

Chapter 1 : Quaker responses to Darwin - CORE

[FIRST PARAGRAPH] In his seminal work Darwin and the General Reader (), Alvar Ellegird surveyed the British periodical press over the period to in order to discover how Darwin's theory had been received in a hundred publications reflecting a wide range of social, religious, and political opinion.

Jason M Rampelt This article appeared in a journal published by Elsevier. The attached copy is furnished to the author for internal non-commercial research and education use, including for instruction at the authors institution and sharing with colleagues. Other uses, including reproduction and distribution, or selling or licensing copies, or posting to personal, institutional or third party websites are prohibited. In most cases authors are permitted to post their version of the article e. Religious responses to modernity plores the various career paths of Quakers and Jews in the sciences. But the history of only the interests of their religious community. Rowntree Quaker and Joseph Jacobs Jew. Science and religion, taken together, is able to help over- used statistical arguments to explain the decline of the Quaker come this tension, since religious traditions have their own conti- community, and how it should be remedied. Joseph Jacobs, trained nuity and perpetuity built in. In this bane of society. This bar was high in the eighteenth demonstration that religion has been widely misunderstood in century when the Royal Society suffered from cronyism, religious academic discussions about it. Religion is not merely, or even pri- tests were still part of British law, and religious prejudices in gen- marily, a collection of social practices, but must include individual eral were strong. In the nineteenth century, when the Royal Society intellectual commitments. Granted, this is con- universities, and the rise of the industrial bourgeois class helped tested territory, but it does clarify matters and raise new questions. The insular ghettoization of the evangelicals, intellectual one. In general, science will go unchal- to the biblical text. This did not result in opposition to Darwin, lenged among religions where the religion is toned down. Cantor but shows how the uniquely Quaker biblicism prevented many does suggest some conclusions about the unique contact between from really having an opinion at all. Here, the Quaker theology Quakers and Jews with science: Quakers felt at home with empir- and mindset provide the foundation for understanding their orga- ical work and Jews with the theoretical, but he does not develop nization as a social group and also their attitude towards science. For the most part, science and religion did not meet very The reader may draw such a conclusion from the book, but the fruitfully in either context because there was little to be gained on overriding sociological focus would not encourage him to do so. According to the author, the historiographical goal of Quakers, To be fair, the book does not set out to describe the interrela- Jews, and science is: So, even though he does entertain some raphy. Between these two extremes lies an intermediate per- of these issues, they are not the main point. Rather, he is interested spectively constituted by religious communities, such as in the historiographical question of how to bring together the the- churches, sects, and denominations. If we consider science touched upon the lives of Quakers and Jews in his period, some larger narrative themes in the history of science such as state there is no doubt. This gives of the sectarian physicist Michael Faraday. Religion, per- him according to the aims set forth in his Introduction. Yet, even within these separate groups, Cantor has not been There is one respect, however, in which Quakers, Jews, and sci- able to articulate a convincing synthesis of Jewish social context, ence does not meet its historiographical aim. Indeed, their claims were come out differently if he had given more attention to another seg- much wider: Merton argued that modern science owed its origin ment of the Jewish population in Britain. At various points to Puritanism and Hooykaas more broadly to Christianity in the throughout the book, he makes brief references to the wave of Jew- West. Merton and Hooykaas were interested not only in the social ish immigrants from Europe settling in Britain who had practices structures which came with religion, but also, if not more impor- far different than the existing Jewish population: In the second part or Jewish World. The traditional, even primitive, forms of Juda- of Quakers, Jews, and science, Cantor does connect certain pieces ism practised by these immigrants shocked many within the of religious ideology with the ideas, motivations, or methods of establishment. The more bookish life of these chasi- of science. That is to say that there seems to be a piece missing dim, where social insularity and ostracism is a virtue rather than from the analogous

analysis he provides at the sociological level. But from the perspective of intellectual history, the result of limiting his view of Judaism to this London majority. On the one hand, he builds a bridge between the ideas of individual scientists on the one hand and the face of it, the Chasidim seem more intellectualist in the practical to their religious community yet there the bridge stops. It does not touch the essence of their religion and might prove a useful test case for comparison but does not continue onwards into any larger intellectual narrative. So, as a comparison of Jewish and Christian attitudes towards science. This is a historiographical middle stage between the macro and micro, and would, however, require a scholar who reads Yiddish. See in particular Ch. 1. This is a rather obvious statement to make, but lately it seems to need a bridge is present for individuals such as Rowntree and Jacobs men saying. If we ignore religious dogmas as expressed in confessions mentioned above, but not for their respective religious groups as a whole of faith, theological expositions, and manuals of piety in our historical social bodies. Depending upon the religion this bridge in the way we might have expected. A second possible reason of all in religious communities. This naturally makes it harder to provide a link between a feature of that community. This is philosophy, theology, or more generally, the history of ideas. A third not to say that historians of religion need to believe what was believed by those they study. Although Cantor is incredible, inclining him to be reluctant to recognize them as a takes pains to show that the study of religion must not ignore legitimate cause in historical events. This reluctance often leads to sociological factors, he does not believe religion is comprehended to a search for practical causes outside of religious beliefs per se by them Cantor, So this last, more extreme position can be seen. The reason for the missing link on is usually evident in varying degrees, but prevalent enough to devalue the intellectual side of the book is most likely the second reason, serve mention here. Cantor certainly Quakers, Jews, and science would have been more complete if it did not ignore completely the ideological aspect of the groups he had given a proportionate amount of attention to the primary discussed, but spent much less time exploring this; around thirty theological documents or dogmas held by the communities discussed, percent less, judging by page numbers. And if he had allowed intellectual discussion. The titles of Chapters 6 dominate feature of their theology if it can be so characterized is and 8 are revealing. Although they are devoted to the relevant a decided distaste for creedal formulations. Yet even this dogma of points of religious ideology among Quakers and Jews, they are anti-dogmatism is worth noting. As universities their evangelical period for a large part of the period he investigates in the West over the last few centuries became concerned with gates. Likewise, more attention to the relevant Jewish commentaries ever widening areas of knowledge, their primary function as divinities and interpretive tradition would have been warranted. In both Italy schools became diluted. This was not necessarily a move away from direct references to holy writings which are against religion. That did not manifest itself fully in the universities important of which there are some interesting cases described by until around the turn of the century, when theology departments Cantor, but how those texts shaped religionists as interpreters of were turned into religious studies departments. Further, it is his overall historiographical end if they had been developed further was necessary to realize the equal place of other religions, and then in the way suggested. He has provided a great amount about religious people and their communities. By rejecting any deal of careful research which leads the reader to desire an even personal commitment to the reality of a supernatural realm and more complete survey and analysis. More research, as suggested reducing religion to sociology and psychology, theology becomes above, would help it to better achieve its goal of offering an important as a category of historical interest. Theology is an important bridge principle in the historiography of science. It is certainly an important category only if we assume that holy texts really do seem plausible that this approach is capable of drawing together contain eternal truths given by God, and that these tell people the micro and the macro both at social and intellectual levels what to think and how to behave. With that assumption gone because religion is so fundamentally human. Can't of a religious character or group. It is search that one hopes others will develop. The university gets religion: Religious studies in American higher education. A study of science Hooykaas, R. Religion and the rise of modern science. Scottish and religion in the nineteenth century. Quaker responses to Darwin. Science, technology and society in seventeenth-century van der Meer Eds. University of Chicago Press.

Chapter 2 : Quakers, Jews, and Science - Geoffrey Cantor - Oxford University Press

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