

ANAKAINOSIS

A Newsletter For Reformational Thought

Volume Five, No. 1

September, 1982

Philosophy as schooled memory

by Calvin Seerveld

Once upon a time, to separate Reformational thinkers from ideologues, Hart took to speaking of philosophy as a tool.¹ I heard H. Evan Runner use this terminology a couple times, hesitatingly, back in the '60s too.^{1a} One still comes across this perspective occasionally, which is saying something like this:

The Wijsbegeerte der Wetsidee is the best tool Christians doing philosophy have at present; so we should use it. When a better mousetrap is built, then we will use that. We are not wedded to Dooyeweerd and Vollenhoven's philosophical method as Charles Saunders Peirce professed he was to his bride of scientific Reason.² We follow Christ and are committed within his body; we do not believe in a man-made, systematic philosophy. Just as Barth thanked God he was not bound to Luther and Calvin the way Thomists were tied to Thomas,³ we may be thankful we can use Dooyeweerd's philosophy only as a good tool of the trade.

This position feels comfortable also to those who suffer from the "once bitten, twice shy" syndrome (cf Augustine after he was fooled by the Manichees).⁴ Once one is cured from having been an ideologue, one is tempted to curry a kind of "ecumenical tolerance" toward differing philosophies.

I honour the intent to keep our philosophical pattern of thinking humbled to continuing reform. Party-line scholastics are a burden to an original thinker's legacy because they are essentially Philistine, one-party disciples of a human thinker. And it is true that when any real *community* of philosophers ("the Amsterdam school")--rather than an eclectic assortment of diverse thinkers doing their thing under an assumed, common name ("Society of Christian Philosophers")--try to establish their identity, the marks which distinguish their identity come at first to be hotly held. Given the factional infighting among professional philosophers, it doesn't take much to push deeply held convictions and years of training in a certain philosophical mold to the status of non-negotiables. And young students of such a philo-

sophy can push it into surrogate gospel. "Ideology" is a word for thought-idolatry. "Tool" relativizes such passion.⁵

But if philosophy is thought of as a tool, such thinking is liable to occasion error in conception and judgment that can greatly damage the edificatory power (=building durance) of christian philosophical activity. Philosophy is not like a hammer or saw or forklift to pile things up in a corner. Philosophy has an instrumental side to it, but the "tool" bit of philosophic task is more like the FBI (undercover critique) or Peace Corps (exploratory, agricultural service in foreign territory) than like the work of a mechanic, a tool diemaker, or an expert who repairs people's thoughts, cleans up their talk, or gives them a program to build the Great or a Marxist Society. Such use of philosophy, I think, denatures its gift to specialized interests, no matter how legitimate the interests. If philosophy as "tool" were to connote "architectural firm" that the special sciences like biology and psychology and political science and economic or literary theory call in when they want to think out a joint-plan to help them all think under one roof, fine. Or, if philosophy as "tool" casts the philosopher into the role of janitor to the sciences (instead of "king" to replace the "queen"), a kind of *ancilla scientiarum*,⁶ one may have a fairly accurate, partial picture of things. But philosophy is much more of a pace-setter among the many sciences than "tool" suggests. Philosophy is more like the basement of a building or its architecture than being the "tool" of a front door or fire escape to get in or out of a house.

Perhaps it would be better, however, to let the dead metaphor of "tool" go, and try to formulate the matter exactly. *A philosophy is a categorical framework that is conceptually in place in someone's consciousness and acts as a schooled memory in which one's theoretic activity is embedded.* A given person's philosophy is always becoming and being, unless one settles into it like a rut. But the philosophy one "works" with is not something you have. The philosophy has you as theorist and scientist. Much as your mother tongue, which you learn even before you can speak, determines your world of conversation, so one's philosophy, veritably functioning as a schooled memory, becomes the reservoir shaping your idea and conceptual world.

Dozens of distinctions need to be made, and many supplementary points should be articulated, but right now I am after only one corrective, central point: philosophy is not a tool, it is not an instrument of thought, because philosophy is the fundamental thought-framework within which scientific thinking takes place. (My tentative position on this defining point harks back to the tradition of both Western and Eastern reflection of wisdom, before European positivism denied conceptual frameworks as committed-patterns and American pragmatism instrumentalized everything it touched.) Therefore a philosophy is much more deeply entrenched in one's subconscious makeup, if one is philosophically literate, than "tool" would make one think. Augustine's insight on "willing," that the more deeply the whole person is involved, the harder it is to will "freely",⁷ is pertinent too, I think. To change one's philosophy is almost as difficult, deep-going, and traumatic, as altering one's personality through years of psychotherapy. A philosophy is not disposable or fixable or replaceable like a diaper or getting a new lawn-mower. A philosophy is one's

habit of schooled consciousness, the natural underwear or skin of every scientist and academic.

Let me make one terminological precision. In my book not everybody is philosophically active. Every human creature, I believe, lives out of some *faith* or other, existentially attached by *commitment* to the true God revealed in Jesus Christ and witnessed to by the Holy Spirit, or to a nogod. Every faith-committed human creature who is sane shows a *way-of-life*. Oftentimes one's way-of-life may remain unconsciously operative, determining the (relative) cohesion of choices, priorities, and routine of daily activities one lives out. (This is so for isolated tribes of yesteryear and also applicable for many citizens of today's secular society who have lost much conscious sense of the fact that their "normal" life-pattern is quite parochial, really, in the light of millennia of history, rather than universally valid, as they dumbly assume.)

Sometimes people become aware of their way-of-life which can be held but not expressed. I am willing to call such consciousness of (one's) way-of-life a *world-and-life-view*, a *Weltanschauung*, a "vision" one is ready to "confess" in words or stories (cf myth), pictures and liturgy (cf rites), that one self-consciously recognizes is relative to others and believes to be true (or "better" than others). You don't correct a crooked way-of-life by adopting a straight world-and-life-view.

A philosophy, as I understand it, is similar to a way-of-life and to a world-and-life-view (1) in its encyclopedic, systematic compass, and (2) in its being an out-working of one's underlying faith-commitment. But philosophy has an analytically defined consistency. Philosophy marks an educated consciousness trained in making careful distinctions and in identifying precise relationships. A *philosophy* takes a very conscious, considered stand on the interrelated meaning of things.⁸

You don't need a philosophy to be a Christian. You don't even need a *Weltanschauung* to be a disciple of Christ. You need a walk with the LORD, *the Way-of-life* the Scriptures teach, for example, in Micah 6:6-8, Matthew 5-7, Romans 13:8-10. But if you have a confessional vision or *Weltanschauung* with your way-of-life, a Christian must make earnest in having them both biblically in line. (When one's way-of-life and *Weltanschauung* happen to be at odds, one lives a troubled existence, for good or bad, depending on whether their coming in line follows the shalom of Christ's Rule.)

Every academic and practising scientist--and that includes college and university students coming to think for themselves--are in the throes of being formed within, of firming up, or of altering a *philosophical stance* in their particular studies. The reason for this is that academic study is done within a categorial framework because one's professional concepts and ideas are loaded by their assumed interconnection. For christian theory in any discipline a christian philosophy is necessary. This is the rationale for the Institute for Christian Studies to exist at its task.

A given philosophy is a result of certain philosophical thinking. But a philosophy is not inert, a residue. It may hang around a thinker's neck like a dead albatross, but a philosophy serves more responsibly as a halo around one's thinking. Like a schooled memory, I proposed, philosophy is the hidden reservoir one taps before one knows it when you reflect with scientific precision: the fund of experienced, ordered knowledge which orients one's ongoing, controlled perception; the structured apriori foci one has adopted for tying definite thoughts together.

That is, while a philosophy is "a definite body of thought," its substance is categories rather than concepts; and categories order analysis but are not themselves conceptual "answers." Categories make answers possible. And a specific framework of categories limits the theoretical questions one asks to which one goes find scientific answers.⁹ While admitting to thinking out of a categorial framework seems restrictive to a thinker proud of his tolerance, unless one has philosophic cohesion as a professional thinker, I dare say, you are eclectic, uncritical, or muddled.

The fashionable term since the 1960s¹⁰ has become "paradigm" or "model." An insightful dissertation by J.H. Santema, which deserves more attention than it has received,¹¹ distinguishes "knowledge models" and "manufacturing models," and shows the pitfalls of confusing "technical diagrams that serve as blue-print instruments for making something" (MM) and "analytic constructs that teach one to identify key features of something" (KM). In my judgment a "categorial framework" is more part of a scientist's human consciousness than either a "knowledge model" or "manufacturing model" and is even more fundamental a girder in advanced theory and scientific conception than what Kuhn argues for.

We all know how hard it is to talk across "paradigms" in philosophical debates. That difficulty is evidence of how deeply engrained a categorial framework is in one's consciousness. That's not bad, in my judgment. That is the nature of philosophy. But one should not avoid that trouble of communicating on theories of art or knowledge or dogma or historiography by playing down one's philosophy as merely an (important) "tool." No more than one should solve the problem by becoming a scholastic ideologue. Or be a candle-holder looking on by observing that philosophies are societally and historically conditioned and you particular individual have a particular societal history. Of course, but once one has come of age philosophically he or she stands with his or her philosophical conception as a working categorial embodiment of the truth, so help you God, or Reason or Utility. That's why the clash between philosophers is bound to be as passionate as a vow--Peirce saw that correctly.

When one believes philosophy acts like a schooled memory, one will be less ready to try to turn it in for a new model to cut one's conceptual grass. Teachers and students of philosophy of different fields will be extremely wary of the traditional philosophies of men come down to us from unbiblical sources, as living options today. And Christians will be more thankful for the categorial framework formed in the generation of Vollenhoven and Dooyeweerd, Zuidema, Mekkes,

K.J. Popma, van Riessen and sundry other saints. A reformation in cultural direction did happen historically once upon a time; Luther and Calvin were not just reformist. The same is true in philosophy, it seems to me: the neck of "reason" was radically broken, at heart, in the philosophy of the cosmomic idea. Its categorial framework is biblically directed, humbled enough to be rich in philosophical blessing, breathing a Reformed christian tradition that is still too little known in scholarly circles.

We can keep this schooled memory a diaconal ministry best by continuing reform of its Neo-idealist, phenomenological setting,¹² and by giving away, in translation, its wisdom to our neighbour, recalling its key insights for giving conceptual direction that honours the Lord in issues of our day.

Notes

- 1 Cf. Hendrik Hart, unpublished inaugural address, "The spiritual unity of christian scholarship" (Toronto: October 1967).
- 1a In 1982 Dr. Runner makes his hesitation explicit in a rejection of the conception. Cf "The Christian Philosophical Enterprise in the Light of Biblical Prophecy" (Zeist: Speech for the Second International Symposium of the Association for Calvinistic Philosophy), photocopy typescript, p. 56.
- 2 "The genius of a man's logical method should be loved and revered as his bride, whom he has chosen from all the world." Section 5 in "The fixation of belief" (1877) in *Values in a universe of chance. Selected writings of Charles S. Peirce (1839-1914)*, ed. Philip P. Wiener (New York: Doubleday Anchor Book, 1958), p. 111.
- 3 "Es tat der Kirche nie gut, sich eigenwillig auf e i n e m Mann--ob er nun Thomas (seien wir froh, dass wir keinen Thomas haben und brauchen!) oder Luther oder Calvin hiess--und in seiner Schule auf einer Gestalt ihrer Lehre festzulegen. Und es tat ihr überhaupt nie gut, prinzipiell rückwärts statt vorwärts zu blicken...als ob sie eben doch nicht an den k o m m e n d e n H e r r n glaubte!" *Die Kirchliche Dogmatik* (Zollikon-Zürich: Evangelischer Verlag, 1951), III,1:ix.
- 4 *Confessions* 6.4.6 "...sicut evenire assolet ut malum medicum expertus, etiam bono timeat se committere...."
- 5 Cf C. Seerveld, "A note on a school of thought and disciples," *Reformed Journal* 7 (June 1957): 27-28.
- 6 Cf C. Seerveld, "Skeleton for Philosophy 101 at Trinity Christian College" mimeograph (1960), pp. 11-12,16-18.

- 7 *Confessions* 8.8.20.
- 8 Seerveld, "Skeleton," pp. 1-3,7. Cf S.U. Zuidema, "Philosophy as Point of Departure" (1961), translated by E. van der Woude in *Communication and Confrontation* (Toronto: Wedge Publishing Foundation, 1972), pp. 124-128.
- 9 "A question is really an ambiguous proposition; the answer is its determination.... Therefore a philosophy is characterized more by the *formulation* of its problems than by its solution of them.... In our questions lie our *principles of analysis*, and our answers may express whatever those principles are able to yield." Opening paragraphs of Susanne K. Langer, *Philosophy in a New Key* (1942) (New York: Mentor paperback, 1953), pp. 1-2.
- 10 Cf Thomas S. Kuhn, *The Structure of Scientific Revolutions* (1962) (University of Chicago Press, 1970), xii-210; and earlier, for example, Ludwig von Bertalanffy, "Theoretical models in biology and psychology," *Journal of Personality* 20 (1951-52): 24-38.
- 11 J.H. Santema, *Modellen in de wetenschap en de toepassing ervan. Historische en systematische beschouwing vanuit christelijk-wijsgerig perspectief* (Delft University Press, 1978), x-243. There is an eight page summary of the study in the English language, pp. 186-93.
- 12 Cf Robert Knudsen, "Dooyeweerd's philosophical method" (1962) in mimeographed collection entitled *Reflections on the philosophy of Herman Dooyeweerd* (Philadelphia, n.d.), pp. 9-31; and Knudsen, "Transcendental method in Dooyeweerd," *Anakainosis* 1 (no.3, April 1979): 2-8. Also cf Albert M. Wolters, "An Essay on the idea of Problemgeschichte" (Free University of Amsterdam doctoraalscriptie, 1970), 69pp.; Wolters, "On Vollenhoven's Problem-historical Method," in *Hearing and Doing, Philosophical essays dedicated to H. Evan Runner* (Toronto: Wedge Publishing Foundation, 1979), pp. 231-62.

Dr. Calvin Seerveld is Senior Member in Aesthetics at the Institute for Christian Studies, 229 College St., Toronto, Ont. Canada M5T 1R4

Recent Dissertations

Norms and Logic

C.H. Huisjes, *Norms and Logic. An investigation of the links between normontology and deontology, especially in the work of G.H. von Wright*. Dissertation University of Groningen (Copieërinrichting van den Berg: Kampen, 1981). 330 pp. (ISBN 90-9000 243-X). Price: 40 guilders.

This thesis was defended at the University of Groningen on October 22, 1981. The promotor was Dr. H.G. Hubbeling, and the coreferent Dr. G.H. von Wright. The author, who first studied logic under Dr. Jaap Klapwijk at the Free University of Amsterdam, and later studied with von Wright in Finland for a number of years, has provided Ana-kainosis with the following abstract.

In *Norms and Logic* the author investigates ways of arguing with normative sentences.

Deontic logic appears to play a very modest part in this kind of reasoning, in contradistinction with other logical methods, such as the practical syllogism.

As for the method of the investigation, the first part of the book contains a survey of ideas about logical relations between normative assertions and about the semantical status of such assertions. Among the main authors discussed are Aristotle, Thomas Aquinas, Leibniz, Bentham and a number of writers of the twentieth century, such as Husserl, Menger, Anderson and others. The survey is finished by a description of some modern semantical approaches, by Hintikka and Hilpinen.

The second part of the book has its point of departure in the work of Georg Henrik von Wright, the philosopher who gave deontic logic its standard shape.

First von Wright's philosophical position and development are depicted, with an emphasis on his intellectual biography, including bibliographical details.

His intensive relation with Ludwig Wittgenstein appears to be of central importance.

Von Wright's writings are critically discussed from five different points of view:

1. The semantic status of normative assertions.
2. The elements of rationalisation in the formal approach of normative language.
3. The Wrightian definition of what is called 'deontic possibility' is brought into contrast with Leibniz' theory of possible worlds and illustrated by means of the idea of life-trees. The shift from *Norm and Action* to *Essay on Deontic Logic* (by von Wright) is also discussed with respect to the subject.
4. The naturalistic fallacy.
5. Finally the importance of deontic logic is reconsidered: what are its foundations and the motives behind it? What can we do with it?

Of special interest also is Appendix III, "Points of comparison between von Wright and Dooyeweerd" (pp. 214-219), and the extensive bibliography (pp. 253-331).

Dr. Huisjes presently works as a teacher in a secondary school in Kampen, The Netherlands.

William Whewell's Philosophy of Science

Donald H. McNally, *Science and the Divine Order: Law, Idea, and Method in William Whewell's Philosophy of Science*. Unpublished dissertation, University of Toronto, 1982.

This thesis is an intellectual biography of the Cambridge historian and philosopher of science, William Whewell (1794-1866). It has been conceived, in part, as an application of Hans-Georg Gadamer's "philosophical hermeneutics" to the problem of interpreting Whewell's *History and Philosophy of the Inductive Sciences*. Using extensive manuscript sources as well as a wide variety of Whewell's published works, this study attempts to identify the motivation and unifying concepts behind Whewell's extensive and pioneering work in the history and philosophy of science. A central aspect of this thesis lies in its interpretation of Whewell's philosophy of science as the expression of an Anglican worldview that had its roots deep in the theology of the 17th century Caroline divines. In the first chapter, attention is given to the intellectual setting of Whewell's formative years. Much of this chapter is based on Whewell's own diaries and notebooks spanning the period 1817 to 1830, and serves to clarify the range of interests and concerns that shaped the development of his philosophy. The second chapter examines the close interrelationship between Whewell's theological beliefs and nascent philosophy of science. Particular attention is given here to the theological traditions underlying Whewell's concept of law. Chapter three establishes the intellectual context in which Whewell came to his doctrine of fundamental ideas in the summer of 1834. Chapters four, five, and six examine the subsequent elaboration of Whewell's mature philosophy of science in terms of his doctrine of ideas. Chapter four looks at the role of fundamental ideas in Whewell's historical method and doctrine of necessary truth. Chapter five traces the application of Whewell's doctrine of ideas to each of the principal natural sciences. In chapter six the implications of Whewell's doctrine of ideas are examined in relation to his general theory of method in science. Chapter seven, the concluding chapter, looks at Whewell's reflections on the relationship between science and theology in the light of his mature philosophy of science. It also examines Whewell's clarification of this relationship in the context of a number of mid-century scientific, philosophical, and theological controversies. (Author's abstract)

Dr. McNally, who lives at 59 Elizabeth Court, Hamilton, Ontario, Canada L8S 2P5, contributed an article on Whewell to the first issue of *Anakainosis* (September, 1978). He will be teaching a course on "Mechanism and the Enlightenment" at the University of Toronto in the spring semester of 1983.

Anatomy of Christian Poetry

Gudrun Friedel Therese Kuschke, *Anatomy of Christian Poetry: An integrated analysis of the poetry of Werner Bergengruen during the Third Reich period, based on a methodology derived from the "Philosophy of the Cosmologic Idea" by H. Dooyeweerd*. Original Ph.D. thesis at the University of the Witwatersrand, 1981.

This thesis studies the representation of the Christian ethos in the poetry of Werner Bergengruen, using an integrated approach. An examination of a representative body of investigations of Bergengruen's poetry concerning the existing analytical approaches has disclosed the dualism between theoretical opinions on the unity of life and work, and the contrary experience in the practical application thereof.

What is urgently needed is a Christian-based analytical method, incorporating all structural dimensions of existence by which poetry may be opened up in all its creational possibilities and thus to determine its

concretized certitudinal perspective. To establish this aesthetic symbolified religious stand, which motivates and integrates the work of art, the integrative cosmological model for literary criticism, developed by Calvin Seerveld and based on the philosophy of Dooyeweerd, is utilized in an adapted form.

The totality of the poem, reflected through the style and the coherent integration of the parts, reveals the manifestation of the ethos. Thus the intrinsic value of the text, which forms the basis of this theoretical model, is analyzed into its constituent segments and evaluated in its revelatory entirety, unveiling the pervading ethos. The hypothesis therefore posits that the Christian ethos which is the visible disclosure of a Christ-centeredness, characterizes and qualifies the "Christianness" of Christian poetry.

The Christian vision will emerge from an integrated person and be reflected in the wholeness of life and work. This total revelation can be detected and analyzed in the concrete poem. But to be truly Christian, the work of art will be required to portray qualitative lingual and aesthetic expressivity, integrated by a normative world and life view. In order to substantiate the supposition, this integrating theory of analysis is practically applied to a wide selection of Bergengruen's poetry. Representative of the volume of his work, the selection of poetry is divided into three main and interrelated components: paradox, the eternal ordinances, and the "heile Welt".

In the poem "Die heile Welt" for instance, the central theme of "Heilheit" is the cohering force which unifies the various sub-motifs within the poem. The wholeness-theme is also followed through technically, revealing the total and consequential character of the implied author's "whole" world. From this vantage point of the faith aspect, the authorial presence is revealed and the confessional stand disclosed. It is significant that this poem, reflecting the poet's world and life view in a nutshell, should thus also include all the major motifs which have confessionally concerned Bergengruen, and which notably enough, all form part of his total, intact and healed world. This is the excellence and indisputable mastery of Bergengruen's poetry--the concretized reflection of a Christ-centered vision.

Similarly, the single poems by contemporary Christian poets and two examples of non-Christian poetry, additionally verify the applicability of this methodology to poetry in general.

This thesis is available from Pro-Rege, P.O. Box 343, Potchefstroom, South Africa, for the price of R12,50.

Dooyeweerd commemorates Kuyper (1937)

In 1937, on the occasion of the hundredth anniversary of the birth of Abraham Kuyper, Herman Dooyeweerd held a popular speech commemorating the work of that prodigious Dutch theologian and statesman. Dooyeweerd was himself at that time forty-two years old, and had recently published the first, Dutch edition of his magnum opus, De Wijsbegeerte der Wetsidee (1935-36). The following excerpts from his speech illus-

trate his attitude to the Kuyperian heritage as the bearer of a distinctive world and life view which must inspire to further reformation and elaboration. Incidentally it also shows his prophetic discernment of the nature of national socialism and fascism.

The entire power of the scriptural Calvinistic vision of life is as it were concentrated in the well-known words in Kuyper's oration entitled *Sphere Sovereignty*, with which he inaugurated, in the chancel of the Nieuwe Kerk in Amsterdam, the Free University: "there is not a square inch in the whole domain of human life, of which the Christ, the Sovereign of all, does not call out: 'Mine!'" It is these words which must once again be engraved in our hearts, also the hearts of our younger generation.

These words signify, on the one hand, the radical break with a half-hearted attitude which presupposes a split between the Christian religion and the temporal life of the world. On the other hand, they signify the proclamation of an irreconcilable battle, the incontrovertible *antithesis* between the world and life view of the Scriptures and that which arises outside of the divine revelation in Christ Jesus.

You must be perfectly clear especially about these two cardinal points. For there is a great danger in our day of a departure from Kuyper's basic scriptural thrust if we misunderstand him on these points.

The answer which the Word of God gives to the question, "What is the true relationship between the Kingdom of Christ and the life of this temporal world?" can never be understood if your eyes remain closed to the *centre*, the *root* of human existence in its entirety, as this is revealed to us in Scripture. For the Kingdom of God touches this *centre* of human life. It is not content with the *surface*, the *periphery*, but it requires for itself your *heart*, the *religious root* of your entire temporal existence, *without reservation*. It is from this heart, as Scripture continuously teaches you, that the issues of life proceed, that our temporal life issues forth. It is in this heart of man that the Lord God focussed the whole temporal world for his service, for the glorification of his Name.

It is for that reason that the apostasy of this heart, of this *religious root* of creation, dragged down in its train the entire temporal world, and that the earth was cursed by God on account of Adam....

But this confession of the radical nature of the fall and of redemption in Jesus Christ then cannot fail to bring you to the confession of the irreconcilable *antithesis* between the Christian religion and every world and life view which looks for the centre of human existence not in the heart, but in feeling, or in human "reason," the function of thinking.

Pagan, as well as modern humanistic philosophy had declared *reason* to be the root, centre and point of departure of human life. This meant a lapse from that true self-knowledge which can arise only from a genuine knowledge of God. Continuing along this lapsarian path, men pronounced human reason to be independent of faith, independent of the divine Word-revelation. They no longer recognized that human reason is rooted in the *heart*, in the religious centre of life, and that apostasy of the heart would necessarily mean the apostasy of human reason as well.

As soon as Christian thinking began to make compromises with this unbelieving philosophy, misunderstanding arose concerning the true relationship, revealed to us in God's Word, between the Kingdom of God and temporal life, and the Christian religion lost its compelling claim to all sectors of life.

When in recent years you are told once more on the part of Karl Barth that the Kingdom of God has no point of contact with the natural life of this world, or when you hear people attempting to persuade you with a misplaced appeal to Kuyper's doctrine of common grace, that the natural realms of science, art, politics and society have nothing to do with Christian faith, then be assured, my young fellow-Calvinists, that the acceptance of such doctrines would mean a betrayal of the spiritual heritage which Kuyper bequeathed to you; indeed a betrayal of your only sovereign King Jesus Christ.

The Free University was born, in the words of its founder, out of the antithesis of the Christian life-principle with that of unbelief. It was that same antithesis that gave birth to Kuyper's proclamation of the *principle of sphere-sovereignty* as the ineluctable consequence of the *confession of God's sovereignty*.

It is precisely because Scripture teaches us to look for the deeper unity, the centre of all temporal life, not in a temporal function of our consciousness, but rather in the religious root, in the *heart* of the human race, the heart in which according to Scripture the age has been placed, that it is only out of the Christian life-principle that we can acknowledge the rich pluriformity and diversity of temporal life, which from the unscriptural point of view is exchanged time and again for the colourless uniformity of an intellectual scheme. Just as undifferentiated sunlight is refracted by a prism into the seven colours of the rainbow, and all these colours find their unity not in one of their number but rather in the unrefracted light, so the manifold wisdom of God has appointed in the temporal world order a multiplicity of life spheres, which bring to expression, each according to its own law and ordinance, the unrefracted unity of the divine law.

This means no dominance of any one of these spheres over the others, and no isolation into separate compartments, by which their coherence would be lost, but it means sovereignty within each sphere, in the organic connection which originates in the root unity of God's creation.

This means no total state absorbing all spheres of life into itself, as fascism and national socialism--reverting to a pagan conception, would have you believe. It means no church institute embracing all of temporal life, as advocated in the Roman Catholic view, but a harmonious unfolding of each sphere of life according to its own nature, as sphere-sovereign expression of the Kingdom of God.

This rich doctrine of sphere-sovereignty, too, must be appropriated by the younger generation as an invaluable asset in Kuyper's spiritual legacy. For it is remarkable to observe how intimately this doctrine is connected with the other two: that of the heart as the centre, the religious root of our entire temporal life, and that of the antithesis between the Christian life-principle and the principle of the spirit of unbelief.

I observe with increasing joy how a new and vigorous nucleus is in the process of being formed in this generation, who understands its responsibility with respect to Kuyper's spiritual legacy, and who put many of their elders to shame by the great enthusiasm with which they are laying claim to this legacy again as a living possession for contemporary life.

For Kuyper's spiritual legacy is not dead capital which can stay outside of the great course of historical development. Rather it is taken up into that living stream of development, nourished by the great tradition of the Reformation, and laying new demands for the future upon the generation which arose after Kuyper.

In Kuyper's life's work of reformation there is operative the continuing presence of the spiritual legacy of Calvin, of Augustine, indeed of a whole impressive series of Christian heroes of faith. How could anyone who has not understood this genuinely mobile and historical character of the Calvinistic vision of life, appreciate the high and sacred calling which is incumbent upon Calvinism, ...in our tempestuous times? He may perhaps come to a static duplication of Kuyper's ideas, but the great compelling life principle which was operative in Kuyper's work will escape him. Such swearing by a rigidified tradition degenerates into *repristination*, into a wish to turn the clock back while forgetting the demands of the present and the future.

But no one was more averse to such repristination than Kuyper. He quarried the spiritual legacy of Calvin and restored Calvinism as an all-embracing world and life view to a position of honour. But it was not without reason that he called it *Neo-calvinism*, for it was anything but a mechanical reproduction of Calvin's ideas.

Kuyper was perfectly well aware of the distinction to be made between that which has eternal validity in Calvin's conception, and the historical human forms in which this truth content was presented. Kuyper drew inspiration from the immense wealth of the tradition of Christian thought, especially from Calvin, in whose writings he found the Christian vision of life worked out most scripturally out of the new root of life in Jesus Christ. Kuyper, more than anyone, was gripped by the conviction that the Reformation is a *reformational principle*, which must come to new effectiveness in every phase of history, including a respectful critique of the legacy of one's forebears to the degree that sharpened insight may detect unscriptural errors in their thought.

Kuyper, more than anyone, realized that if Calvinism is to continue as world and life view, to exercise spiritual power in history, it must continually orient itself to the new situations of life and must therefore speak a message appropriate to each age.

Kuyper returned to Calvin's fundamental conception, in which the Lutheran division between the Kingdom of God and temporal life in the world, between grace and nature, was cut off at the root and abandoned.

But that fundamental conception was a talent with which he *traded*, and which he purified of a number of contaminating elements. What Kuyper finally bequeathed to the present generation was a renewed and vital Calvinism, established on the broad and fixed foundation of Scripture, animated by Calvin's radical fundamental conception, and extended into a world and life view which had absorbed a good number of new elements. This renewed Calvinism could in the power of faith take up the chal-

lenge posed by theological modernism and political liberalism, and the founding of the Free University gave evidence of a clear faith intuition regarding the requirement of God for contemporary times. The battle with Humanism had to be joined, on the scriptural basis of the Calvinistic world and life view, because modern science had become a major power in the development of culture, also in the world of science and scholarship.

Taken from Volhardt, proceedings of the nineteenth annual rally of the League of Young Ladies' Societies of Reformed Persuasion in the Netherlands [(Kampen, 1937), pp. 14-16, 17, 18-19, 20]. Translated by the editor.

Announcing...

- *Forum*, the newly established Journal for internal discussion and criticism within the tradition of reformational philosophy.

One of the fruits of the most successful Second International Philosophical Symposium, organized by the Association for Calvinist Philosophy (August 23-27, 1982 -- Zeist, The Netherlands), is that we have decided to establish a new journal to promote communication amongst adherents of the movement for reformational philosophy.

Although we have a number of journals within this tradition (*Philosophia Reformata*, *Tydskrif vir Christelike Wetenskap*, *Anakainosis*, *Beweging*, *Roeping en Riglyne*, and so on), none of them provide us with the opportunity to communicate a succinct statement of new insights aimed at getting a direct response from anyone able to do that. None of the existing journals allows for continued interaction between two or more persons pursuing a specific issue for more than two or three times. Some of the mentioned journals have a philosophically less advanced level of presentation and some simply do not have enough space available to render the service required for discussion and criticism. Every active member of our philosophical movement is invited to send at least once a year a list of all his/her books/articles published during that year so that this information can be communicated in each issue of *Forum*.

This new journal is intended for those who are well at home in this philosophical tradition (founded by Dooyeweerd and Vollenhoven) and it is expected that any contribution should not exceed 10 single typed pages. We hope to begin with three issues per year (each containing more or less 50 pages).

Subscription fee per year: \$6.00; Dutch guilders 17,00; South African rand 3,50.

Language: English, Dutch, Afrikaans. (Contributions in Afrikaans or Dutch must be accompanied by an English summary not exceeding one single typed page.)

Editorial committee: Prof. A. Troost (Nierstraat 61, Amsterdam 1078, The Netherlands); Prof. J. Dengerink (Xavieruslaan 4, Driebergen, The Netherlands); Prof. E. Schuurman (Karel Doormanweg 7, Breukelen, The Netherlands); Prof. A. Wolters (Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4); Prof. D.F.M. Strauss

(Department of Philosophy, UOFS, Box 339, Bloemfontein 9300, South Africa).

Editorial policy: Every contribution (not exceeding 10 single typed pages) is evaluated by every member of the editorial committee before it can be published. Contributions may be forwarded to any member of the editorial committee.

Secretariat: Prof. D.F.M. Strauss (subscription fees can be sent to his above-mentioned address, or to the following Account Number of the Amro Bank in Amsterdam, Haarlemmerplein Branch, Box 1137: Acc.No. 46.63.45.852. Remember to mention: subscription fee for *Forum* plus the year (eg. 1983/84, or 1983/85, and so on) for which the subscription is intended).

Closing date for first contributions: January 15, 1983.
Appearance for first number: August 1983 (and after that, one every four months).

Taken from a flyer sent to Anakainosis by the editorial committee.

- *AACS Academic Papers*. You are invited to subscribe to the *AACS Academic Paper Series*, a series which tries to develop distinctive Christian thinking in various academic areas. The papers arise out of the work of the Institute for Christian Studies and work that closely parallels it. This subscription series tries to develop a community of Christian academic reflection in which ideas can be exchanged among colleagues.

A range of subject fields and academic disciplines is covered in the papers, roughly similar to the fields in which the ICS is active in its curriculum and research. Most of the papers are written by the Institute's professors and graduate students, or are papers presented by others at seminars at the ICS, though papers written by persons not directly connected with the ICS are also included. The papers are, in general, provisional rather than definitive, though some published papers are also included. They normally range in length from 15 to 50 typewritten pages and are produced in mimeographed form.

A \$15 subscription fee entitles subscribers to a total of ten papers. Four times per year notices of new papers that may be ordered are sent to the subscribers. Libraries, for an annual subscription fee of \$12.50 (or \$35.00 for three years) the AACS will automatically send ten issues of *Academic Papers* as they appear.

Those interested in this series should write to the AACS, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

A number of titles that have appeared in 1982 include:

- "Pannenberg's Eschatological Ontology" by Brian Walsh
- "Greene's Anti-Reductionist Ontology: An Inquiry into the foundations of biology" by Tim De Jager-Seerveld
- "Dooyeweerd's Contribution to a Christian Philosophical Paradigm" by Brian Walsh and Jonathan Chaplin
- "Community and Aging" by Barbara Eves
- "Young Luther: Comments on Hebrews" by Donald Knudsen

- "Conflicting Traditions of Development: A Study of the Northwest Territories of Canada" by Malcolm MacRury
- "Mid-Victorian Anti-Catholicism, English Diplomacy, and Odo Russell in Rome" by C.T. McIntire
- "The Articulation of Belief: A Link between rationality and commitment" by Hendrik Hart
- "Herman Dooyeweerd's Contribution to the Philosophy of the Social Sciences" by James Skillen
- "Sociology: The Encounter of Christianity with secular science" by Robert D. Knudsen
- "Preface to Runner" (introduction to the fifth edition of H. Evan Runner's *The Relation of the Bible to Learning*) by Bernard Zylstra
- *"The Use of the Bible in Christian Scholarship" by Sidney Greidanus
- "Jesus Christ, Lord of Biology?" by David Wilcox
- "A Christian Tin-Can Theory of Man" by Calvin Seerveld
- "An Exploration of Fantasy in C.S. Lewis' Fiction" by Carolyn Sturtevant

*reprinted from *Christian Scholar's Review*

(These papers are also available on an individual basis, ranging in price from \$.75 to \$1.50 each.)

News Briefs

***H. Evan Runner's *The Relation of the Bible to Learning* has become something of a classic in reformational circles, and has recently been republished in a revised and attractively bound paperback edition (Jordan Station, Ont.: Paideia Press, 1982). This is the fifth edition of lectures originally delivered in 1959 and 1960, and now also contains a "Preface to Runner" written by Bernard Zylstra (pp. 9-34).

***Volume 17 (1981) of the South African *Tydskrif vir christelike wetenskap*, published as a single issue, contains a number of English articles: A.M. Wolters, "Facing the Perplexing History of Philosophy" (pp. 1-17) Kent Zigterman, "Form, Universal, and Individual in Aristotle" (pp.18-53) D.F.M. Strauss, "Introduction to Cosmology" (pp.54-63) J.A. van den Berg, review of M. D. Stafleu, *Time and Again* (1980), pp. 252-253.

The article by Strauss is an English summary of his *Inleiding tot die Kosmologie* (Bloemfontein, 1980), a 331-page introduction to systematic philosophy meant as a textbook for graduate students. The *Tydskrif* is available from: V.C.H.O., Posbus #1824, Bloemfontein 9300, South Africa.

***On the occasion of the retirement of Dr. Hendrik van Riessen as professor of philosophy at the Free University of Amsterdam, he was presented with a *Festschrift* entitled *Wetenschap, Wijsheid, Filosoferen* (Assen: Van Gorcum, 1981), which includes the following English contributions:

- C.A. van Peursen, "Culture and Christian Faith" (pp.32-37)
- J. Klapwijk, "Science and Social Responsibility in Neo-Marxist and Christian Perspective" (pp.75-98)
- D.F.M. Strauss, "The modal aspects as points of entry to our experience of and reflection on erected reality" (pp.159-173)
- Hendrik Hart, "The impasse of rationality today" (pp.174-200).

***To mark his appointment as Senior Member in Political Theory at the Institute for Christian Studies in Toronto, Paul Marshall delivered a public lecture entitled "Human Rights in Christian Perspective," which is to be published by the AACS shortly. We congratulate Paul on his appointment and wish him well in his new task.

***An international bibliography of books and articles on Christian scientific endeavour in the various sciences, entitled "Christianity and Scholarship: 1900-1977," compiled by Dr. D. Kempff, is available from The Director, Institute for Reformational Studies, Potchefstroom University for CHE, Potchefstroom, 2520 South Africa. The 300-page bibliography sells for R9,00 (\$8.00 U.S.). Subject headings include aesthetics, art, literature, communication, communism/socialism, creation, culture and world-and-life view, ecology, education, economy/property, evolution, history and philosophy of history, international affairs, human rights, labour, medicine, nationalism, natural sciences, pedagogy (Christian, national education; practical issues; philosophy of; university, colleges, tertiary education), philosophy (Christian, Calvinistic; general; theory of sciences and methodology), physical education/sport, politics, psychology, religion and natural sciences, social matters--nationalism, racial problems, sociology, technology.

ANAKAINOSIS

Editor: Al Wolters

Issued quarterly.

Annual subscription \$10.

ANAKAINOSIS is an academic newsletter-cum-discussion forum which is intended to be a vehicle for informal academic discussion. Readers are welcome to test out their papers and theses on ANAKAINOSIS' audience, or to respond to articles printed in each issue. Notices of upcoming conferences, current research projects or published works may be

submitted for publication to facilitate exchange of this kind of information.

ANAKAINOSIS is published quarterly in March, June, September and December by the Association for the Advancement of Christian Scholarship (AACS), 229 College Street, Toronto, Ontario M5T 1R4 (Canada). Subscription rates are \$10 (Canadian) for 1 year, \$30 for 3 years. European subscribers may deposit payment with the Calvinistic World Association, Potgieterweg 46, 1857 CJ Heiloo, The Netherlands, via "Giro" number 17-75-496, and are asked to send subscription or renewal slips to the AACS, Toronto.

Material from this newsletter may not be quoted or reproduced without the prior permission of the author or of the editor. Statements of fact or opinion appearing in ANAKAINOSIS do not imply the endorsement of the editors or the publishers. All correspondence and articles for publication should be addressed to Dr. Al Wolters, Editor, c/o AACS at the above address. Copy deadlines are the first of February, May, August and November.