
Auxier and Davies provide an excellent combination of historical research in this book on the correspondence between two prominent process philosophers, as well as an explication and analysis of their viewpoints. The topics covered range from highly metaphysical controversies to very concrete ethical issues, such as the morality of war. For each topic covered the authors clarify the positions of the two men, and, wherever possible, highlight points of agreement and disagreement, as well as critiquing the merits of both thinkers' positions. As such, the book appeals to a wide variety of philosophical interests, such as history of philosophy, metaphysics, ethics, and social and political science.

The most poignant issue in the book is the pacifism debate that took place between these two thinkers, with Brightman arguing for pacifism and Hartshorne for the necessity, at times, for violence and war. Writes Hartshorne, "freedom must not be free to destroy freedom", and, "it is better that many should die permanently than that nearly all men should live in a permanent state of hostility and slavery" (121). Thus, killing others becomes the lesser of two evils in such situations. On the other side of the argument, Brightman appeals to Quaker principles and a consequentialist outlook. His answer to Hartshorne is that "the failure of the last war, the terrible revenge that the defeated country has taken, has seemed to me good evidence of the failure of victory in war to secure desired consequences" (123). To this Hartshorne responds, "Hitler need not have been successful in his villainous plans, had enough people believed in the wisdom of stopping him by force" (124). The debate is replete with arguments such as these that give practical consideration for philosophical positions. While the debate is obviously cast in the historical context of Nazi Germany, it is also a live debate that many will relate to, given the current world situation.

The pacifist controversy is backed by metaphysical considerations on both sides. For Hartshorne, as for Whitehead, value is connected with complexity and enjoyment of experience, while for Brightman the core value is personality and purpose. Growth in personality occurs
through dialectical tensions. This means that war is considered a destructive tension for Brightman and killing is antithetical for respect for personality. The strength of Brightman’s position is his emphasis on peaceful reconciliation while Harthshorne’s strength is his emphasis on the preservation of freedom and the complexities that come with it, and a recognition of the stark realities of the world we live in, namely the prevalence of evil in the world.

In order to further explicate the finer points of difference between the two theorists, the book offers a break-down of the two philosophical views according to three topics, metaphysical, epistemological, and existential/experiential, along with an analysis of their methodological differences. These topics are further broken down into finer gradations. In addition to an explication of the topics, the book also examines the logical pitfalls and advantages of both sides. This section has appeal for the serious philosopher and process specialist and includes a wide range of discussion on topics such as monads, the role of God, panentheism, causality, inference, teleology, hyperbolic and Piercean genuine doubt, memory and the past, the shining present, and freedom, to name the major concepts. More personal topics such as love and sympathy are also discussed. The difference between the two process thinkers is summed up as follows. “Brightman aims to start with an empirical epistemology and to allow it to guide his conclusions about what is metaphysically real. Hartshorne starts with metaphysical conclusions about ultimate reality and a transcendental epistemology to support that metaphysical account. . .” (106).

While the book has no real weaknesses, it could be enhanced with the addition of more examples and thereby appeal to a wider audience. For instance, with respect to the ethical issues of war and violence, in addition to the cited highlights of Bonhoeffer’s participation in an assassination attempt on Hitler and Martin Luther King’s peaceful resistance, more contemporary examples would be useful. An appendix that would include issues such as just war theory, comparisons with contemporary ethical views, and examples such as the war in Vietnam, the Gulf War, the war in Iraq, and terrorist issues, would augment the discussion between Hartshorne and Brightman and bring the book from historical to contemporary context. Perhaps we
will see this in a future edition. In any case, Auxier’s and Davies’ book is well worth reading.

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*Imagining Progressive Religion* would be an exceedingly important contribution to scholarship even if it were not the first of the definitive three volume history of American Liberal Theology. This brilliant account of the emergence of progressive theology in the 19th century will serve as the basic text for any serious study of theological liberalism for students and scholars. But it is not a textbook. It is a suggestive analysis of the movement—frequently and currently undervalued or maligned—which shows it in social as well as intellectual historical context. Dorrien’s project is awesome in scope, prodigious in depth, generous in judgment and it makes the 19th century theological scene vivid for the general reader, as well as the specialist.

Dorrien undertakes to show how liberal (protestant) Christian theology moves from 16th and 17th century doctrinal controversies over reason and free will, through emerging denominational pluralism into a distinctive and ultimately dominant force in mainline denominations and academic institutions. From the outset, it has a mediational character, and Dorrien defines this movement as a process of "imagining the third way" between traditional dogmatism and "infidelism." It is marked by openness to the verdicts of modern intellectual inquiry, commitment to the authority of individual reason and experience, by the conception of Christianity as an ethical way of life, by emphasis on moral over metaphysical concepts of divinity and atonement, and by the drive to make Christianity credible and socially relevant to modern people.

The "imagining of progressive religion" in 19th century, he argues, grew not out of professorial cogitation in quiet studies, but out of encounter with dimensions of real social and intellectual change experienced by congregations and voluntary associations. Thoughtful