THE RELATION BETWEEN RELIGION AND SCIENCE: A BIOLOGICAL APPROACH

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649447527

The Relation Between Religion and Science: A Biological Approach by Angus Stewart Woodburne

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ANGUS STEWART WOODBURNE

THE RELATION BETWEEN RELIGION AND SCIENCE: A BIOLOGICAL APPROACH



The University of Chicago

THE RELATION BETWEEN RELIGION AND SCIENCE: A BIOLOGICAL APPROACH

A DISSERTATION

SUBMITTED TO THE FACULTY
OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE
IN CANDIDACY FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

DEPARTMENT OF SYSTEMATIC TEROLOGY IN THE GRADUATE DEVINITY SCHOOL

ANGUS STEWART WOODBURNE

UNIV. of California

THE UNIVERSITY OF CHICAGO PRESS CHICAGO, ILLINOIS

CL240

CONTROL 1900 BY THE UNIVERSITY OF CHICAGO

All Rights Reserved

Published January 1989

EXCHANGE

Univ. of California

> Composed and Printed By the University of Chicago Press Chicago, Hilbots, U.S.A.

PREFACE

The attempt is made in this thesis to examine the age-long problem of the interrelationship of religion and science from a new angle, namely that of psychology considered as a biological science. There is a general recognition today that the elements common to the religions and those common to the sciences are psychological. The facts of religious experience and the facts of scientific experience are so multiform that the only place to discover a common basis is in the attitudes of consciousness giving rise to these variant concrete expressions. Furthermore there is a general recognition among psychologists that the genesis of all the attitudes, including the religious and the scientific, is localizable in the instinctive behaviors of the psycho-physical organism.

It seems only fair that psychologists should recognize that those best equipped to define instinctive behavior are the biologists. On the basis of a biologically acceptable definition, a sound theory of the origin of religion and science is possible. The theory proposed is that these attitudes have their roots in behavior which, while instinctive, is multiple. In proof of the contention, reference is made to many of the rites and practices of primitive peoples which are recorded in the source books on anthropology. It is the hope of the author that this effort may contribute in some small measure to the solution of a great problem.

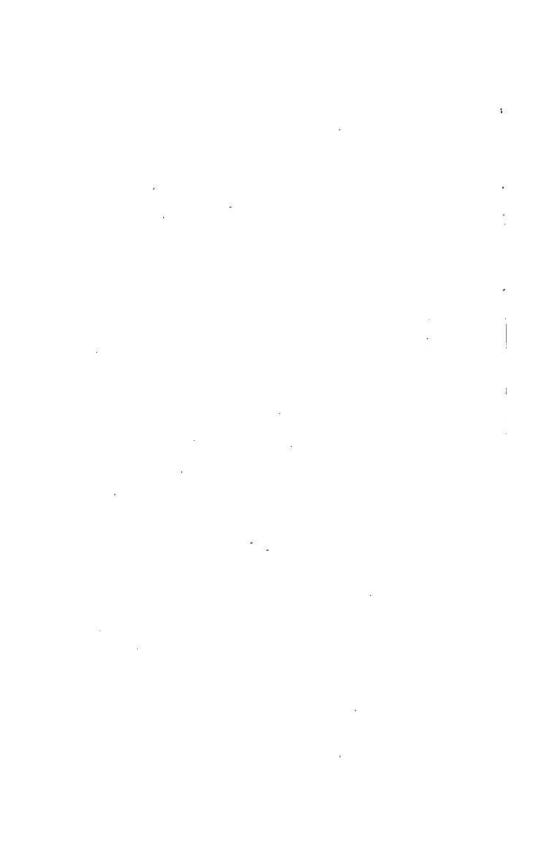
A. S. WOODBURNE

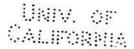
CAMP DODGE, IOWA January, 1920



CONTENTS

BAPTE		PAGE
I.	CONCERNING METHOD	I
П.	A HISTORICAL SURVEY OF THE INFLUENCE OF PSYCHOLOGICAL	
	THEORY ON THE PROBLEM	10
Ш.	THE DIFFERENTIA OF RELIGION AND SCIENCE	31
IV.	The Search for a Scientific Definition of Instinct	44
V.	THE THEORY OF SPECIFIC RELIGIOUS AND SCIENTIFIC INSTINCTS	56
VI.	THE EFFORT TO IDENTIFY RELEGION AND SCIENCE WITH CER-	
	TAIN SPECIFIC INSTINCTS	63
VII.	THE MULTIPLE INSTINCTIVE ORIGIN OF RELIGION AND SCIENCE	69
ЛШ.	THEOLOGICAL IMPLICATIONS	91
	50 WAR (\$1000) AV	9244





CHAPTER I

CONCERNING METHOD

It is the aim of this chapter to set forth in outline the development of a scientific method. The deductive method of Aristotle dominated the thinking of the Middle Ages and was ecclesiastically sanctioned in Catholicism. But the needs created by scientific progress made the evolution of a better method inevitable. The seventeenth century witnessed the rise of induction which in its developed form is the method of modern science. But induction, to be complete, must make use of the genetic method, involving history and psychology. Thus this sketch (1) indicates the cause and nature of the long conflict between science and theology, and (2) furnishes a vindication for the study of the relation of religion to science from the point of view of psychology.

The attainment of a method for a scientific approach to our human problems has a history which takes us back to the Greeks. The beginning of logic is to be found in Aristotle. It was his theory that reality is to be found in particulars, and that these particulars have universals and attributes attached to them. He was the first to conceive of reason (Moyor) as a definite subject of investigation. The process of reasoning, he taught, was a combination of premises (συλλογισμός) to produce a new conclusion. Logic was thus for him a science of deductive inference. He can hardly be said to have a logic of induction. His universals were obtained by a process of analysis and abstraction in which differences were eliminated and particulars were grouped according to their homogeneity into classes. Accordingly science, which was selective, picked on a specific object, which it handled with the tools forged for the purpose. Its abstract universals were obtained in the analytical fashion, and were then made the major premises in a deductive process which led to a definite conclusion. Any reasoning which could not be put thus in the form of a syllogism was regarded as imperfect.

1