

Auckland 2012





Subject To Names, is whatsoever can enter into, or be considered in an account; A series of recent studies have shown that people's moral judgments can affect their intuitions as to whether or not a behavior was performed intentionally. Prior attempts to explain this effect can be divided into two broad families. Some researchers suggest that the effect is due to some peculiar feature of the concept of intentional action in particular, while others suggest that the effect is a reflection of a more general tendency whereby moral judgments exert a pervasive influence on folk psychology. The present paper argues in favor of the latter hypothesis by showing that the very same effect that has been observed for intentionally also arises for deciding, in favor of, opposed to, and advocating. Oration, and many other such, are names of Speeches.













I have already spoken to this point at length, in a little book recently published. I merely add here that in a day of obvious political disillusionment and industrial revolt, of intellectual rebellion against an outworn order of ideas and of moral restlessness and doubt, an indispensable duty for the preacher is this comprehensive study and understanding of his own epoch. Else, without realizing it,—and how true this often is,—he proclaims a universal truth in the unintelligible language of a forgotten order, and applies a timeless experience to the faded conditions of yesterday. Indeed, I am convinced that a chief reason why preaching is temporarily obscured in power, is because most of our expertness in it is in terms of local problems, of partial significances, rather than in the wider tendencies that produce and carry them, or in the ultimate laws of conduct which should govern them. We ought to be troubled, I think, in our present ecclesiastical situation, with its taint of an almost frantic immediacy. Not only are we not sufficiently dealing with the Gospel as a universal code, but, as both cause and effect of this, we are not applying it to the inclusive life of our generation. We are tinkering here and patching there, but attempting no grand evaluation. We have already granted that sweeping generalizations, inclusive estimates, are as difficult as they are audacious. Yet we have also seen that these grand evaluations are of the very essence of religion and hence are characteristic of the preacher's task. And, finally, it appears that ours is an age which calls for such redefining of its values, some fresh and inclusive moral and religious estimates. Hence we undertake the task.

There remains but one thing more to be accomplished in this chapter. The problem of the selection and arrangement of the material for such a summary is not an easy one. Out of several possible devices I have taken as the framework on which to hang these discussions three familiar divisions of thought and feeling, with their accompanying laws of conduct, and value judgments. They are the humanistic or classic; the naturalistic or primitive; and the religious or transcendent interpretation of the world and life. One sets up a social, one an individual, and one a universal standard. Under the movements which these headings represent we can most easily and clearly order and appraise the chief influences of the Protestant centuries. The first two are largely preempting between them, at this moment, the field of human thought and conduct and a brief analysis of them, contrasting their general attitudes, may serve as a fit introduction to the ensuing chapter.

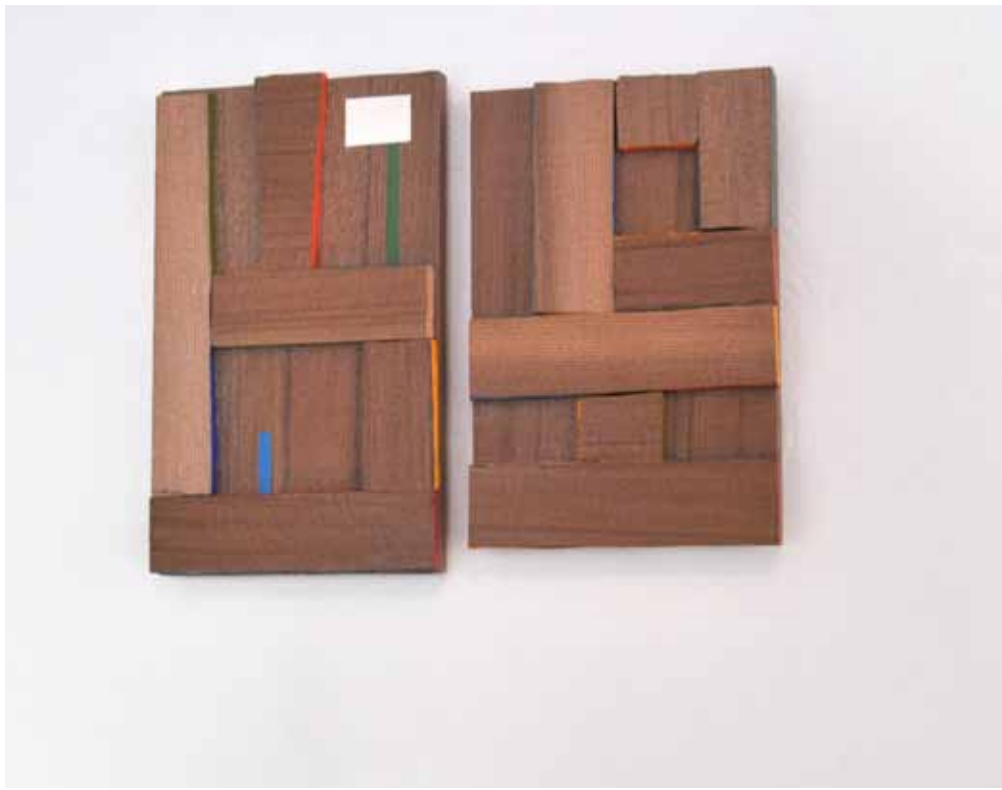


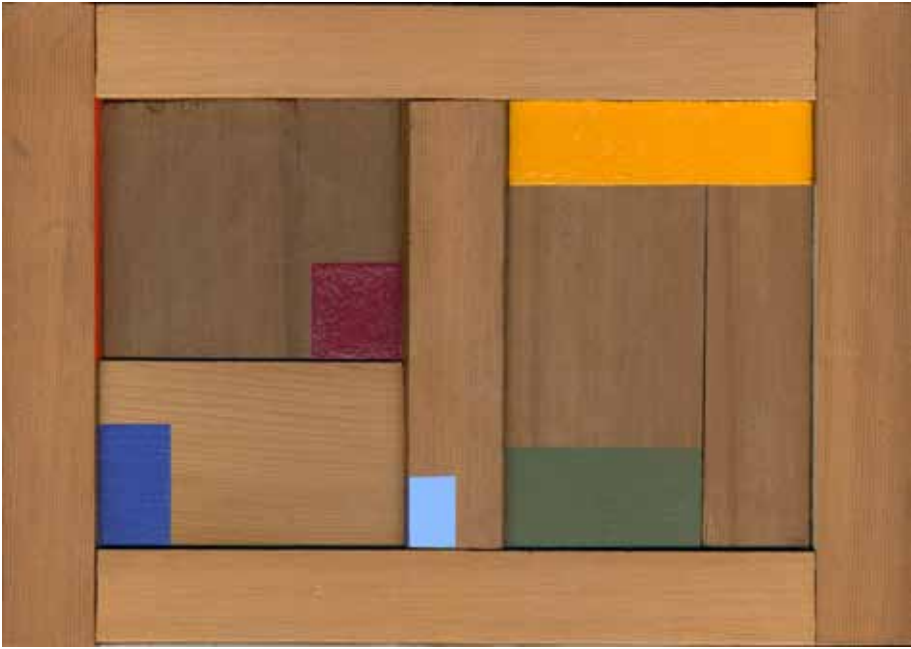




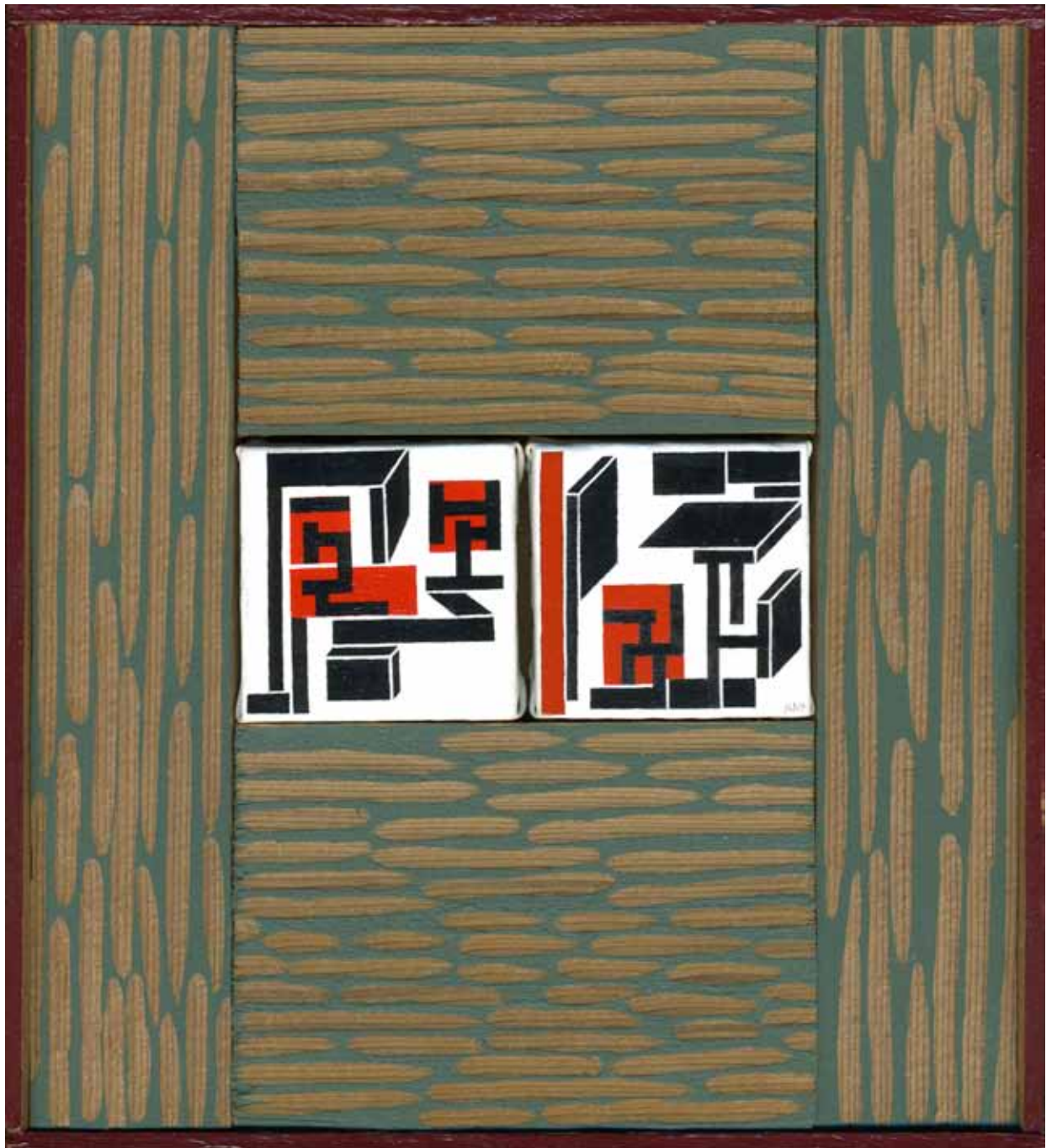












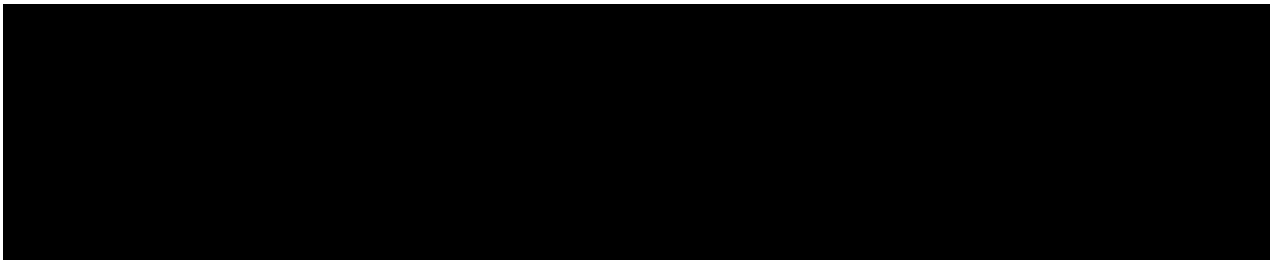
















Andrew McLeod