of the name should be interpreted as a form derived from the root *wdd*, "to love". meaning "beloved", *byt dwd* therefore meaning "House of the Beloved" where the "Beloved" was Yahweh, the phrase being taken to refer to the Temple in Jerusalem. This can only be

regarded as very far fetched in view of the context where the name occurs in a foreign inscription which would hardly refer to the Jerusalem Temple in this way, and where it is in parallel with the geographical designation Israel (*ysr'l*). Moreover the possibility, following the discovery of the new fragments, that the names Israel and Bêt Dawid are preceded by personal names plausibly restored as Jehoram and Ahaziah supports the interpretation of Bêt Dawid as the state of Judah and Dawid as the name of David, the great king of the United Monarchy.

T.C. Mitchell

TEXTUS RECEPTUS OR ALEXANDRIAN TEXT?

I read with respect and interest Professor Birdsall's article describing the principles of textual criticism used in making our current versions of the NT (1995). This was especially helpful since he included an analysis of the three references I discussed in my note to *Faith and Thought* for October 1993. It is clear, as he says, that the 1881 edition of the Greek New Testament by Westcott and Hort was the beginning of modern criticism and has been the focus of debate. Many new manuscripts have come to light since that time and scholarship has advanced and we now have a New Testament text which lists all the variant readings in the footnotes (Aland et al. 1983). However, the choice of the *preferred* readings is still based, in the main, on the principles laid down by Westcott and Hort in 1881, and all modern English language versions of the Bible, with the sole exception of the New King James Version (KJV) follow these. In Professor Birdsall's words, they 'set the agenda for the century which has followed'.

Nevertheless, I cannot believe that the question has been satisfactorily answered.

The Revised Version of 1881 changed more than 3% of the New Testament text which had been the basis of the KJV. Although there is probably no fundamental doctrine that cannot be derived from any version, some changes were significant. Most were omissions. This can be seen, for instance, by comparing the New International Version (NIV) with the KJV. The former omits 17 complete verses, 180 portions of verses, the Lord's name 173 times (as Jesus 38 times, Christ 43 times, Lord 35 times, God 31 times or other names 26 times), and makes 229 other changes that have an effect on meaning (Burnside 1991 pp 64-91).

These changes were based on four main principles which Westcott and Hort explained in the introduction to their Greek text of the New Testament (1882):

1. Where a passage in one manuscript combines shorter segments found in others, it should be assumed that the segments were older and the longer passage which combined them younger.

To illustrate: in Mark 9:49

Codex Sinaiticus (∖) and Codex Vaticanus (B) read: 'for every one shall be salted with fire',

Codex Bezae (D) reads: 'for every sacrifice shall be salted with salt',

and most other codices read: "for every one shall be salted with fire, and every sacrifice shall be salted with salt'.

The considered that the third reading was a conflation of the other two and so was an inferior source of the original text because later (ibid pp 102-103).

2. Shorter readings are more likely to be original longer ones because it was assumed that scribes will have a tendency to add rather than to subtract material.
3. 'Harder' (i.e. less obvious) readings are more likely to be original than clearer and easier readings because of the tendency of scribes to simplify the harder ones.
4. The degree of authority of readings could be judged by how early they were quoted by the Fathers.

The two authors then classified the manuscripts and versions known to them into four more or less clearly marked groups, known respectively as Alpha or Syrian (late called Byzantine), Beta or Neutral, Delta or Western, and Gamma or Alexandrian. Because of their similarities, the Neutral and Alexandrian soon became bracketed together as Alexandrian. The Byzantine text is broadly that which came to be known as the Textus Receptus, the Alexandrian text that of the ∖ and B codices and of the Latin Vulgate, the Western that used mainly in North Africa in the early Christian centuries. For simplicity, the terms Alpha and Beta are generally used hereinafter to describe the Textus Receptus and Alexandrian text groups respectively.

Westcott and Hort argued that Alpha was inferior to Beta because it included conflations of the other text types without ever being itself used in a conflation, there was no reading exclusive to it in any Father before Chrystosom in about 350 AD, and its greater length and ease of understanding suggested later scribal alteration. They further argued that Delta was inferior to Beta because of its tendency to somewhat unscrupulous paraphrases and alterations of older manuscripts, such as making 'harmonistic corruptions' (ibid pp 122-124) to reduce discrepancies between similar passages.

They accordingly chose Beta for their new Greek text and made over 5,000 changes from Alpha, nine tenths of the most striking being based on the ∖ and B codices alone. Thus the Textus Receptus was largely dethroned in favour of the Alexandrian text.

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The wisdom of these changes was questioned from the start, notably by John William Burgon, Dean of Winchester, and more recently by Wilbur Pickering. There are a number of reasons for seriously questioning the reliability of the Westcott/Hort theory.

First, longer texts are not necessarily due to conflation. They may with at least equal probability have been earlier and have later suffered losses. Indeed, Clark (1918) has shown that scribes are more prone to accidental omission than to interpolation. It is certainly common experience that documents given to another person for copying or typing are far more likely to suffer from omissions than from additions.

Secondly, there is no clear research evidence that scribes generally simplify things they don't understand, and so 'harder readings' are not necessarily earlier (Pickering p 83).

Thirdly, the Beta text is not more quoted in the writings of the Fathers. Three examples could be quoted:

- a) In Matthew 27:34, the 1881 revision rejected the word 'vinegar' as a later Byzantine reading, and substituted 'wine' on the authority of seven ancient manuscripts including α and B. However, no less than 22 Fathers of generally earlier date support 'vinegar' (ibid pp129-130).
- b) In Revelation 22:14, the KJV reads 'Blessed are they that do His commandments' while the NIV reads 'Blessed are those who wash their robes'. The difference in the Greek between the two is very slight, but the choice of reading does give some difference in doctrinal emphasis in that the former is more specific about who stands to receive a blessing. The reason the 'wash their robes' form is favoured by modern translations is because of its supposed greater antiquity. It appears to have originated with Origen, Eusebius and Jerome in the fourth century. The first to quote it was Athanasius, bishop of Alexandria (AD 326-373). However, 'do His commandments' is the form quoted by both Tertullian and Cyprian before 300 AD and is in the Syriac Peshitto and the ancient Coptic versions (Burnside pp11-13).
- c) The NIV, following Westcott and Hort, substitutes the Greek word *hos* (who) for *theos* (God) in 1 Timothy 3:16, so that instead of reading 'God was manifested in the flesh', it merely reads 'who was manifested in the flesh'. Although five codices including Sinaiticus (but not Vaticanus) support the *hos* form, the majority of codices and many of the Fathers in the first three centuries support *theos* (Burgon pp486-487).

Fourthly, there are errors in the Alexandrian text. The three suggested in my previous article: Mark 7:31, Luke 4:44 & 23:45 can be given the alternative explanations suggested by Professor Birdsall (1995), but surely it is more reasonable to take the Textus Receptus readings as more likely to be correct than

those of the codices. It is unlikely that Jesus would have gone from Tyre to the Sea of Galilee via Sidon unless there was a clear reason for doing so. It is also unlikely that, in the middle of His Galilean Ministry, He would have preached in the synagogues of Judea. It is more unlikely that Luke, as an educated Greek familiar with the causes of eclipses, would have used this word, whatever alternative senses it can have, when it was obvious that the sky's darkening was not due to this. He was a skilled historian and throughout his writings was very careful to be exact in recording miracles.

Fifthly, some ancient documents were purposely falsified. Marcion and Tatian made deliberate textual alterations to support particular views. Caius, a presbyter of Rome, writing in c. 175-200 AD named four heretics who not only altered the text but had disciples who multiplied copies of their efforts (Burgon p. 323).

That corruption arose at the earliest time is shown by comparing Clement of Alexandria's text (c. 183 AD) of Mark 10:7-31, the story of the rich young ruler, with other versions. Clement is one of our principal pre-Nicene authorities, writing nearly two centuries before the earliest known codex, and he must have copied this passage scarcely a century from the autograph. Yet 38% of his words in this passage differ from those in the Textus Receptus and 44% from the Westcott/Hort text (Burgon pp 326-328). If antiquity alone were the criterion of authority, Clement's text should reign and Alpha be slightly preferred to Beta. But his text is notoriously corrupt and illustrates the unreliability of age as the dominating criterion of authority.

The relatively good physical preservation of the five early unicals: \, A, B, C and D, does not necessarily argue for their authority. It could equally show that they were set aside as unreliable. A revered document would have been widely used and relatively soon worn out (Pickering pp 123-124). Their authority is further put in doubt by the amount they differ among themselves. \ and B differ over 3,000 times in space of the four Gospels and all five disagree profoundly, for instance, over the Lord's Prayer given by Luke.

By contrast, the outstanding arguments for the Textus Receptus are that it is supported by well over 80% of surviving documents and that these largely agree among themselves. In fact, \ and B represent a small family of documents containing various readings which the church as a whole rejected before the end of the fourth century. On the other hand, documents of the Textus Receptus type were acknowledged by the entire Greek church in the Byzantine period AD 312-1453. This text was also represented by the small group of documents available to Erasmus, Stephens and the compilers of the Complutensian edition and other sixteenth century editors.

Westcott and Hort contested the obvious conclusion from this: that the Textus Receptus is the most reliable source. To explain the wide agreement between manuscripts of its type, they suggested that the Alpha text must have

had a recension (i.e. a critical revision) to iron out divergent readings before 350 AD, possibly by Lucian (died AD 311). To explain its numerical predominance, they pointed to its acceptance and propagation by the Byzantine church, which had political support in the Eastern Roman Empire until the fall of Constantinople in 1453 AD. They explained its general agreement with the standard Syrian Bible - the Peshitto, by hypothesizing that this too had a recension at about the same time.

The two authors conceded that the Alpha text was dominant in Antioch before the close of the 4th century. In fact it was widely used before this time, as can be seen from quotations from Fathers living in places as widely scattered as Cappadocia, Cyprus, Lyons, Rome and Egypt (Burgon p295).

Their attempt to explain the similarity of its texts as being due to a recension is in fact destructive of their own theory. They say:

'... an authoritative revision (of the Alpha text) at Antioch ... was itself ... subjected to a second authoritative revision, carrying out more completely the purposes of the first ... The final process was apparently completed by AD 350 or thereabouts' (Westcott & Hort p. 137).

Even if we assume that there was such a recension in the fourth century, it is inconceivable that it would not have involved, or at least have been well known to, the whole Eastern church. Why then did it not use the Beta text which already existed at the time and which Westcott and Hort maintain was older and more reliable? On the other hand, if there was no such recension, how can we explain the overwhelming popularity and marked mutual agreement of copies unless they were the direct descendants of the autographs? (Burgon pp. 278-292). The theory is thus on the horns of a dilemma: the presumption of a recension to justify rejecting Alpha argues even more strongly against accepting Beta.

In fact, there is no evidence at all for such a recension. It seems most reasonable to assume that in the earliest period of the transmission of the New Testament text the most reliable copies of the autographs would be circulating and preserved best in the regions that held them, i.e. Asia Minor, Palestine, Greece and Rome, rather than Egypt. Asia Minor and Greece alone had about two thirds of them. As copies were multiplied it would be very difficult for any alternative text to gain acceptance. Both the priority and the dominance of the Alpha text are readily explained in this way (Pickering pp. 105-107).

Conclusions

The debate over which is the most reliable Greek text of the New Testament is not between an ancient text and a recent one, but between two ancient forms of the text. The A and B manuscripts represent a small family of documents rejected by the church as a whole before the end of the fourth century. The majority of the manuscripts were of the Textus Receptus type which were acknowledged by the entire Greek church in the Byzantine period, were used by Erasmus and formed

the basis of the King James Version. It was only in the late nineteenth century, originally through the Greek New Testament of Westcott and Hort, that the \ and B family were brought into dominance.

The crux of the matter is these authors' insistence on the superiority of these ancient documents. There are no certain criteria for judging between different Greek versions of the New Testament. The safest method is to weigh them as we would witnesses at a trial. Authority must be judged by the reliability, number and consensus of witnesses. By this test, the Textus Receptus is superior.

Therefore, new translations should return to Greek text more in accord with the Textus Receptus than those which have been preferred since 1881. Meanwhile, the English language reader cannot rely absolutely on any recent version of the New Testament without comparing it with the King James Version.

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Colin Mitchell

INTERPRETING DARWIN BIOGRAPHY: A FOOTNOTE

Professor C.A. Russell of the Open University is a member of the Editorial Board of Science and Christian Belief. Prior to its inception, in 1989, he had been on the Council of the Victoria Institute, from 1977. He gave a paper at the annual event of 20th May 1972 on Noah's Flood (*Faith and Thought* 100, 1972/3, pp. 143-150). It carried the story of this aspect of 'science and the Bible' up to Sedgwick, 1833; he figures as late as 1870 in *Darwin*. Dr. Russell disclaimed any earth science. This gives one heart - to write as only a reader, and attender, in matters VI since 1955.

As Professor of History & Technology at OU, Russell has, in his department, lecturer James R. Moore. So appears, at p. xiv of six Acknowledgements pages of *The Darwin Legend* (James Moore, Hodder & Stoughton, 1995 [1994 in Baker Books, USA]): (to) 'Colin Russell of the Open University for both introducing me to the Darwin legend and sharing sources and personal correspondence'. The Notes at p. 135 include 'A.W. Tiffin to C. Russell 14 Nov and 16 Dec 1978'. This note is to Appendix D which runs from p. 107 to p. 116 of the 124 pages of text. P. 107 records how 'Fegan's private secretary A.W. Tiffin supplied to my colleague Colin Russell' copies of correspondence which Tiffin had retained - carbons - from 1925, in 1978, following upon an article in *The Flame* (the organ of the Church of the Nazarene). (How Prof. Russell was in touch with the Editor is not stated; but I have confirmed from Harold L. Tiffin, A.W. Tiffin's son, that father had a set of the periodical.)

Without Colin Russell and Alfred Tiffin, then, James Moore's 'exciting journey of discovery', as the Hodder and Stoughton blurb calls it, might never have begun. The detail of research in *The Darwin Legend* and the 1991 Adrian Desmond & James Moore *Darwin* (Michael Joseph) is incredible (over 800 pages in *Darwin*). My interest is with Alfred Tiffin and with Moore's interpretation of his data.

Alfred W. Tiffin's association with J.W.C. Fegan is recounted in *Loving and Serving*, published by the Fegan trustees. It is undated, but its concluding page refers to the situation in 1966. My copy has Tiffin's autograph, 1976. The central pages are A.W. Tiffin's personal recollections of that distinguished Christian. They were together little more than a year, but Tiffin was Fegan's total amanuensis: Fegan had a heart attack on 18th July 1925, was in bed until 9th September 1925, and Tiffin was signing Fegan's letters from 14th November to a last letter, by Tiffin, announcing death on 9th December 1925. The outstanding characteristic of Fegan was his absolute addiction to meticulous accuracy in all detail. It is in this light that Moore ought, perhaps, to have accepted, unquestioningly, the carbon-copy letter, dated 1st and 22nd May 1925, which came to Professor Russell in 1978. Tiffin continued to administer the affairs of the five Fegan centres in conjunction with Mrs. Fegan, until she and her companion died in a German incendiary bomb fire of their home, overnight 7th to 8th October 1943. Thereupon, Tiffin was recruited to the navy, being a leading writer, and attending Admiral Sir Bruce Frazer at the surrender of Japan on the USS Missouri on 2nd September 1945. Having lost his wife in 1952, he followed a married daughter to Australia in 1957. In 1935 and 1937, he recorded, by shorthand and photograph, the details of every family in Goudhurst, in the course of duty as electioneering officer, producing the two books (1400 pages in all). Like for like, his work is as detailed and prodigious as that of a Darwin or a Moore. His *Loving and Serving* shows he was still storing every detail which had passed his way. His dates: 1903 - 1990. I stress these matters, because I judge his

testimony for Fegan ought to be taken literally.

I was made aware of Fegan's denial by Tiffin's brother-in-law, who was born and lived all his life less than a mile from Fegan's Canada farm and recalled Fegan as far back as 1912. Writing biographical details for my friend, I was prompted to look more carefully at Dr. Paul Marston's review of *Darwin (Science & Christian Belief, 1993, 1, pp. 73 - 78)* and *The Darwin Legend (Science & Christian Belief, 1995, 2, pp. 179 - 181)*; and so to the books themselves.

In *The Darwin Legend*, at p. 48, Moore describes a minister in Toronto mentioning the 'conversion'. Moore follows this with an 'if', a 'could', and three 'maybes', as to the minister's source. On p. 47, Moore has an "It is likely" to bring Lady Hope into co-operative activity with Fegan in Downe village. All these unverifiable hypotheses are to lead to: 'Maybe Fegan repeated it (i.e. Lady Hope's) when in 1884 he first took some of his boys to ... Toronto'. This seems unwarranted in view of the absolute denials of Fegan in the Tiffin carbons: 'I am weary of discussing the veracity of this preposterous story and do not want my name used any further in connection with the Darwin family. I strongly resent the way in which it has been sought to exploit the name of Darwin, in face of the denial of his family ...' To be equally fair to the other party in 'the story', Lady Hope, he wrote: 'I very earnestly wish that for her sake this story might now be allowed to sink into oblivion ...' Tiffin to Russell likewise: 'I have no objection to the *discretionary* use of all the information I have given you" (my italics). Instead, Moore, at p. 108, puts both Fegan and Hope in the dock: 'Fegan's reliability as a witness, no less than Lady Hope's, is open to question'. This is where, as a kind of literary heir to Tiffin's memory, I join issue with Moore.

Tiffin's fidelity to his master's exacting insistence on scrupulous honesty is not to be set against Moore's description of Lady Hope's 'anecdotal imagination, able to summon up poignant conversations, and embroider them' (p. 53). At p. 119, Moore admits his conclusion is 'conjecture'. At p. 124, the last paragraph of the book, Moore makes his own affirmation: 'I have come to believe that an actual meeting between Darwin and Lady Hope lay at the root of the deathbed legend'. The heading to that last chapter includes '- the end of the trail?'. This is the climax of his 'detective sleuthing over the past twenty years (pp. 4 and 5). His Acknowledgements were dated 14th February 1994. The Tiffin letter was 1970. The 'Colin Russell' reference there (p. xiv) does not date when Professor Russell 'introduced me to the legend'.

In his questioning of Fegan's reliability, at p. 108, there is an argument from silence which seems unacceptable: 'Note that Fegan claims only (sic) that 'the interview never took place'. He does not deny that she worked in Downe or even (sic) that she *may* have visited and spoken with Darwin (my italics). Fegan's overall denial makes such detail superfluous.

Moore has another conjecture, at p. 47: 'It is likely that Lady Hope was his fill-in. If she had been so, both she and Fegan would have said so. Moore's

whole thesis rests on what happened between 28th September and 2nd October 1881 when Fegan was 'preaching to crowded congregations!' (Moore, p. 188). If Lady Hope was Fegan's 'fill-in', she would surely have told her story to him after the event. Moore reduces the possibility to such narrow dates: on Wednesday 28th September he describes a major encounter at Down house between Darwin and two militant evolutionary atheists, Aveling and Buchner. They had lunched with all the family and then had a confrontation with Darwin in the company of son Francis, who left that day. Hence, Moore argues that Francis' denial of the Hope visit is based on ignorance. At p. 119, Moore has Mrs. Darwin having written on 2nd October to 'her devout daughter Henrietta'. That letter mentions neither the atheists' Wednesday visit, nor, if there was a Lady Hope visit, that one. Moore suggests Darwin *could* have invited Lady Hope in as a counter-poise to the atheists' visit 'to mollify Emma' (my italics) but Emma, *'perhaps* (my italics) mindful of Henrietta's sensitivities, drew a veil discreetly over both fraught visits'. All this is, again, an argument from silence. 'It is entirely *possible* (my italics) that he (Fegan) was absent at the time she (Lady Hope) met Darwin.' Knowing the life of a church across a week, I cannot believe that if Lady Hope had had so significant a meeting, on Thursday, or Friday, or Saturday, she would not have been bursting to tell Fegan on Sunday, nor that Fegan would not clearly recall such a conversation with Lady Hope, even as late as 1925. If Fegan might not have known what happened in those few vital days before his Sunday 2nd October 1881 preaching, why does Moore, on page 48, have the other 'maybe Fegan repeated it', in the circle of a Toronto minister in 1884 - the very earliest retailing of the story Moore has traced?

Moore has a paragraph on p. 47 which may, again, be conjecture: 'In early July 1881 Fegan collapsed from heat-stroke and went away to convalesce. During his three-month absence - by October he was again preaching ...' Is the three-month absence necessarily to be deduced from the starting and finishing dates cited? On p. 118 'Fegan had not returned to Downe by mid-September at least'. This seems insufficient evidence to suppose that his first return date was 2nd October. Moore must have data for these absence statements but he does not foot-note them. Fegan wrote, in 1925, 'All through the summer of 1881 I held services in a tent in Downe'. Moore foot-notes (4 On p. 135): 'In summer 1880 Fegan first held the services'. He refers to two reports in March and May 1881, in *The Christian*. At p. 154, there is another *Christian* report of September 1880 'Tent services at Bromley' - not at Downe. At p. 151 is *Christian* 'Mr Fegan and his work', 6th October 1881. If he had only resumed on 2nd, it was quick work to report it in the Thursday 6th weekly. Is Moore or Fegan right about services in summer 1881? At p. 5, Moore says his book may be revised by further research. The conflict of evidence should be resolved.

On the basis of Fegan's absence, Moore goes into some detail as to how Lady Hope might have been Fegan's 'stand-in'. At p. 45, for example, her then home

town of Dorking was 'only fifteen miles away'. It is 25. Moore's suggestions are unrealistic. They are that Lady Hope had the right military background to run great tent-meetings, including the hop-picker gatherings, in September. In 1881, no 'Lady', outside the Salvation Army, would have done any such thing. If she had been such an aide to Fegan, in any year, he would have said so: he was too scrupulous to do otherwise. And Lady Hope's account of her activities makes no mention of tent-meetings for hop-pickers. Again, if it had been, she would have said so. On pp. 72/3, Moore foot-notes Vera Thompson on hop-picker missions. We had some acquaintance, living in her last village, Brenchley, from 1984 to 1995. For a contemporary memory of a hop-pickers' mission, in Brenchley, in 1890, I quote from the great minister-essayist F.W. Boreham, *My Pilgrimage* (Epworth Press, 1940, pp. 72/3), 'When the tent was crowded ... The stench was suffocating: the heat was terrific' (and there is much more).

Lady Hope's letter at p.87 reads: 'I was holding cottage meetings in the village and drawing room meetings in the large house ... in every case at least the reading of some portion of Scripture with conversation about it'. Both 'cottage' and drawing-room 'conversational Bible reading' were characteristic of our circle in the 1920s and 1930s, as I know from experience.

Moore might rather have relied on the strongest feature of Fegan's two 1925 letters: in his work at Downe he had nothing but encouragement from the Darwins, even though he was aware of Darwin's real mind as an agnostic, and he committed himself to their denials with his own transparent innocence. 'Sir Francis Darwin'(s) 'denial is quite enough ... the high standards of truth which the Darwins inherited from their father' ... (p.111) 'a most honourable, chivalrous and benevolent gentleman'. Desmond and Moore's picture of Darwin and family is very different. On the other hand, Fegan's intimate involvement with 'her second husband, Mr. T. A. Denny ... an old friend of mine, and he gave me his confidence in the last two years of his life as to what he had suffered from Lady Hope' made him totally mistrustful of her: it had been his 'painful duty' to decline her a 'commendatory letter to America' (in 1911). Moore might, I repeat, have argued that Fegan's denial of the 1881 story is entirely dependent on Darwin's denial.

Two textual irritations might go from pages 44 and 45. Moore has an adjective 'the ultra-low church Plymouth Brethren'. He means 'ultra-low-church'. A fair description, but not one I have met in a lifetime - over 80 years - with them. On p. 5 he has 'the Irish Plymouth Brotherhood'. I have had the Brotherhood tag applied to me, but I put that down to journalistic ignorance. Moore may have intended a small 'b' for a close-knit community. 'Irish Plymouth is a confusion. It is true that 'Brethren' had a Dublin origin and Fegan's mother knew a founding-clergyman, J.N. Darby, there, when still clergyman. He reached Plymouth via Oxford, and so arose the very large Plymouth 'assembly' from which the name has stuck world-wide.

I was as ignorant as Moore at his start about 'Lady Hope'; but once he

mentioned her father, I recalled his picture (a fine photo) and story in India from a 1936 book which I had from a colleague of its author: *They were men sent from God* (E.B. Bromley, Bangalore Scripture Literature Press, subtitled a Centenary Record [1836 - 1936]). P. 78 has Captain Cotton persuading A.N. Groves to transfer from Baghdad to India. Groves was not Irish but, as a mature student at Trinity College, Dublin, was the seminal spirit in the origin of Brethren in Dublin. He led the very first Brethren missionary endeavour in Baghdad from 1829 - 1833. F.W. Newman, who had brought J.N. Darby to Oxford, joined Groves briefly in 1830. Twenty years later Newman's *Phases of Faith* was to propel Darwin to his turning from Christian profession (p.15, *The Darwin Legend*; in full, pp. 376 - 378, *Darwin*). Fegan is quoted on p. 115: 'Mr. Darwin recognised - as Professor F.W. Newman, another agnostic went out of his way, some years ago, in a conversation with me, to recognise - the influence of Christian life and teaching upon hearts and habits ...' *Anthony Norris Groves* (G.H. Lang, Thynne & Co., 1939, p. 266) has a double story of evidence of Newman's 'return in his later years to early faith'. The language of one account is very like language used of Darwin in Moore's book.

Bromley tells how Groves' medical intervention saved Cotton's life when his grave had been dug in Bushire on the Persian Gulf (p. 78). Bromley has a beautiful account of the influence of Cotton in relation to his irrigation system for the Godavari delta. Bromley went to Godavari in 1903. The last member of four drawn there by Groves in 1836 died there in 1883. Their successor was there from 1855 to 1911. One first family has been continuously represented to the fifth generation. Hospital and hostel work continue ('Hostel' is the descendant of 'orphanage' from the days of epidemic and famine.) 160 years' help to the Godavari warrants more generous comment than Moore gives to Cotton on p. 44: 'wring more revenue out of the Madras plantations than any previous administrator'.

A lynch-pin in Moore's argument is a visit by the militant atheist Aveling to Darwin on 28th September 1881, accompanied by an equivalent German, Buchner. The encounter is described dramatically at pp. 656 - 658 of *Darwin*. In *The Darwin Legend* it is recorded more succinctly (pp. 28-29). At p. 119, Moore supposes that Emma Darwin writing to her daughter Henrietta, kept silent about the Aveling/Buchner visit, to avoid distressing Henrietta. Equally, she would have omitted a Lady Hope visit for the same reason, though it would have been an opposite kind of story. 'May be' Charles had sent for Lady Hope 'to mollify Emma'. Strangely, Moore prefaces these two paragraphs: 'Further than this it is unsafe to conjecture' ('this' was the interval between 28th September and 2nd October). On his very last page he writes: '... I have come to believe that an actual meeting between Darwin and Lady Hope lay at the root of the deathbed legend'. Is this leap of faith the reason why he is at pains to resist the Darwin family and Fegan denials (pp. 97 - 105)?

I could have wished that Moore had introduced another character in his detective story directly: someone who came to the same conclusion in *The Humanist* in 1960 and 1965. At p. 6, in the last paragraph of introduction, Moore puts in apposition grand-daughter Nora Barlow's re-publication in 1958 of *Darwin's Autobiography*, with passages about his religious views restored, which had been omitted from the 1887 version for his wife's sake, and a 1960 article in *The Humanist* which 'first tentatively exposed' 'the deathbed legend'. The same oblique juxtaposition, identifying the writer as Pat Sloan, appears, at last, on p. 68. Sloan had not identified Lady Hope but insisted 'Lady Hope may ... have visited Down House'. His 'evidence embarrassed the Darwins' denials'. Moore repeats, p. 68, a p. 6 comment that it was 'an unbeliever', not believers, 'who did the historical spadework'. I had difficulty in teasing out the facts about Sloan. He was not in the index. Footnote 19 at p.133 gives the headings of his articles without reference to the magazine. The precise reference only appears at p. 141 Bibliography.

Tiffin's brother-in-law's account of Fegan's denial reached p. 2 of the Librarians' Christian Fellowship Newsletter no. 48, summer 1991. Dr. J.S. Andrews, its President, retired Sub Librarian of Lancaster University, was in touch with me about the Fegan entry in *Chief among the Brethren* (2nd ed., Henry Pickering, Pickering & Inglis, 1931). There had been an enquiry as to the authenticity of the Darwin conversion story in issue 47. Andrews summarised the substantive parts of the cordial relations between Darwin and Fegan from Fullerton which I lent him. He also inserted an account of an exchange between the Duke of Argyll and Darwin in February 1881 as recorded in *Darwin: Before and After* (R.E. D. Clark, Paternoster Press, p. 93). This incident has parallels with Lady Hope's encounter story: 'Finally the time came for him to die with the conflict still unresolved. Not long ... before ... the Duke ... talked to him at his bedside. (He) reminded him of how greatly Charles' own researches had increased the arguments for natural theology ... impossible to look at these without seeing ... the expression of mind. "I shall never forget Darwin's answer," he wrote. "He looked at me very hard and said: 'Well, that often comes over me with overwhelming force, but at other times,' and he shook his head vaguely, adding, 'it seems to go away.'" The same episode is at p. 649 of *Darwin* and the footnote at p. 735 has seven references, and must be the more accurate account. The variations may indicate how easily legends may arise. The words exchanged are verbatim the same except that p. 649 changes from Argyll's words to a paraphrase: 'But, he shook his gravely, he could no longer accept it'. Whether the adverb was 'gravely' or 'vaguely', the Duke's words in Clark give a more poignant force. Extraordinarily, the *Darwin* account is not 'at his bedside', which suggests Downe, but 'sitting before Argyll' in Argyll House in London, with detail of the 'butler ushered him in'. Argyll has twenty mentions from 1856, writing his own *Primaeval Man* and the *Reign of Law*. He seems to have been a

'Creative Evolutionist' (*Darwin* p. 546). He would, I think, warrant a study, by for example, Gordon Barnes, Chairman and contributor of VI for so many years, until his retirement to Cornwall. Clark's account of Argyll and Darwin, at the end, may have come from Argyll's *Autobiography* published by his widow, 1906. (His dates 1823 - 1900). *Faith and Thought*, 82, p. 78, 1950 mentions him, among dukes, earls and barons, who took part in the early discussion of the Victoria Institute. Somewhere in *Darwin* there is reference to Darwin and a confrère alluding disparagingly to the conservative Victoria Institute (I cannot now find the reference). *Faith and Thought*, 82, p. 77 has Philip Gosse, one of three vice-residents, and participant in discussion.

Edna Healey's *Wives of Fame* (pp. 182 -183, Sidgwick & Jackson, 1986) has an account of the Aveling visit to Downe. She quotes Darwin: 'In my most extreme fluctuations I have never been an Atheist in the sense of denying the existence of God'. *Darwin*, pp. 622-637 (chapter 41 'Never an Atheist') culminates in the same quotation but continues: 'an Agnostic would be the more correct description'. Desmond and Moore comment: '... Even if he was agnostic about his agnosticism on occasions, in ten years it had become the respectable thing'. The whole tenor of their *Darwin* would be that he was, all along, seeking to preserve the kind of view to which Fegan, Clark, Mrs. Healey all came: that he was a reluctant unbeliever. Desmond and Moore would uncover the real man: their coup de grâce in their last sentence: 'The Devil's Chaplain' had done his work. they were quoting a letter of 13th July 1856 from Darwin to Hooker (p. 449): 'What a book a Devil's Chaplain might write on the cruel works of nature!'

R.E.D. Clark (*Darwin, Before and After*, Paternoster Press, 1958) by comparison with Desmond and Moore, had minimal space to set out his Darwin: Clark's has 193 pages of text, about 350 words a page; *Darwin*, 672 pages, 450 words a page. Clark's first 43 pages go back, 'Before' and his last 95 pages are 'After'. One chapter, 'Good Squib' (pp. 96-121) derives its heading from Darwin's reaction to criticism by Sedgwick who had been his mentor at Cambridge. Clark said it turned out to be a bomb: e.g. Hitler (pp. 115-117) had anticipated and justified his genocide policies straight from Darwin, in *Mein Kampf*. Only 44 pages of Clark are Darwin biography. Much of it is concerned with 'the warfare in his mind' - the burden of *Darwin*. I could not find the 'Good Squib' there, nor another slant on Darwin's mind at the end (p.93 - before the Argyll exchange paragraph): 'To the end of his life the old warfare continued in Darwin's mind. Try as he would, he could not escape from God. Gradually his emotional life atrophied under the strain of the battle. Religious feeling disappeared and with it much else beside. Shakespeare was 'intolerably dull', he no longer took pleasure in pictures, in poetry or even in music. The beauty of nature no longer thrilled him. The world became cold and dead ... even his reasoning powers became distorted when he dwelt upon subjects even remotely concerned with his conflict.' The almost infinitely detailed account in *Darwin* - even to hourly diaries of his

physical struggles - exactly matches Clark's account. But the data in the eloquent Clark passage above, which has summed up Darwin for me for nearly fifty years, is not in *Darwin*. There is a minor allusion, contrary to Clark (p. 654): 'In the evenings ... he asked for Bach and Handel to be played over and over'. (a lost reference: somewhere she is said to have so played the piano every evening of their life together.) At p. 652, Hans Richter 'who had taken London by storm, only roused him for an hour'.

I wish Desmond and Moore had read Clark, for Clark's climax, I repeat, was 'Try as he would, he could not escape from God'; theirs, I repeat, 'The Devil's Chaplain had done his work'. It seems a matter of interpretation: where one is coming from. We have reason to be very grateful to *Science and Christian Belief* (6.1 and 8.1) Michael W. Poole v. Richard Dawkins, for Poole's exposé of where Dawkins, the 1990's avowed standard-bearer for Darwinian thought, is coming from.

R.E. D. Clark's 1958 little thesis would, it seems to me, be worthy of up-dating by someone, within the Victoria Institute or Christians in Science, with the time and resources of Desmond and Moore and Clark's wide-ranging mind and training. I salute those, and I append some notes on Clark, further to those which were so splendidly provided, at the urging of our present editor, from a great company of Clark's friends of a lifetime, in *Faith and Thought* 112/2.

(As a footnote on interpretation, I would draw attention to nuances in *Darwin* and the *The Darwin Legend*. One can imagine Moore poised with a pencil over pp. 656-659 of *Darwin* and amending a word here and there. His *Legend* pp. 28 and 29 is verbatim the same except: in *Darwin* 'Aveling expressed pious horror' that Darwin had 'stooped' to the research into worms. In the *Legend*, Aveling is 'intense' and 'primed'. In *Darwin*: 'Here spoke the comfortable squire'. In the *Legend*: 'Here spoke the parish naturalist'. *Darwin*: 'He had buried evolution for twenty years'. *Legend*: 'He had sat on his theory for twenty years'. In *Darwin* the day is Thursday 28th. In the *Legend*, Wednesday. [Wednesday is correct, as Sunday was 2nd October].)

Clark has a footnote on p. 50 to his sources: the *Life and Letters*, 1887, and *More Letters*, 1903, etc. etc. ... For the best modern accounts ... see G. West *Charles Darwin*, 1937, and C.E. Raven *Science, Religion and the Future*, 1943, where p. 65 refers to H. Ward, *Charles Darwin*, 1927. These are not in the *Darwin* bibliography (Ward has a mention otherwise).

Overall, Clark's tiny synopsis, as compared with the vast *Darwin* of Desmond and Moore, may say all that has to be said, with greater force, from its very brevity.

To revert to Fegan, the foreword of the *Legend*, makes what I judge to be a mistaken attribution (p. x). p. xiv identifies the writer, Mark A. Knoll, as 'of Wheaton College for hosting and interceding' for Moore. p. x 'the judgement of the evangelical tent-preacher, J.W.C. Fegan ... when he calls the *Legend* 'an

illustration of the recklessness with which the Protestant Controversialists seek to support any cause they are advocating'. Although the quote marks are missing, it is plain that Fegan was quoting *The Tablet* (p. 113), not his own indictment.

R.E. D. Clark: a Footnote

Faith and Thought paid wonderful tribute to the man in its special memorial issue (112/2. 1986) by his many friends, back to school-days, including two archbishops. *Science and Religion* II. no. 3, Autumn 1949, contained a contribution on 'Mind and Brain' (3) The Electrical Activity of the Brain, pp. 116-120, by J.S. Habgood B.A., the Clarks' lodger, then. *Faith and Thought*, 112/2, listed among his books *Science and Religion*, quarterly Journal, ed. R.E.D. Clark, Paternoster, late 1940's and 1950's. I have vol. I, no. 2, January - March 1948. No. 1 must have been 1947. Vol. III, no. 4, Winter 1950, ends with a Publisher's Notice: '... owing to the serious condition of Dr. Clark's health, it is essential to suspend ... publication for the time being'. *Faith and Thought*, 99/3. pp. 172-173, records that he edited the journal from 1946 to 1950 'until his eye-trouble necessitated his resignation in 1950'. F.F. Bruce took on; he, in turn, resigned in 1957 (J. 89. p. viii). David J. Ellis edited until 1971: vol. 99/2 was again edited by R.E.D. Clark. He edited, in partnership with Dr. A.B. Robins, 109/3, November 1983. Dr. Clark died on 18th November 1984. Dr. Robins published some Clark material up to Newsletter no. 1, April 1985, and *Faith and Thought*, 114/2, 1986.

In the Bruce/Ellis era, the journal was confined to the papers read at Victoria Institute meetings. Clark (vol. 99, no.1) added 'In the News' and Essay Reviews and Book Reviews. 'To make the journal wider in its appeal we intend ... to make alterations. The Review section will be enlarged, particular attention being given to books, which, because of expense or inaccessibility, might ... be overlooked by Christians. A new feature, "In the News", will appear ... with as wide coverage as possible, to include interesting new developments, preference being given to matters which do not usually receive attention in religious journals.' This was his *Science & Religion* of 1947 - 1950 redivivus on the grand scale. 'Inevitably, some of the papers are controversial.' It is hoped that readers will feel free to contribute comments ... some of the papers are controversial ...' In the thirteen years between his resuming editorship in October 1971 to his death in November 1984, he had provided 230 'In the News', 256 'Short Notes', 29 Essay Reviews and 120 Book Reviews. Many of the first two categories embraced references to multiple sources. He, being dead, yet spoke up to a nine-page article in 114/2, October 1988. I note that, as far back as the May 1980 meeting, the Council (107/2, p. 64) commented: 'the Journal at present, includes a mixture of academic papers and short 'popular' notes ... meeting the needs of our diverse membership, but academic libraries, a significant part of our clientèle, are happy to pay for the solid meals but not the fancy snacks ... the Journal should (in future) concentrate on papers and reviews of academic quality; while the interesting snippets should

go ... into a News Letter ... sent only to members'. So appeared the first newsletter, in April 1985. The last *Faith and Thought*, vol. 114/2, October 1988, second sentence reads: 'We are pleased to be able to publish some thoughts of our late Editor, Robert Clark, on the light which modern chemical insights may throw on the Genesis story ... From next year a new journal is to be published; Science and Christian Belief'. So ended the independent existence of the *Journal of the Transactions of the Victoria Institute*. We may be glad that Robert Clark, member in 1932, was in at the end.

G.W. Robson

BOOK REVIEWS

John Baker, *The Faith of A Christian* (Darton, Longman & Todd, 1996, 238 pp., £9.95, ISBN 0-232- 51739-8).

Dr. Baker was formerly Anglican Bishop of Salisbury and a Chairman of the Church of England's Doctrine Commission.

Theology seeks to give a reasoned total account of reality as seen by faith; it is far closer to the approach of the scientist than that of the poet. While some scientists have been too dismissive of pieces of evidence from religion that do not fit easily into their world-view, theologians have sometimes pounced on scientific discovery in support of some article of religious belief.

Truth has to commend itself by its fit with reality. Theology, like all other disciplines, must be open to constant correction in the light of new evidence. The Bible itself records a mighty growth in human spiritual understanding precisely because people were not afraid to change their minds.

Baker raises the question 'What difference is God supposed to make to life which cannot be explained more simply either in terms of the normal functioning of material universe or of human psychological states? He discusses briefly the characteristics of our cosmic home as an evolving system. To what reality is the cosmos as a whole related? The same reasoning that impels scientists to say that there cannot have been nothing before the 'Big Bang' impels the theologian to say there must have been 'what everybody calls God'. Whether or not the present universe is the only one, the requirement of some necessary source for existent being will not go away. If the cosmos demands a God, what can that God really be like? The answer, for the Christian, is to be found in Jesus.

In Chapter 3, Baker reviews the gospels as evidence for the life of Jesus. The one indisputable fact about Jesus is that his disciples claimed that he 'rose from the dead'. The nature of Jesus' Resurrection and the evidence for it are summarised in an appendix, as is New Testament evidence about the Last Supper.

We have to make up our own minds - but not about the Resurrection as a happening long ago. What we need to do is to accept by faith the conviction of the first disciples that Jesus is 'alive for evermore' and open our hearts and lives to his loving sovereignty. (Some may, as did this reviewer for a time, find it more difficult to believe in Jesus than in a Creator God.) If God was the power behind Jesus' resurrection, humankind has reason to believe in a God one can respect and love, a God who is alongside his creatures, not indifferent to them.

Baker emphasises that the doctrine of the Incarnation is unique to Christianity and uniquely important. Jesus was God in person, living an ordinary human life as it should be lived. The fundamental truth implicit in the Incarnation is that the whole human family is God's family. This means that we can look for 'that of God' (as Quakers would say) in every other human being and celebrate godliness in persons who hold other faiths and philosophies. In the present day world it is the vision of godliness rather than the Christian story about Jesus that is persuasive. The implication for ethics is that godliness demands an absolute moral obligation to help every human life attain its best potential; to protect the environment; to avoid inflicting suffering on animals to serve our own interests; to learn from homosexuals how they may be enabled to grow in godliness. Particularly to be deplored is the failure of the Church to uphold Jesus' injunctions against violence.

Baker ends with reflections on the nature of God himself, and of eternal life. The full flowering of the image of God is possible only when humans are living in communion with all other beings. The Church of God was meant to be an exemplar of this being-in-communion. Instead, Christians have become a byword for disagreements; even the Eucharist has been a tragic source of divisions. The way forward for the Churches is increased Christlikeness, both individual and corporate, and to co-operate with all people of goodwill in promoting what Christlikeness means in the life of the world today.

The book is comprehensive in its coverage of many topics such as suffering, atonement, the role of the Church and the Sacraments. It should commend itself to scientists by Baker's willingness to probe the truth of reality as far as it can yet be known.

Rosamund Bourke

Dr. Bourke was formerly Senior Lecturer in Psychology at the University of Hertfordshire and is now active in research in the psychology of religion.

David Gosling, *Covenanting for Justice, Peace and the Integrity of Creation* (CCBI, 1992, 108 pp., £5.95, ISBN 0 85169 222 2)

This little book is essentially a historical study of the World Council of Churches' response to the environmental crisis. Its author, David Gosling, is uniquely well qualified to undertake such a study having been director of *Church*

and Society and, therefore, intimately involved in that response.

The bulk of the historical material is presented in the first three chapters. 'Reassessing Nature's Place' traces the growth of environmental awareness within the WCC. 'Creation Under Threat' explores the concept of the integrity of creation (relating it to the biblical concept of *shalom*) and outlines the regional nature of the WCC's response to the environment. 'Responding to Crises' offers several cases of specific WCC responses to environmental issues.

The central chapter of the argument is appropriately called 'Creation at the Centre'. It asserts that Christian theology must begin with creation, that creation is foundational for everything else. The integrity of creation is presented as the basis of ethics and, therefore, social justice. In the light of this emphasis, human beings are presented as co-creators with God. For me the chapter was of interest primarily because of the contradictions it revealed within the WCC position. Are we talking about a theocentric ethic (as Gosling maintains) or a creation-centred ethic (as the talk of making creation foundational suggests)? And, if it is theocentric, what is our concept of *theos*, of God? The trinitarianism of Eastern Orthodoxy must lead to a very different ethic from the watered-down processed pantheism of the more politically correct members of the WCC. Gosling notes that WCC members were unable to agree over the idea of co-creation. His dismissive attitude to this debate is perhaps indicative of how little weight is given to fundamental theological issues in such circles.

In the concluding chapters he explores the relevance of Justice, Peace and the Integrity of Creation (JPIC) for the British scene and suggests an agenda for the 1990s. This amounts to a call for local churches to covenant with others on an international scale to work together on environmental issues. Unfortunately he is unable to offer many practical examples. The overall impression left by the book is that, to date, the WCC has responded to the environment with a great deal of talk.

In summary, this book may be of interest to students of the World Council of Churches. But anyone wanting a Christian perspective on the environment or an ecological theology should look elsewhere.

Lawrence Osborn

Angela Tilby, *Science and the Soul: New cosmology, the self and God* (SPCK, 1992, ix + 275 pp., £12.99, ISBN 0 281 04579 8)

This book is the result of Angela Tilby's research for the recent BBC television series *Soul*. It is definitely *not* the book of the series: it does not follow the structure of the television programme nor does it simply duplicate material which appeared in the series. Instead, what Angela Tilby has done is to put her investigation of recent development in cosmology into a coherent form together with her personal reflections on their significance for contemporary Christian

faith. The result is a readable popular account of the interaction between the new physics and western religion.

She begins with an overview of classical cosmology: the universe according to Newton. This is presented in a negative light and reductionistic and dualistic. After these opening chapters she explores in Einstein's theory of relativity, big bang cosmology, quantum mechanics, chaos theory and anthropic principle. Her account of modern physics is, of necessity, very simple. On the whole, she has done a good job of distilling various reliable popular accounts of these subjects. However, her lack of scientific training does appear in the occasional misunderstanding.

However, the point of this book is not to provide us with one more unexceptional popular account of the new physics. Her main concern is to explore the cultural and religious implications of the new physics. It has to be said that there is little that will be new to readers of this journal.

According to Tilby, the principle of relativity facilitated the emergence of cultural relativism (p. 73) and this is good because it enables the world to be seen in relational terms! Modern cosmology is presented as calling into question the classical view of God as cosmic mechanic and suggesting instead an abyss of generativity. Quantum mechanics offers the metaphor of complementarity for illuminating the relationship between divine and human in the incarnation or between the unity and multiplicity of God. Chaos theory calls into question conventional Christian views of order and disorder and hence of evil and divine creativity. The anthropic principle offers a new natural theology and new eschatology in which 'our only hope of ultimate fulfilment is that we shall somehow live in and from the ever-present and creative memory of God' (p. 229). Finally she attempts to bring all this together by appealing to Eastern Orthodox theology.

I think she is right to see trinitarianism as the key to a Christian theology which can co-exist with the new physics. She is also right to remind readers of the Orthodox contribution. Many of the theological problems she describes have arisen precisely because western theology has, by and large, undervalued the Trinity. However, it is unfortunate that she has little to say about modern developments in trinitarian thought.

In conclusion, this is a brave effort to tackle some very difficult concepts in an accessible fashion.

Lawrence Osborn

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Environmental Ethics
from Eden to Rio - and back again?

by

Prof. R.J. Berry, MA, PhD, DSc, FRSE,
Professor of Genetics at University College, London
President of Christians in Science, 1992-1995

Chairman

Terence C. Mitchell, MA,
Former Keeper of Western Asiatic Antiquities, British Museum.
Chairman of Council, The Victoria Institute

Programme

Victoria Institute AGM	6.15 pm
Public Meeting and Lecture	6.30 pm

There will be opportunity for questions and discussion, concluding at 8.00 pm
The Victoria Institute helps the non-specialist relate Christian thought
to advancing knowledge and specialisation.

The *Faith & Thought Bulletin* first appeared in 1985 under the title *Faith & Thought Newsletter*

The new title reflects a wider coverage, since it will contain some short articles, notes and book reviews, in addition to the news items hitherto, which would not fall within the purview of the journal.

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