

as an influence on Plato. This section is brief but adequate, particularly as Empedocles' influence on Plato is discussed at relevant points in the main body of the text.

Dr O'Brien completes his study with some valuable extended notes on points of particular difficulty, and with a masterful bibliography which 'aims to include all books and articles devoted exclusively to Empedocles from Sturz's edition in 1805, and to err on the side of generosity in including pages on Empedocles from other works'. This will be invaluable to all scholars working in this field. It is worth

noting that the list contains over five hundred items—rather more than the number of the surviving lines of Empedocles' poems.

There is perhaps one notable omission in the work. One feels, with Aristotle, that something is needed to explain the alternation between Love and Strife. Empedocles merely talks rather vaguely of a 'broad Oath'. A fuller discussion of this would have been helpful. But after all, Dr O'Brien has not set out to discuss the whole of Empedocles' thought. We hope that he may deal with this and other problems in a further book. W. R. CHALMERS

CONCERNING TEILHARD, AND OTHER WRITINGS ON SCIENCE AND RELIGION, by Bernard Towers. Collins, London, 1969. 254 pp. 36s.

There are very few scientists who concern themselves with the problems of the relation of theology to science. This is hardly surprising, since no one can hope to be expert in all the disciplines required, not only theology and science but also philosophy and history, and so one inevitably lays oneself open to expert criticism. Scientific work today is so demanding that it can easily absorb all one's energies, and if one spends some precious time writing about science and religion one is likely to be regarded as a crank by one's fellow scientists and as a dangerous revolutionary by one's fellow Christians. There is the further difficulty that it is all too easy to write in such general terms as to be virtually meaningless, yet if one becomes technical and specific the result may be unreadable to all but a few experts.

Nevertheless, in spite of all these difficulties, it is a field that deserves serious and sustained attention because it is not too much to say that the present ineffectiveness of the Church is largely due to its failure to take science seriously, leaving it no alternative but to try to live on the long-vanished capital of the past. As a direct result of this, science does not take the Church seriously and so many of the abuses of science go unchecked.

Any serious writing in the field of religion and science is thus assured of a welcome, especially when it comes from the pen of Dr Towers, a distinguished anatomist who is well known for his writings on Teilhard, evolution and on medico-moral problems. The present book is a collection of essays and lectures on subjects ranging from Jung and Teilhard, teleology and the anatomist, and human embryology to freedom and causality in biology, science and the philosophy of nature and commentaries on the views of Leach and

Koestler. The papers were originally addressed to a variety of audiences including the well-known broadcast reply to Medawar's attack on Teilhard and lectures to societies for the history and philosophy of science and to student conferences, as well as articles in *Blackfriars*, *The Tablet*, *The Month* and other journals. The book is a mine of fascinating and valuable information and is so well written that it is difficult to put down. It is certainly a book that everyone concerned with these problems must read.

The book inevitably has the disadvantages inherent in a collection of writings for different purposes at different times. The level of writing naturally varies according to the original audience, whether a lecture to a learned society or a radio broadcast, there is some repetition and some of the essays are dated. In some cases they are admirable for their original purpose of stimulating discussion at a conference, but the subjects deserve more systematic treatment, with the arguments on both sides carefully weighed and references to previous discussions, if they are to be presented in book form. Other essays, in particular that on Darwin and the Origin of Species, are fully documented. It would have been better if the material could have been re-written and organized into a series of up-to-date studies of the important topics in the field. This is a task that Dr Towers is eminently well qualified to perform.

Until such a book is available, one will return again and again to the present volume. One of its many valuable features is its insistence that evolution is now to be accepted as a fact, and that the arguments of half a century ago are quite outdated. This was firmly grasped by Teilhard, whose vision of the development of man from lithosphere and

biosphere into noosphere gave him a perspective rooted in the past and stretching out into the future. Once grasped, such a perspective adds a new dimension to our thinking

about man and his destiny, a dimension that cannot be neglected by the Church.

P. F. HODGSON

SOCIETY WITHOUT THE FATHER: A CONTRIBUTION TO SOCIAL PSYCHOLOGY, by Alexander Mitscherlich, translated by Eric Mosbacher. *Tavistock Publications*, London, 1969. 329 pp. 60s.

Originally published in Germany in 1963, this book is an extended commentary on our social situation as seen by a psychoanalyst. No society likes to have its collective assumptions questioned nor its dark side exposed to public gaze. Dr Mitscherlich has already documented the brutality of man to man in his books on atrocities committed in obedience to the Führer. Even medical men of the highest academic standing were found capable of using their skills in barbaric ways. Beneath the fragile crust of social norms every form of inhumanity is waiting its opportunity. Dr Mitscherlich attempts to explain this social phenomenon in social psychological terms which he believes provide a scientific framework for understanding the 'evilness' in man. He argues that every paternalist regime frustrates a great deal of instinctive satisfaction and that from time to time these frustrations break through the paternalist framework with disastrous results. Today that framework itself is passing away and there is imminent danger of an instinctive back-lash tipped with nuclear warheads. The traditional safety-valve of attacking other countries is no longer viable and the political paranoia that exists between East and West is highly dangerous.

The decline of the paternalist framework is evidenced by the decline of the Divine Father in religious belief and the former paternalism of political leaders has been replaced by anonymous bureaucracy. Even the family father has lost his authority as the teacher of skills necessary for earning a living. As the repressive power of paternalist figures withers away, the individual is assailed by a chaos of contradictory impulses. Dr Mitscherlich hopes that a new form of control by way of self-awareness and critical rationality will evolve rapidly enough to prevent the disintegration of civilization. 'Only the extension of alert critical thought can prevent the extinction of the European tradition' (p. 27). The chief obstacle to this extension is the present system of education which emphasizes specialist knowledge at the expense of emotional and social maturity. The reason for this is that 'the

division of labour requires specialists who think critically only in a narrow field and are otherwise expected to conform' (p. 196). Social education consists in obedience or punishment, which produces conditioned reflexes but paralyses thought. 'Infinitely more often education takes the form of terrorism rather than guidance towards independence' (p. 13). 'The attempt to think independently is accompanied by acute anxiety and hence social relations are restricted to stereotyped formal roles devoid of insight or understanding. This is particularly so in relations between young and old. 'The lack of intuitive understanding of the infant and young person in the crises of puberty represents the most underdeveloped social relationship in our society' (p. 191). 'The artificial tone of voice, the demonstrative display of affection, the false identification with the child's interests and its play world are all intended to overcome the actual inability to communicate' (p. 48).

Dr Mitscherlich's response to the threat of imminent social and political chaos is to advocate a new method of education which will educate the whole person irrespective of social class or academic ability. This is the only way that people can become sufficiently civilized to survive the breakdown of paternalism without resorting to regressive or brutish behaviour. But he recognizes that the prevailing power structure makes such progress unlikely because 'the inhibition of aggression by empathy and insight, which is the civilized method, runs counter to the ideology of authoritarian superiority and its right to impose punishment' (p. 178).

These few points, selected from many, have much in common with other critiques of modern industrial society and they link up with the current educational debate. It is only fair to say that they have been abstracted from a text which suffers from over-conceptualization; for example, 'The reactions of many drivers in heavy traffic show how the libidinal instinctual component is taken back into the ego in a state of hostile excitation and strengthens the narcissistic cathexis' (p. 276).