

ble to a wide variety of ecological and toxicological models, for aquatic or terrestrial environments, at different levels of detail. The book should prove useful both as a technical guide for environmental researchers and as a philosophical guide for environ-

mental regulators attempting to define ecological objectives.

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MISCELLANEOUS

Nature Lost? Natural Science and the German Theological Traditions of the Nineteenth Century

By Frederick Gregory. 1992. Harvard University Press, Cambridge, Massachusetts. viii + 341 pp. U.S. \$39.95.

Gregory is well known as an intellectual historian, particularly for his fine *Scientific Materialism in Nineteenth Century Germany* published in 1977. In this new volume he explores the reaction of theologians to the advent of Darwinism. The opening section provides essential background which will surely be lacking in most readers: the transformation over two centuries from nature being viewed as a component of theology to the present situation in which science and theology are seen as fundamentally different enterprises dealing with How and Why, respectively; the related issue of whether persons or matter-in-motion are fundamental; the pursuit of truth through correspondence or coherence approaches; and the political and philosophical dimensions from the Enlightenment through the Romantic Era to the present.

The middle section focusses on three theologians whose diverse views nevertheless all retained nature. The *Life of Jesus* by David Friedrich Strauss produced a storm of controversy similar to that of Darwin's contemporaneous *Origin of Species*. Subsequently Strauss embraced Darwinism in his *The Old Faith and the New*; drew on DuBois-Reymond's opposition to spontaneous generation and on materialist scientists generally; and provided a natural interpretation of human evolution. The natural theology of Otto Zöckler included criticism of

Darwin, alternative evolutionary arguments of the earth and humans, and the conclusion of the irreconcilability of science and religion. In between, Rudolf Schmid attempted to mediate between Darwinian and religious claims and criticized monism.

The final section attends to theological arguments in which nature plays no role. Led by his view that science and religion are radically separate, Wilhelm Hermann became embroiled with other theologians and also attacked science and metaphysics. These arguments contributed to modern existentialism in which human morality must be raised in an indifferent universe.

With good cause many question the existence of a "science of theology" in general or, at least, the specific Judaeo-Christian beliefs which were the core of Western civilization for seventeen centuries. Nonetheless, this book provides insights into the broader intellectual landscape in which natural history and theology are located and into central contemporary issues such as the treatment of animals, and human attitudes of domination versus stewardship towards the rest of nature. Excellent reading awaits those who wish to deepen their understanding of the intellectual relations of natural history and religion.

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Peterson First Guides: Rocks and Minerals

By Frederick H. Pouch. 1991. Houghton Mifflin Company, New York. 128 pp., illus. U.S. \$4.95.

This "first" guide to rocks and minerals is designed as an introduction to the subject matter. It is useful not only to young naturalists but to beginners of all ages. Its purpose is to simplify and aid persons in the identification of the common rocks and minerals one might encounter.

Pouch begins with a brief introduction that gives people a basic understanding of what to look for and

where. The book describes how rocks were formed, includes a description of the elements, the various classes of rocks and minerals, and descriptions of crystal forms. This material is presented using a terminology that is directed towards the non-specialist.

In comparing this *First Guide* to the original *Guide to Rocks and Minerals*, the most obvious difference is the reduced size, that of only 128 pages as compared to the 317 pages of the regular guide. The second most obvious feature is the style of presentation, with brief paragraphs appearing directly oppo-



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