

ABSTRACTS

W. J. Mander, Bradley's Philosophy of Religion.

Bradley's philosophy of religion has been neglected by commentators but is of great interest in that it is markedly different from that of Hegel and the other British Idealists. Unlike them, he viewed religion in general as a practical affair more closely related to morality than to philosophy, and although he considered it to be unavoidably contradictory this did not prevent him from giving it a preeminent place among the appearances of the Absolute. His relationship to Christianity in particular was a complex one, and although he was critical of many aspects of orthodox theology, he was a firm adherent to many other aspects.

Berel Dov Lerner, Understanding a (Secular) Primitive Society.

The anthropologist Mary Douglas has debunked the prevalent misconception that traditional societies are universally religious. I suggest that Peter Winch's celebrated essay on the magical notions and practices of Africa's Azande people, 'Understanding a Primitive Society', is a product of this 'myth of primitive piety'. In his essay, Winch criticizes the interpretation of Zande mysticism offered by Sir E. E. Evans-Pritchard, whose book *Witchcraft, Oracles and Magic Among the Azande* served as Winch's source of ethnographic data. A broader survey of Evans-Pritchard's writings demonstrates that he considered the Azande to possess an essentially secular culture. Once the Azande are seen to be secularists, Winch's interpretation of their magic and his critique of Evans-Pritchard lose much of their appeal.

Granville C. Henry, Does Process Thought Allow Personal Immortality?

If process thought, which has generally been used to support liberal Protestant Christianity, is good metaphysics, it should be able to clarify, but not necessarily judge the truth about, particular religious assertions. Using process thought, I attempt to interpret a conservative *theological* doctrine of the resurrection of the body, including Jesus's resurrection and his empty tomb, while criticizing the *metaphysics* of those who have generally held this doctrine. By focusing on the critical example of resurrection in Christian theology, I assert that process thought is more adequate to explain orthodox Biblical Christianity than traditional philosophies.

James Cain, The Hume–Edwards Principle.

The Leibniz–Clarke version of the cosmological argument allows for the possibility that there might be a beginningless succession of objects, each produced by earlier objects in the succession, but it is held that a causal question would then arise as to what brought *this whole succession of objects* into being. This line of thought is commonly said to be confused and an appeal is made to a principle that *if a causal explanation has been provided for each member of a sequence, then the sequence as a whole has been causally explained*. We argue that this proposed principle is unwarranted.

Emyr Vaughan Thomas, Wittgensteinian Perspectives (*Sub Specie Aeternitatis*)

This paper criticizes some Wittgensteinian philosophers' adoption of Wittgenstein's idea of the view *sub specie aeternitatis* as independence of the world to seek to illuminate the character of self-renouncing religious belief. The form of absence of self that accompanies the view *sub specie aeternitatis* is neither inherently self-renouncing nor intrinsic to a self-renouncing response to the world. Extrapolating Wittgenstein's idea in an attempt to clarify the nature of religious belief is of limited use to descriptive philosophers since it oversimplifies the character and forms of self-renunciation found in religious life.

James Wetzel, Time After Augustine.

This essay attempts to make sense of Augustine's claim that time is a mental affection. He has been criticized, by Russell for instance, for advocating a subjective theory of time, thereby confusing the issue of what time is with the issue of what it is like to experience time. I defend Augustine from this criticism. His interest in time emerges out of confessional philosophy, and when this context is taken into account, his association of time with affection implies the converse of what it has mostly been taken to imply: not that time is in his experience of time, but that his experience of time is discomfortingly timeless.

Gregory Spearritt, Don Cupitt: Christian Buddhist?

It is more than a decade since English theologian Don Cupitt claimed to espouse a 'Christian Buddhism'. He has since made extensive use of and reference to Buddhist ideas in his work. A comparison between Buddhist thought (of the Madhyamaka and Zen schools) and the thinking of Cupitt demonstrates that in concepts, attitudes and methods there are many similarities and points of contact. Finally and fundamentally, however, there are differences, notably concerning solutions for the human predicament: where Buddhism plots to escape this insubstantial 'conventional' world, Cupitt accepts it as inescapable and recommends wholehearted involvement in it.

A. M. Weisberger, Depravity, Divine Responsibility and Moral Evil: A Critique of a New Free Will Defence.

A new free will defence, one which does not insist upon a necessary connection between free will and wrongdoing, has been proposed by Professor Clem Dore. I show that this attempt to clear God of blame, however, suffers from a few problems. First, in analysing the concept of free will, I argue for an interpretation which focuses upon epistemic rather than ontologic constraints. Second, I maintain that the moral relations between God and the created order should be viewed as context dependent. Other criticisms also contribute to the conclusion that this free will defence is not viable.