

RELIGION AFTER SCIENCE: THE CULTURAL CONSEQUENCES OF RELIGIOUS IMMATURITY. By J.L. Schellenberg. Cambridge Studies in Religion, Philosophy, and Society. Cambridge, UK: Cambridge University Press, 2019. Pp. ix + 143. Cloth, \$99.99; paper, \$29.99.

The science/religion debate often delivers only a portion of its grand title, such that the “science/theism” debate would be more apt, or at best the “science/religion-as-understood-so-far” debate. However, as Schellenberg emphasizes, religion itself is bigger than theism, and it is bigger than all its manifestations so far on earth. Schellenberg envisions the “religion project” as a species-level investigation—like science in that respect—into whether there is a transcendent reality that has the features of both deep intrinsic worth and instrumental worth for human flourishing. So understood, the goal of the religion project is immense. Yet, both sides of the religion/science debate often assume that we have before us the final word (or near enough) of the religion project. Add a small dose of evolutionary time scales, and this assumption appears suspect. Mammalian species average about one million years on earth. *Homo Sapiens* have been around for only about 300,000 years. So, barring catastrophe, we have 700,000 years of development still before us. Consider now that current religions date no older than 10,000 years. Given the magnitude of the religion project and the small fraction of time we have been pursuing it, perhaps we are a long way from religion’s final and best results. Moreover, both proponents and opponents of current religion often manifest a litany of intellectual vices. In Schellenberg’s terms, we are “doubly immature” in religious matters: both in terms of developmental age and in terms of behaving in ways we ought not. The final result is a manifesto for pursuing the religion project with genuine clear-headedness and a rigorous investigatory spirit. As to the details of how this investigation proceeds, I must leave those to the book itself. It is a highly recommended read that targets both scholarly debates and our current zeitgeist. All the while, it is written in a style that is approachable to undergraduate audiences and thinking persons beyond the academy.

Everett Fulmer

Loyola University New Orleans