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211 The Human Agent. Volume 1 of the Royal Institute of Philosophy's annual lectures is concerned with the concept of man as an agent, a being who acts and reflects on his actions. In what does man's experience of being a free agent consist? Are man's actions caused, and if so, how? Are his deliberations and decisions really no more than his brain processes as they are subjectively apprehended? Can man be free and yet his actions be predictable?

Answering these questions, and related ones in moral philosophy and the philosophy of mind, are G. P. Henderson, Aurel Kolnai, Bernard Mayo, Alan R. White, David Pears, C. H. Whiteley, the Earl of Halsbury, G. N. A. Vesey, R. J. Hirst, C. K. Grant, G. J. Warnock, Gilbert Ryle, and Richard Wollheim.

240 Talk of God. What do philosophers make of recent developments in theology? What, now, are we to understand by talk of God, Faith, Sin, Heaven, Hell, Eternal Life? Can we continue to think of God as a supernatural person, or should we accept that such an idea of God is dead? Is to talk of God to give expression to a view of the world, a view in which selfless love is unaccountably seen as supreme? Is Hell the state of separation that exists between a wrongdoer and a person wronged? Is Eternal Life something to be experienced, if at all, in this, our only life?

These are among the questions to which leading philosophers of religion in Britain, Europe and the U.S.A. addressed themselves in the second volume of Royal Institute of Philosophy annual lectures. Agreement would have been too much to expect, when the boundaries of man's understanding of what he is doing in talking of God are being pushed back. Bertocci and van Buren, Hartshorne and Hick, Ramsey and Ricoeur represent ways of thinking too far apart for an easy acceptance of each other's arguments. It is not merely the reader who is challenged by this book: the contributors challenge one another. The reader can imagine the liveliness of the discussions which followed the lectures at the Institute's Bloomsbury headquarters. What united the lectures is not a uniformity of opinion, or even of approach, but a common purpose: to promote mutual understanding of the language of religion.

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Philosophers have traditionally sought to justify our claims to knowledge. And yet the kind of justification that has seemed appropriate, involving theories about how we come by our ideas and experience, has often led them away from their goal into scepticism and subjectivism. Why is this? Have they mistaken the way in which causation is involved in the concepts of perception and belief? Or is the search for justification, for a 'foundation of empirical knowledge', one which should not have been undertaken in the first place?

This is one of the questions raised in the third volume of lectures from the Royal Institute of Philosophy. Others range from that of the philosophical significance of Chomsky's work on generative grammar to that of what would verify statements about God. A feature of the year's lectures is the contribution of a number of promising younger philosophers, as well as those with established reputations from Britain and America.

These are original papers of high quality on representative issues in epistemology, making the volume one which will be a particularly good choice for discussion in seminars by teachers and students of philosophy.

Knowledge and Necessity is Volume 3 of the Royal Institute of Philosophy's annual lectures. Volumes 1 and 2, *The Human Agent* and *Talk of God*, were published by Macmillan in 1968 and 1969 respectively. Volume 4 will contain lectures on the social sciences.