

Bulletin

The Canadian Society for the Study of Religion
La Société Canadienne pour l'Étude de la Religion

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Contents

Contents / Sommaire

The Executive / Le Conseil

A Word from the Editor / Mot du rédacteur

President's Report / Rapport du Président

**Programme : CSSR 2000 meeting in Edmonton / Congrès annuel SCÉR 2000 à
Edmonton**

Abstracts / Résumés des textes

Other Society meetings at 'the Congress'

In memoriam : Wilfred Cantwell Smith (1916 - 2000)

Reminder - Essay Competitions / rappel - concours d'essai

The Editor's Bookshelf / livres et recensions

Notes and News from members / information des membres

Accord CSSR / SCÉR -- SQÉR

Research opportunities and conferences / Possibilités de recherche et conférences

Form for travel grants / Formulaire de remboursement des dépenses de voyage

Membership Application

Request for Participation: CSSR Bulletin / Votre participation au Bulletin demandée

IAHR Congress

Call for nominations for Executive positions / Appel aux nominations

**The Nominating Committee is currently seeking nominations for the following positions:
President, Secretary, Member-at-Large.**

**Please send nominations or suggestions to the Chair of the Nominations Committee, W. Sweet,
or to D. Seljak or R. Marcotte, the other members of the Committee.**

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A WORD FROM THE EDITOR MOT DU REDACTEUR

I wish to thank those members who have written in the past few months, with their comments on the style and format of the Bulletin--and I would like again to invite members interested in providing short book reviews or research notes to send them to me for possible inclusion in the Bulletin. The Bulletin and the Web site are the principal means of contact with CSSR members for much of the year, and the Bulletin can provide an informal, though important, method of exchanging information and ideas, and can therefore contribute to scholarship in religious studies both in and outside of Canada.

Scholars in religious studies, and humanists everywhere, were saddened earlier this year at the passing of Professor Wilfred Cantwell Smith. I met Smith only once, about 8 years ago, but my own work in

the philosophy of religion has been stimulated by his writings. A number of former colleagues, students, and friends have kindly consented to prepare short recollections of, or tributes to, Smith for this issue of the Bulletin.

A number of important issues that will affect the future of our Society will be discussed at this year's AGM of the CSSR (which will be held on May 27 at 3.45 p.m. in TL 12 [Tory Building]). One resolution which will be discussed at the AGM and at the executive meeting prior to it is:

The Bulletin of the CSSR/SCER shall be published twice yearly only in an electronic format. Members will receive the Bulletin as an e-mail attachment and it will be posted on the CSSR/SCER website (<http://www.ccsr.ca/cssr/>).

If you have a view on the matter but cannot be at the annual meeting please contact Paul Bowlby (paul.bowlby@stmarys.ca) or other member of the executive.

Other issues to be discussed will be the renewal of the 'accord' between the CSSR and the SQER, and the possibility of joint memberships in the CSSR.

Several CSSR members (including yours truly) will be attending the 2000 IAHR meeting in Durban, South Africa. I hope to have a short report on the conference in the fall Bulletin.

The terms of Paul Bowlby (President) and David Seljak (Secretary) will end this year. On behalf of the Society, I would like to thank them for all their work, and to remind members that nominations for the positions of President, Secretary, and Member at large are still open.

I'd like to remind all of the Society's new web site. The Corporation (CCSR) recently established a web site, and the Society has 'linked' to it. The Society's home page is located at <http://www.ccsr.ca/cssr>

Finally, you will again have found along with this copy of the Bulletin, a few copies of the current membership brochure. Please pass one on colleagues, students, or friends who you think may be interested; if you need or could use more, just drop me a note. The representation of the views of those in religious studies is made all the more effective if the membership of the Society is healthy and growing.

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President's Report - Paul Bowlby (St Mary's University, Halifax)

I want to thank all of the members of the CSSR SCÉR who have submitted papers, panels and workshops for this year's program in Edmonton. The program has a rich diversity of topics that should make it difficult for all who attend to choose which paper or panel they wish to attend. I want to thank Jennifer Porter from

Memorial University of Newfoundland who has administered the conference program this year. She has done an outstanding job. As the program came together we learned that one of Canada's leading scholars in religious studies, Wilfred Cantwell Smith had died. His contributions to our field both in Canada and internationally are well known. We will be having a time of remembrance about Wilfred in the Annual General Meeting of the Society at our meetings in Edmonton.

At the Annual General Meeting members who attend this year's conference will be asked to consider a major change in the publication policy for the Society's Bulletin. There is in this edition notice of motion which will recommend that the Bulletin be published electronically on our web site (<http://www.ccsr.ca/cssr/>) and distributed as an attachment to an e-mail to each member. We will need to do some important preparation for this change to make sure that we have the e-mail addresses for all members. Ultimately I hope that the Bulletin can be distributed electronically to all scholars working on religions in Canada as a way to advertise our society, its annual conference, and its advocacy work through the Social Sciences and Humanities and Federation of Canada. The reasons for the change are related to the increasing costs associated with printing and mailing the Bulletin. It costs approximately four dollars per copy to print and distribute it. Were that the only factor we might be able to continue to publish it in the paper format for a few more years. However, we have this year added the annual costs of maintaining our web site. We have put our web page on the same site as the Corporation for Studies in Religion at no cost. However, following the recommendation of Bruce Alton, who originally created and maintained our web site, we have hired a commercial web master to look after the site and make the routine changes necessary as the conference program is added or the new Bulletin is published.

As we debate the issue of the electronic publication of the Bulletin we will need to hear from our membership. We will need to estimate how many people cannot receive it electronically because their computer cannot handle attachments or other technical reasons. If you cannot be at the annual meeting please contact me (paul.bowlby@stmarys.ca) or other member of the executive about this proposal. I am sure that there will be a good debate about this as we identify all of the advantages and disadvantages of this proposed change.

I look forward to meeting our membership at our annual conference in Edmonton. We will be electing a new president and new members of the executive. I look forward to continuing to serve the society as past-president.

Paul Bowlby

President CSSR SCÉR

**The
Executive -
1999**

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Wilfred Cantwell Smith 21 July 1916 - 7 February 2000

Professor Wilfred Cantwell Smith died on February 7th of this year in Toronto at the age of 83. His son, Professor Brian Cantwell Smith, and some of his former colleagues and friends have kindly consented to prepare some memorial notes for publication in the Bulletin. The Society wishes to express its deep and sincere condolences to his wife Muriel and their children.

by Brian Cantwell Smith

Wilfred Cantwell Smith, one of the past century's most influential contributors to interfaith dialogue and the comparative study of religion, died February 7, 2000 of natural causes in his native Toronto at the age of 83.

Dr. Smith's work has had a profound impact worldwide, through his writing and teaching, and through the various academic programmes and departments he helped establish. Early in his career, he established a distinctive Institute of Islamic Studies at McGill, where he taught from 1949-63. He was involved in planning the Center for the Study of World Religions at Harvard University, and moved there in 1964 to take up its directorship. In 1973 he moved to Halifax, Nova Scotia to establish the Department of Comparative Religion at Dalhousie University, returning to Harvard in 1978 to oversee the development of a program in religion within the faculty of arts and sciences. Harvard appointed him Professor Emeritus of the Comparative Study of Religion on his retirement in 1984. After returning to his home town in 1985, he was appointed Senior Research Associate to the Faculty of Divinity at Trinity College, University of Toronto.

In all these posts, and through a dozen books and numerous articles, Smith won over many to the view that religion is best understood as the living, vital faith of individual persons rather than as an abstract set of ideas and doctrines. A consequence of this view is that for an outsider to "understand" a religious tradition (such as Islam), one must achieve a degree of empathy with the situation of the participant in that tradition, though without giving up critical and historical analysis.

Smith's interest in and sensitivity to other cultures and languages were nurtured by his schooling at Upper Canada College in Toronto, a year in Grenoble, France, and by an extended visit to Europe and the Middle East at age 17 with his mother, a professor of classics. It was on this trip that he began his study of Arabic, in Cairo. He subsequently obtained a B.A. at the University of Toronto, where he met and married Muriel MacKenzie Struthers. His wife became his lifelong partner, actively participating

in his research, travels, and interactions with his students and their families. After graduating they moved to England, where Smith studied at Cambridge, and continued on to India, where he was ordained to the Presbyterian ministry and taught at the Forman Christian College in Lahore (then part of India, before the formation of Pakistan), while his wife completed a medical degree. His first book, *Modern Islam in India*, was published in 1946. Smith completed a Ph.D. at Princeton University after the war, and his *Islam in Modern History* followed in 1957.

Smith moved to McGill University in 1949 and established the Institute of Islamic Studies in 1951, based on a new approach to inter-religious scholarship. He recruited Muslim scholars and students to the faculty and graduate student body, involving them in a joint venture of scholarship formerly carried on largely by Western orientalists. By giving emphasis to numerically dominant South and Southeast Asian Islam, he also balanced earlier reliance on classical Arabic, Persian, and Turkish texts.

A comparable reorientation resulted as Smith addressed Christian theological approaches to the other world religions. Instead of making exclusive claims to truth and salvation, Smith argued, Christians have a moral duty to respect the identity of others with whom this world is shared. Smith posed this challenge as early as 1960, but it was only two decades later that the issue of religious pluralism took center stage in theological studies, as reflected in the positive response accorded Smith's 1981, *Towards a World Theology*.

Often considered an historian, Smith was fascinated with processes of change in institutions and in ideas. *The Meaning and End of Religion* (1963), regarded by many as his most important book, explained that the term "religion" did not have a plural, nor mean a system of doctrine, until the seventeenth century. Before that, 'religion' meant the quality of trusting piety that Smith saw as present in the lives of participants in various traditions. He pointed out similarly shifting definitions of such key words as "faith" and "belief."

As his knowledge of and respect for a variety of religious world views gained world-wide recognition, Smith was increasingly called upon to share his perspectives with a wider audience. In the 1970s, for example, he was asked to write the overview article on Religion in the *Encyclopedia Britannica*, entitled "Religion as Symbolism." He was also advisory editor for numerous journals.

Smith's writings have been translated into French, German, Spanish, Swedish, Arabic, Turkish, Urdu, Indonesian, Chinese, Japanese, and Korean.

Smith received honorary degrees from more than a dozen institutions, and at one time or other served as president of practically every academic society to which he belonged. These included the Canadian Theological Society, the American Society for the Study of Religion, the American Academy of Religion, the Middle East Studies Association, the International Congress of Orientalists, and the Humanities and Social Sciences section of the Royal Society of Canada. He was a Fellow of the American Academy of Arts and Sciences, and in January 2000 was inducted as an Officer into the Order of Canada, the highest distinction, comparable to knighthood, that his native country confers.

Wilfred Cantwell Smith was born to Victor Arnold Smith and Sarah Cory Cantwell. Arnold Cantwell Smith, his only sibling, a Canadian ambassador and former Secretary General of the Commonwealth, died in 1994. Smith is survived by his wife of sixty years, Muriel, as well as five children and ten grandchildren. The children are: Arnold (Ottawa), Julian (Appleton, Ontario), Heather (Toronto), Brian (Bloomington, Indiana and La Honda, California), and Rosemary (Montreal).

Books by Wilfred Cantwell Smith

Modern Islam in India: A Social Analysis (1943/79)

Islam in Modern History (1957/59)

The Faith of Other Men (1962) Revised edition: Patterns of Faith Around the World (1998)

The Meaning and End of Religion (1962/94)

Modernization of a Traditional Society (1965)

Questions of Religious Truth (1967)

Religious Diversity: Essays (1976). Ed. Willard B. Oxtoby

Belief and History (1977/98)

Faith and Belief (1979). Republished as: Faith and Belief: the Difference Between Them (1998)

On Understanding Islam: Selected Studies (1981/84)

Towards a World Theology: Faith and the Comparative History of Religion (1981/95)

What is Scripture? -- a Comparative Approach (1993)

Modern Culture from a Comparative Perspective (1997). Ed. John W. Burbidge

For more on the life and work of Wilfred Cantwell Smith, see: <http://www.ageofsig.org/people/wcsmith/>

by Antonio R. Gualtieri

An image that symbolizes the fundamental thrust of Wilfred Smith's approach to the study of human religiousness was evoked by my first encounter with him. It took place more than five decades ago when I was at McGill University. Charles Taylor (later Canada's preeminent social philosopher) had already discovered Smith and urged me to hear this new and stimulating professor. We trekked over only to find that on that day the lecture was being given, not by Smith but by Tim Buck, the head of the Canadian Communist Party. This seeming anomaly sheds light on the definition of religion and the approach to religious studies that were already operative in his approach to the study of religion.

First, it revealed Wilfred's conviction that the heart of religion is not a reified, systematic entity encapsulated in doctrinal, sociological, liturgical, or ethical formulae. To these historical deposits he gave the name 'cumulative tradition'. Rather, religion (or, as he later came to prefer 'personal faith') at its deepest level is a quality of persons' lives. This living faith results from the participation of persons in an historical tradition in whose meaning they recognize cosmic truth and the values commensurate with it, and to which they commit themselves. This insight applied to Marxist faith no less than to faith in the world's great religious traditions.

That image symbolizes a second important point. To understand the faith of persons who belong to an historical tradition to which one does not, it is highly illuminating to have its meaning communicated by those who are themselves participant in it. Accordingly, in trying to convey the meaning of communist faith to his students Wilfred invited the head of the Canadian Communist party, first, to assist in the exposition and, second, to confirm or challenge an outsider's apprehension of the meaning Communist commitment.

Smith's subsequent work in Islamics and comparative religion are an articulation of what is implicit in that evocative image from half a century ago. Smith's dialogical personalism was also evinced in the structure of the Institute of Islamic studies which he founded at McGill: half of a seminar's faculty and students had to come from the Muslim world, Smith deeming it academically problematic and morally dubious to make statements about the faith of others without their being present to confirm, reject, or qualify the interpretations about themselves

After graduating with a B.A. from the University of Toronto, Wilfred proceeded with his wife Muriel MacKenzie Struthers (born in China of missionary parents) to Cambridge University. He subsequently completed a PhD at Princeton University in Persian studies.

The Marxist perspective of Smith's first book *Modern Islam in India*, written while teaching at Forman Christian College in Lahore, underwent revision as he lived through the tragic partition of India in 19

47. He was compelled to acknowledge the centrality of classical or traditional faith like the Muslim and Hindu in shaping history. His books on Islam especially *Islam in Modern History* not only interpreted Islam to non-Muslim, Western audiences, but also -- as the translations into Arabic, Turkish, Urdu and Indonesian testify -- helped clarify Muslim self-understanding.

In 1964 he went to Harvard University to serve as director of the Centre for the Study of World Religions. Partly in response to his disenchantment with certain currents in American society, he accepted in 1973 the position of McCullough Professor of religion at Dalhousie University. After five years, however, Harvard summoned him back to serve as Professor of Comparative History of Religions and to supervise the establishment of a university program in religious studies from the undergraduate to the doctoral level. In the tension between the proponents of religious studies and those hostile positivists who felt religion had no place in a university, Smith was the only candidate the conflicting camps could agree on.

In *Towards a World Theology* he assumed the mantle of theologian to address the question of how religious communities in a pluralistic world ought to articulate their own truth claims in the face of the faith of others. As a minister of The United Church of Canada he gave leadership in helping formulate a new theology of religious diversity. Smith was convinced that the divine love revealed in Jesus Christ meant that God would also disclose his gracious presence to others through their own historical traditions.

Smith's scholarly achievements include 13 books which have been translated into numerous languages, and scores of articles; president of major learned societies in religious and Middle East studies; recipient of at least ten honorary degrees; editorial adviser to more than half a dozen scholarly journals; Fellow of the Royal Society of Canada; visiting lectureships throughout the world. In January of 2000 his life work was recognized by his induction as officer into the Order of Canada. And perhaps most amazing: in the midst of these accomplishments, the home Wilfred and Muriel Smith and their five children remained a place of conviviality and even sanctuary for students and scholars from around the world.

He was proud of his brother Arnold who had a distinguished career in External Affairs and served as the Secretary-General of the Commonwealth; an attitude reciprocated by Arnold who once phoned me in excited pleasure over the extended references I had made in a television lecture to Wilfred's pivotal distinction between the concepts of faith and belief.

I owe my first teaching job to his intervention. While I was away in Sicily writing my doctoral thesis, Vassar College turned to Smith for his guidance on a religion appointment. So great was his scholarly stature that I was offered the job sight unseen and without an interview -- on his recommendation alone. This was characteristic of the solicitous references he gave on behalf of many young scholars enabling them to win their first university appointments.

In the last weeks of his life while Muriel occupied another hospital room, his children of whom he was

immensely proud, and their spouses, took turns keeping vigil at his bedside. His last words to me were spoken from his bedside one week before he died. Though in a highly weakened condition he managed three times to utter the barely audible words: "We still have so much to talk about." Though weak in body unto death, his mind still sought out the intellectual path along which he had led a host of keen and inquiring students and friends for over half a century.

Some Personal Recollections of Wilfred Cantwell Smith at the Institute of Islamic Studies, McGill University, 1958-1962 -- by Howard M. Federspiel

I first met Dr. Smith in September 1958 when I arrived at the Institute for the first time and we spent a leisurely hour together during which time he explained the academic program, showed me the facilities and introduced me around. I was impressed with his friendliness, his straightforward explanations and his general intellect; I liked him immediately.

Dr. Smith tried to make the Institute a special place. He recruited approximately equal numbers of Muslims and Westerners among both students and members of the professional staff as the first step in building a common community of scholars. Within this community Dr. Smith attempted to convince everyone that cultural and religious judgments were to be held in abeyance while undertaking common examination of the beliefs, doctrines and practices of Islam; he succeeded in large part. But, a critical part of the learning exercise was to develop one's own faith and outlook so that an understanding of another's faith was accepted on the basis of the way it was actually accepted and expressed. Hard work, indeed, for rewarding for all of us studying there.

He regarded familiarity with the cultures surrounding Islam and Christianity important for us. He held an annual Christmas celebration for all members of the Institute, including a visit by Santa Clause, and insisted that the Muslims participate as a way of understanding what it was about. We even sang *Adeste Fideles* in Latin and *Silent Night* in German. At the same time he put firm pressure on the Westerners to attend rites of passage in the local Muslim community, usually weddings and *Id* celebrations, but two funerals as well, so that we would have the same experience of learning about the festivities and rites. He once put me in Muslim prayer line with Muslims, apparently for understanding better.

But, most memorable is tea time, every day at 4 p.m., when two students, a Muslim and a Westerner made a big pot and prepared biscuits for all members of the Institute who were present that day. It was an important occasion when students could easily converse with professors, when Muslims and Westerners got to know one another, and where Muslims from different countries began to bond with one another. About once a month tea was appended to a colloquium by someone on the staff, by a student on the topic of his/her thesis or by a visiting scholar. Attendance was nearly mandatory and

students were expected to make comments or ask intelligent questions as part of the learning experience.

In short, the Institute bore the stamp of Dr. Smith in nearly everything that happened and in fact it was constructed very much on his ideas of what an intellectual community should be. I discovered later in professional life that very few of my contemporaries experienced anything like it. He gave us a unique education and scholarly experience. It was all part of the passion of this outstanding scholar and humanist.

Personal Recollections -- by Paul Bowlby

"I fondly remember him [Cantwell Smith] cutting the lawn at his house on the corner of Robie and Inglis in Halifax dressed in a shirt and tie! Wilfred was always the quintessential Victorian Protestant! So too, I remember the debates with Donald Wiebe which had an enormous impact on the Canadian scholarly scene in religious studies. Finally, I remember the attention which he gave to young scholars and their presentations at the CSSR. No one listened more carefully and responded more inquisitively about the new work done by graduate students and others at the conferences. It always fascinated me that he chose to be president of the Canadian Theological Society and not the CSSR, but maybe he was never asked to serve our society. There is much to remember and be praised about his significant scholarly contribution to the study of religions in Canada."

Faith, Tradition, and Transcendence in Wilfred Cantwell Smith -- by Antonio R. Gualtieri

How would you respond to an urgent inquiry to define Christianity? What about the Apostles Creed? The Liturgy of the Eucharist or Holy Communion? The social organization of the church with popes, bishops, presbyters and congregations? Would you appeal to the authority of a revealed Book? Or would you tell the stories of Jesus regardless of whether you looked upon them as life-defining myths or historical narratives?

In any of these attempts, whether singly or together, you would not, according to Wilfred Cantwell Smith, be entirely wrong but you would be gravely misleading because you would have falsified the primary data of religious life. Professor Smith's recent death at the age of 83 initiated a stream of

tributes for his contributions to global scholarship. One is, however, justified in asking 'what is the central thrust of Smith's intellectual work?'

What basic ideas underlay his prodigious output in the fields of Islamic studies, comparative religion, and theology? Let me attempt an answer.

Smith's fundamental intention and contribution was the personalization of the study of humankind's religiousness. This project entailed two tasks: first, the personalization of the subject matter, that is, what defines or constitutes religion, and, second, the personalization of the method of study.

The first achievement brings us back to our opening question: How do you define Christianity (or Islam or Buddhism, etc.)? In Smith's view, religion (a term he came to disavow), truly understood, is not a fixed and objective system of doctrines, rituals or institutions. These are an important, even indispensable, element of religious life but they are not its heart. To these observable aspects - the externalia of religion - he gave the name 'cumulative tradition'. This term signaled the dynamic flow and change of religious history. The Christianity of the early church is different from that of the Constantinian accommodation, which differs from Anabaptist independence and so right down to snake handling charismatics in Appalachia.

The use of 'religion' concepts falsifies human religiousness because it freezes or reifies the changing historical flux into a static abstract entity which is then looked upon as the essence of religion or a particular religion. In my course outlines I ceased using titles like Hinduism or Confucianism, substituting headings like Hindus and Confucians in order to convey the personal and historically dynamic quality of religion.

But if 'religion' is unserviceable for the historian, it is even more unsuitable for the devotees of a tradition. What is important about tradition for insiders is that it brings about and expresses their personal faith. Over and over Smith insisted that faith is a quality of persons' lives. It is not an objective system of beliefs or practices. This understanding of faith is at the core of Smith's analysis.

Faith is the meaning of the tradition for the participant. It is, for example, important to know not only that Christians have a cross but, more compellingly, what the cross means to them. At this point a crucial transfer occurs: the meaning of the tradition is the meaning of the world. The creeds, rituals and codes are symbolic expressions of the way gods and humans are perceived and understood. By recognizing such insights or visions of reality and by committing ourselves to them, we become who and what we are. We come, that is, to our personal faith.

For generations my students were encouraged to use a definition of religion derived from Smith: Religion is a human activity in which persons participate committedly in an historical tradition that induces or expresses their faith (selfhood, identity) in virtue of the tradition's symbolic communication of a world-and-value view.

Many religion scholars devote their energies to cataloguing the texts, creeds, codes, ikons and institutions of a community, but they are not yet studying religion as such which is the existential meaning for the users of these artifacts. Others concentrate their purview on inner states of consciousness detached from tradition and become apologists for mystical schemes of salvation. Smith held together both the historical and the personal, in whose intersection he found the primary subject matter of religion.

Let me turn, much more briefly, to Smith's personalization of the method of studying religion. He himself was a rigorous historian and linguist. I remember his speech of greeting to President Bourgiba at the Institute of Islamic Studies delivered in unhalting Arabic. When, in his retirement, I introduced him to the Khalifa of the Ahmadi Muslims, they commenced conversing in Urdu. He had done doctoral work in Persian and in later life learned Sanskrit. Nevertheless, he challenged the stereotype of the detached, objective scholar. To understand the faith - the orientations and values - of others, the scholar must bring his subjectivity to bear; he must engage with an empathy that arises out of his own experience and commitments. He who does not personally understand how religious symbols convey visions of reality is in peril of being tone deaf in his approach to the religious faith of other people.

Moreover, in understanding the faith of others it is profoundly helpful to have them as friends. They not only provide information about their tradition and faith but also supply a checking procedure by which the accuracy of our statements about them may be confirmed, revised, or rejected.

Finally, a word on how Smith's approach has important significance for problems of religious diversity and pluralism. Though he did trace historical continuities between traditions, this was not generally profitable in pursuing agreement and harmony in contemporary encounters of faith. How can the Christian doctrine of personal salvation in heaven be reconciled with the Buddhist notion of no-self and Nirvana?

However, at the deep level of existential or personal interpretation of the symbols of diverse traditions, an arresting convergence occurs. Though faith never loses its particularities, we may yet discern a kind of generic faith. As a shared quality of humans, faith is: a striving for transcendence - a going beyond a present limited state of affairs; a capacity for love and community; a focusing or integration of the self in the commitment of one's whole being; a possession of cosmic meaning.

Smith's students will have to continue to trace out the ramifications of faith for religious pluralism. He had difficulty conceiving of bad faith, that is, a selfhood shaped by a tradition that is cruel and evil. When we visited at his bedside a week before his death, even though in a dreadfully weakened state, he managed to utter three times the words, "We still have so much to talk about." I would have coveted further discussion on the question of generic faith versus individual, particular faith, and that of bad faith.

Nevertheless, his legacy-especially his personalism in religious studies-remains vast and deep enough to supply insight and guidance to all who seek to understand the faith of other and its role in world

history.

Reminder - Rappel - Essay Contests / Concours d'essai

For details, see the Fall 1999 Bulletin

Deadline/Echéance: Apr. 18, 2000/ le 18 avril 2000.

Undergraduate Student Essay Contest / Concours d'essai pour Étudiant.e.s du 1er cycle

A person entering the contest should send a copy of his/her essay, along with the letter of certification, to/ Envoyer une copie de la version finale de l'essai, accompagné de la lettre d'attestation, à l'attention de:

Roxanne D. Marcotte, Institute of Islamic Studies, McGill University, 3485 McTavish

Montreal, QC H3A 1Y1 Phone: (514) 845-5471 e-mail: b47e@musicb.mcgill.ca

Graduate Student Essay Contest / Concours d'essai pour étudiant.e.s diplômé.e.s

The winner will be invited to give the paper at the next Annual Meeting and to submit the paper to Studies in Religion for publication. Le gagnant / La gagnante sera invité à presenter son texte lors de la prochaine réunion annuelle. Il/elle est invité.e. à soumettre son texte aux Sciences religieuses.

A person entering the contest should send a copy of her/his essay, along with the letter of certification, to/Envoyer une copie de la version finale de l'essai, accompagné de la lettre d'attestation, à l'attention de:

Dr. Dawne McCance, Department of Religion, University of Manitoba, Winnipeg, MN R3T 2N2

Phone: (204) 474-9516 e-mail: mccance@ms.umanitoba.ca

Livres et recensions / The Editor's Bookshelf

Periodically, the Editor will note books, primarily by Canadian scholars or published by Canadian presses, that may be of interest to members of the CSSR

M. Darrol Bryant, [Renison College/U. of Waterloo]

Woven on the Loom of Time: Many Faiths & One Divine Purpose, Decent/Suryodaya Books, New Delhi, 1999.

Christopher Lamb & M. Darrol Bryant, Religious Conversion: Contemporary Practices and Controversies, London: Cassell, 1999.

This volume appears in a series called "Issues in Contemporary Religion"; Professors Bryant and Lamb (Middlesex U.) are the General Editors of the series, and they invite members of the CSSR to submit manuscripts or proposals that they would like to have considered for this series. They can write to Professor Bryant via e-mail at: mdbryant@renison.uwaterloo.ca

William Sweet (ed.)

The Philosophical Theory of the State and Related Essays by Bernard Bosanquet. South Bend, IN: St Augustine's Press, 1999. [with Gerald F. Gaus]

This new edition reintroduces one of the central texts of late nineteenth-century political thought. In addition to the fourth and final edition of the Philosophical Theory of the State the editors have added a comprehensive selection of Bosanquet's most important essays on political theory and social policy. Also added is a detailed new introduction, a guide to further reading and an index. Together they make clear the social and political background and implications of Bosanquet's political philosophy and allow a more complete understanding not only of Bosanquet's political philosophy but also of British idealism.

Marc P. Lalonde

Critical Theology & the Challenge of Jürgen Habermas: Toward a Critical Theory of Religious Insight

Peter Lang, 1999. ISBN: 0-8204-3762-X Price: \$41.95 ISSN: 1087-8459

In this fresh approach to critical religious thinking, Lalonde guides us through the dilemmas of modern Christian theological thought by way of examining Jürgen Habermas's momentous objections to critical theology. Lalonde deconstructs Habermas's argument to discover a religious concern that cannot be truly handled by critical theology or Habermas's version of critical theory. With the work of Michel Foucault, Charles Taylor, and Emmanuel Levinas, Lalonde advances a complex of thinkers and ideas that find "a critical theory of religious insight."

Guy Lapointe, et Jean-Marie Yambayamba K. [sous la direction de], Vers une foi sans institution? : propos sur l'inscription institutionnelle de la foi chrétienne aujourd'hui : actes du Colloque André-Charron tenu à l'Université de Montréal du 4 au 5 mai 1999 (Collection Débats de l'Église) Saint-Laurent, Québec: Fides, 1999.

Normand Provencher, Dieu, le vivant. Ottawa : Novalis, 1999.

Ted Reeve, Claiming the social passion: the role of the United Church of Canada in creating a culture of social well-being in Canadian society. Toronto: Moderator's Consultation on Faith and the Economy, 1999.

François Nault, Derrida et la théologie : dire Dieu après la déconstruction. (Cogitatio fidei) Montréal : Médiaspaul, 1999.

Carole Blackburn, Harvest of souls : the Jesuit missions in North America, 1632-1650. Montreal : McGill-Queen's University Press, 2000.

Alain Gignac, Juifs et chrétiens à l'école de Paul de Tarse : enjeux identitaires et éthiques d'une lecture de Romains 9-11. Montréal : Médiaspaul, 1999.

Jacob Neusner, A rabbi talks with Jesus. Montreal : McGill-Queen's University Press, 2000. (Originally published: New York : Doubleday, 1993)

Diane Steigerwald, Islâm : valeurs communes au judéo-christianisme. Montréal : Médiaspaul, 1999.

Brian Orend, War and international justice : a Kantian perspective. Waterloo, ON: Wilfrid Laurier University Press, 2000.

Jocelyne Saint-Arnaud, *Enjeux éthiques et technologies biomédicales : contributions à la recherche en bioéthique*. Montréal : Presses de l'Université de Montréal, 1999.

Denise Desrochers, *La convivialité : une interprétation de la spiritualité de la libération chez Gustavo Gutiérrez*. Montréal : Médiaspaul, 1999.

Christine McKinnon, *Character, virtue theories, and the vices*. Peterborough, Ont: Broadview Press, 1999.

Lucia, Ferretti, *Brève histoire de l'Église catholique au Québec*. Montréal : Boréal, 1999.

Jim Taylor, *Fire & grace : stories of history and vision*. Etobicoke, Ont. United Church Pub. House, 1999.

Pierre Lucier, *La foi comme héritage et projet dans l'oeuvre de Fernand Dumont*. Sainte-Foy, Québec: Éditions de l'IQRC, 1999.

Roger Parisot (ed.), *L'expérience de Dieu avec Bérulle: introduction et textes choisis*. Saint-Laurent, Québec: Fides, 1999.

Michael Collins & Matthew A. Price, *The Story of Christianity : a celebration of 2,000 years of faith*. Don Mills, Ont.: Oxford University Press Canada, 1999.

Donald L. Boisvert, *Queering the Sacred: Meditations on Gay Spirituality*. Cleveland, Ohio: The Pilgrim Press, forthcoming (spring 2000)

Reginald Stackhouse, *Alive again: recession and recovery in the churches*. Toronto: Anglican Book Centre, 1999.

Guy Durand, *Introduction générale à la bioéthique: histoire, concepts et outils*. Saint-Laurent, QC: Fides, 1999.

George Grant, *Collected works of George Grant [edited by Arthur Davis and Peter Emberley] v. 1. 1933-1950*. Toronto: University of Toronto Press, 1999.

Benjamin Wall Redekop, *Enlightenment and community: Lessing, Abbt, Herder and the quest for a German public*. Montreal: McGill-Queen's University Press, 2000.

Notes and News from Members / information des membres

THOMAS MERTON IN FRANCE II - May 16-25, 2000

Nine days at Prades, Thomas Merton's birthplace in the south of France, on a course offered through Simon Fraser University; repeat of a successful initial offering in 1997. Faculty: Donald Grayston, Humanities, SFU; George Kilcourse, Theology, Bellarmine College, Louisville, KY; Donna Kristoff, Ursuline Sisters, Cleveland, OH. Topics: intro to Merton, Merton's French sensibilities, Merton's Christology, Merton as artist. Side-trips to Merton sites in the region. Undergraduate credit available through SFU. On-site cost: \$1395 CAN, travel not included. Approx. 25 registered now, a few places still available.

For brochure: Roberta Rogers at rrogers@sfu.ca, or 604/291-5212.

Information: Don Grayston at donald_grayston@sfu.ca, or 604/291-5516.

G rard Vall e [professor emeritus of religious studies, McMaster University, Hamilton] just published *The Shaping of Christianity. The History and Literature of its Formative Centuries 100-800*. Paulist Press [Mahwah, N.J.]

Harold Remus

"Moses and the Thaumaturges: Philo's De Vita Moses as a Rescue Operation." *Laval theologique et philosophique* 52/3 (1996): 665-80.

Jesus as Healer. Cambridge: Cambridge University Press, 1997.

"By the Skin of Our Teeth." *The Council of Societies for the Study of Religion Bulletin* 26/1

(1997):12-17. Reprinted in Openings May 1997. Posted on Scholars Press website: <http://scholar.cc.emory.edu/scripts/openings/rem.html>.

"Two Responses to the Aryan Clause." Translations, with Introduction by Robert Kelly, of assessments by the Theological Faculties of the University of Marburg and the University of Erlangen of the "Aryan clause" in the German Church Law of 1933 published in *Theologische Blätter* 12/10 (Oct. 1933) and 12/11 (Nov. 1933). *Consensus* 23/2 (1997):97-108.

"Religious Studies in Ontario 1992 to 1999: State-of-the-Art Update." *Studies in Religion/Sciences Religieuses* 28/2 (1999):197-208.

"Beginnings and Birthpangs: RSR at 25." *Religious Studies Review* 25/4 (1999):328-31,

"'Magic,' Method, Madness." *Method and Theory in the Study of Religion* 11/3 (1999):258-98.

"'Unknown and Yet Well-known': The Multiform Formation of Early Christianity." In Benjamin G. Wright, ed., *A Multiform Heritage: Studies on Early Judaism and Christianity in Honor of Robert A. Kraft*. Atlanta, GA: Scholars Press, 1999. Pp. 79-93.

William Klassen reports that he was a fellow at the Centre for Jewish and Christian Relations, Cambridge University (Oct.-Nov. 1999), and that, at Birmingham, he did some research on drinking vessels (beakers) of blown glass with inscriptions of the Augustan period. Bill adds that he has just finished a major paper on "The Contribution of Jewish Scholars[Geiger, Vermes and Flusser] to the Quest for the Historical Jesus."

Some recent publications in addition to those noted in the November Bulletin are:

"The Ascetic Way: Reflections on Peace, Justice and Vengeance in the Apocalypse of John," *Asceticism and the New Testament*, Leif Vaage and Vincent Wimbush, eds. Routledge, 1999:393-410.

"The Eschatology of Jesus: Is Apocalyptic Really the Mother of Christian Theology?" *Apocalypticism and Millennialism*. Loren L. Johns, ed.. Kitchener, ON: Pandora Press, 2000: 75-90.

"Pilgram Marpeck and our Use of Power," *Conrad Grebel Review* 17(1999): 42-50.

Sunday School Lesson commentaries. *Mennonite Weekly Review* (December 1998-February, 1999)

Review of Al Keim, Harold Bender, in MQR , 1999: 404-407

Review of James Dunn, The Theology of Paul to appear in Studies in Religion and Theology.

John Badertscher has recently published "Whose Justice?" in Touchstone, January 2000 and "Northern Lights" in Implicit Religion, vol. 4 (2000).

Gérard Vallée's book, The Shaping of Christianity. The History and Literature of its Formative Centuries 100-800, was published by Paulist Press, New York, 1999.

Randi Warne was a resource person and on-camera expert for a CBC "Life and Times" episode entitled "The Sculpting of Angels: Nellie McClung" which aired January 18, 2000 and was an invited speaker, International Women's Week, University of Windsor, March 9, 2000.

She has also published Telling Tales: Essays in Western Women's History, edited and with an introduction by Catherine A. Cavanaugh and Randi R. Warne (Vancouver: UBC Press, spring 2000) and an article on "Gender," Guide to the Study of Religion, ed. Willi Braun and Russell T. McCutcheon (London: Cassell, 2000), pp. 140-154.

Abraham H. Khan, (Trinity College, Univ. of Toronto) was nominated to the world council of the Einstein Foundation at Visva Bharati University, India, and was visiting professor in philosophy there in Mar.. 2000. He will lecture in philosophy, in April 2000, at Aligarh University, India. He has recently published "Indo Canadian Religiosity and the Challenge of Modern Science," Visva-Bharati Quarterly, 8/2(1999):19-27.

In the past year, William Sweet (St Francis Xavier University) has lectured at universities in Fiji, Australia, Papua New Guinea, the Philippines, Malaysia, India, France, England, Taiwan, Vietnam, and Berkeley (California). He also delivered the Nimishakkavi K. Subbaiah Naidu Endowment Lectures, at the University of Madras, in August 1999, and is the recipient of two SSHRCC grants--one, to organise a conference on "The Philosophy of History: a reexamination at the millennium"; the second, to carry out research on philosophical idealism in India and South Africa. His The Collected Works of Bernard Bosanquet, 20 volumes, (Thoemmes Press) and God and Argument (University of

Ottawa Press) appeared in 1999. Books on *The Bases of Ethics* (Marquette) and *Idealism, Metaphysics, and Community* (Ashgate) will appear later this year.

Jamie Scott (York University) was a visiting scholar at Centre for Advanced Religious and Theological Studies and Downing College, Cambridge University (1998) and at the Centre for the Study of the New Literatures in English, The Flinders University of South Australia, Adelaide, Australia (1999)

He has recently published:

"Colonial, Post-Colonial, Neo-Colonial: Images of Christian Missions in Hiram A. Cody's *The Frontiersman*, Rudy Wiebe's *First And Vital Candle*, and Basil Johnston's *Indian School Days*." *Journal of Canadian Studies* 32.3 (1997): 140-61.

"Geographies of the Sacred in Postcolonial Literatures." In Michael Griffith and James Tulip, ed. *The Spirit Of Place: Source Of The Sacred-1998 Australian International Religion, Literature and the Arts Conference Proceedings*. Sydney: Centre for Studies in Religion, Literature and the Arts, Australian Catholic University, 1998: 50-74.

He has presented a number of papers, including:

"From the Himalayas to the Warrumbungles: Mapping the Sacred across Post-Colonial Literatures." Centre for Research in the New Literatures in English, The Flinders University of South Australia, Adelaide, Australia, May, 1999; and the Graduate Programme in English, the University of Western Australia, Perth, Australia, June, 1999.

"Doctors Divine: Medicine and Muscular Christianity in the Canadian Frontier Adventure Tale." European Association for Commonwealth Literature and Language Studies and Association for the Study of the New English Literatures: Colonies, Missions, Cultures in the English-Speaking World: Dependence, Independence and Interdependence at the Threshold of the Twenty-First Century. Tübingen, Germany. April, 1999.

"Locating the Sacred in Post-Colonial Literatures." Invited Lecture. Centre for Advanced Religious and Theological Studies. Cambridge University. England. November, 1998.

"Sacred Geographies and Post-Colonial Literatures." (Keynote Address) and "'A Cathedral of Doom'- Christianity and Colonialism in African Literature." Religion, Literature and the Arts Project, Fifth International Conference: *The Spirit of Place: Source of the Sacred*- Sydney, Australia. May, 1998.

He is currently the recipient of two major research grants: "Images of Christian Missions in Canadian

Literatures in English." SSHRC Standard Research Grant (CAN\$30,000) and "Canadian Missions: Home and Away." For the York University Seminar Series of the Currents in World Christianity Project of the Centre for Advanced Religious and Theological Studies, Cambridge University. Pew Charitable Trusts Grant (US\$ 14,890), and is organizer and Chair for: "Post-Colonial Literatures and the Religions of the Book." Tenth Conference of the Society for Literature and Religion: Literary Canons and Religious Identity." Nijmegen, Netherlands, 2000 and for "Land, Religion, Post-Colonial Literatures." Quinquennial Congress of the International Association for the History of Religions. Durban, South Africa, 2000.

Harold Coward, Director of the Centre for Studies in Religion and Society, University of Victoria, notes the current research projects of the Centre include: Religion and Peacebuilding; The Spiritual Roots of Restorative Justice; Ethics and Genetic Engineering; Indian Critiques of Gandhi

Recent research publications of the Centre include:

Experiencing Scripture in World Religions, ed. by Harold Coward, Orbis, 2000.

The South Asian Religious Diaspora in Britain, Canada and the United States, ed. by Harold Coward, John Hinnells and Raymond Williams, SUNY Press, 2000.

Visions of a New Earth: Religious Perspectives on Population, Consumption and Ecology, ed. by Harold Coward and Daniel Maguire, SUNY Press, 2000.

A Cross-Cultural Dialogue on Health Care Ethics, ed. by Harold Coward and Pinit Ratanakul, WLU Press, 1999.

Ira Robinson (Concordia University) was visiting scholar at the Safed Regional College, Safed, Israel, in February-March, 2000.

ACCORD

entre

LA SOCIÉTÉ QUÉBÉCOISE POUR L'ÉTUDE DE LA RELIGION (SQÉR)

et

THE CANADIAN SOCIETY FOR THE STUDY OF RELIGION (CSSR)

LA SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RELIGION (SCÉR)

I. Introduction

1. Le présent accord définit les rapports entre la Société québécoise pour l'étude de la religion et the Canadian Society for the Study of Religion/la Société canadienne pour l'étude de la religion.

2. La SQÉR, dont les membres sont majoritairement francophones, et la CSSR/SCÉR, dont les membres sont majoritairement anglophones, sont toutes deux des organismes pancanadiens qui assument conjointement, pour l'ensemble du Canada, la défense, la promotion et la représentation des spécialistes des sciences ayant la religion pour objet d'étude.

3. Chaque société informe l'autre de ses activités principales et avise l'autre avant d'effectuer des demandes de subvention auprès d'agences du Canada ou de l'extérieur ou d'entreprendre des activités susceptibles d'affecter l'autre société.

II. Activités conjointes de la SQÉR et de la CSSR/SCÉR

A. Dispositions pour le maintien de rapports continus

4. Les rapports continus entre les deux sociétés sont maintenus de diverses façons, en particulier par

a) la participation, sans droit de vote, aux réunions du Bureau de la CSSR/SCÉR et du Conseil de la SQÉR, d'un représentant nommé à cette fin par l'autre société; ce représentant aura droit à toute la documentation normalement disponible aux membres de ce Bureau ou de ce Conseil;

b) un comité de liaison permanent, composé du président ou de la présidente ou de leur représentant et d'un membre de chaque société. Ce comité se réunira au moins deux fois par année, et le lieu d'une de ces rencontres sera alternativement les congrès de l'ACFAS et des Sociétés savantes.

B. Représentation conjointe des deux sociétés auprès d'autres organismes

5. Toute représentation conjointe des deux sociétés, à quelque organisme que ce soit, relève du Bureau de la CSSR/SCÉR et du Conseil de la SQÉR. Cette représentation doit se faire, selon la formule suivante, compte tenu de la répartition des membres entre les deux sociétés:

a) quand la représentation est unique, le droit de nomination du représentant alternera entre les deux sociétés;

b) quand la représentation comporte deux ou trois personnes, la SQÉR en nommera une et la CSSR/SCÉR, l'autre ou les autres;

c) quand la représentation est supérieure à trois, la SQÉR en assurera au moins le quart.

C. Autres activités

6. Toute autre activité entreprise conjointement par les deux sociétés fera l'objet d'une entente spécifique avant sa mise en oeuvre.

III. Dispositions générales

7. Tout amendement au présent accord devra être soumis à la considération du Comité de liaison, avant son adoption par l'une et l'autre sociétés.

8. Le présent accord entrera en vigueur dès sa ratification par les deux sociétés, selon leur constitution, et s'appliquera jusqu'au 30 juin 1994. Après quoi, il sera automatiquement renouvelé pour une période additionnelle de trois ans, sauf si l'une ou l'autre société indique son intention de modifier l'accord ou d'y mettre fin, au moyen d'un avis préalable de six mois.

9. Les versions française et anglaise de cet accord sont toutes deux officielles et adoptées comme telles par les deux sociétés.

AGREEMENT

between

LA SOCIÉTÉ QUÉBÉCOISE POUR L'ÉTUDE DE LA RELIGION (SQÉR)

and

THE CANADIAN SOCIETY FOR THE STUDY OF RELIGION (CSSR)

LA SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RELIGION (SCÉR)

1. Introduction

1. This Agreement sets forth the relationship and agreements between The Canadian Society for the Study of Religion/la Société canadienne pour l'étude de la religion and la Société québécoise pour l'étude de la religion.

2. The CSSR/SCÉR, a majority of whose members are anglophone, and the SQÉR, a majority of whose members are francophone, are societies which together defend, promote, and speak for Canadian scholars in religious studies.

3. Each society will inform the other of its major activities and will notify the other about contemplated activities or applications to Canadian or other granting agencies which might affect its counterpart.

II. Co-Operative Activities Undertaken by the CSSR/SCÉR and the SQÉR

A. Arrangements for Continuing Liaison

4. Continuing liaison between the two societies is to be maintained in a variety of ways. Among them are:

a) Provisions for the attendance, without vote, at the meetings of the Executive of the CSSR/SCÉR and le Conseil of the SQÉR, of one person appointed for the purpose by each society. These persons shall be entitled to all the documentation normally furnished to the members of these two bodies.

b) A permanent Liaison Committee formed of the Presidents, or their designates, and one member of each society. This Committee is to have at least two meetings a year, one of which is to be held at the ACFAS and the Learned Societies Meetings alternately.

B. Joint Representation of the Two Societies on other Organizations

5. All joint representation of these two societies on other organizations (and committees thereof),

whatever these may be, is the responsibility of the Executive of the CSSR/SCÉR and of the Conseil of the SQÉR and is arranged as set out below, with due consideration to the relative number of members of the two societies.

- a) If only one representative is to be designated, the right to nominate shall alternate between the CSSR/SCÉR and the SQÉR.
- b) If there are to be two or three persons nominated, one shall be named by the SQÉR and the others by the CSSR/SCÉR.
- c) If there are to be four or more persons nominated, at least one quarter shall be named by the SQÉR.

C. Other Activities

6. Whatever further joint activities are undertaken by the two societies shall be governed by mutual prior agreements.

III. General

7. Any modifications to the present Agreement are to be submitted to the Liaison Committee for consideration before being brought for adoption to either society.
8. This Agreement comes into effect when each society so signifies in its own way in accordance with its own constitution. It continues in effect until June 30, 1994. After that, it will be automatically renewed for an additional period of three years, unless either society gives six months notice of the desire to modify or terminate the Agreement.
9. The French and English versions of the Agreement are both official and are adopted as such by the two societies.

Adopted by The Canadian Society for the Study of Religions/la Société canadienne pour l'étude de la religion, at its Annual General Meeting, May 28th, 1991. and by la Société québécoise pour l'étude de la religion, at its Annual General Meeting 22 mai, 1991.

Martin Rumscheidt, President, CSSR Jean-Paul Rouleau, President, SQÉR

30 mai/May 1991

Research opportunities and Conferences

CSJR Post doctoral fellowship in Japanese religions -- School of Oriental and African Studies, University of London, Centre for the Study of Japanese Religions (CSJR)

Applications are invited for a one-year CSJR Postdoctoral fellowship in Japanese religions (any area) to be held at SOAS from September 2000.

The main purpose of the fellowship is to enable the holder to bring his/her PhD thesis, which will have been completed no earlier than 1997, or research project to publication during the year at SOAS.

Whilst at SOAS the Fellow will be expected to contribute up to five hours of teaching per week. In addition, s/he will be expected to organise a workshop/symposium in his/her speciality. Financial and administrative support will be available for this event.

The fellow's annual stipend will be GB pounds 18,185 plus London weighting.

Applications consist of a curriculum vitae (including list of publications) an abstract/summary of the applicant's doctoral thesis or research project, a clear statement of the candidate's academic plans for the postdoctoral year and the names of three referees. Five copies of these documents together with a covering note should be sent to the Personnel Department, SOAS, Russell Square, London, WC1H 0XG.

The closing date for applications is Friday April 28th, 2000. A decision is expected to be announced at the end of May 2000.

For informal enquiries about this fellowship, please contact Dr. John Breen on jb8@soas.ac.uk

Please consult our Centre Web page on <http://www.soas.ac.uk/Centres/JapaneseReligions>

A call for book note writers. Religious Studies Review (RSR)

If any CSSR member wishes to be included in a network of scholars who are available for writing book notes, please send name, address and area(s) of interest to:

Dr Jamie Scott: Division of Humanities, York University, Toronto, Ontario, Canada M3J 1P3 /

Tel. (416) 736 2100 ex. 77342 ; Fax. (416) 736 5460 ; Email: jscott@yorku.ca

Cross Cultural Institute (CCI)

To support future American educators to become more knowledgeable about Japan.

It is expected that recipients of these fellowships will return to the U.S. to teach about Japan. While in Japan, fellowship recipients will be expected to visit Kobe (Jogakuin) College in Nishinomiya to give a presentation on the fellowship topic. Fellows will speak at a key meeting of the CCI in the U.S. upon completion of the fellowship year.

In 1997 Kobe College Corporation established the Graduate Fellowships Program to fund qualified graduate students for one year of research or study in Japan. Two of the fellowships are restricted to women graduate students and one is open to women and men. Fellowships are for \$24,000, one year, and not renewable.

The Cross Cultural Institute will award fellowships to graduate students who have a record of teaching effectively about Japan, or who show promise to do so in the future. There are no restrictions as to place of study or research in Japan, field of study, or age of applicant.

URL : <http://www.usalert.com/htdoc/usoafnd/any/any/proc/any/cci11099901.htm>

Missions and Empires takes place Friday 7 April, 2000, at Founders College (Junior Common Room), York University; and Saturday 8 April, 2000, at the Joint Centre for Asia Pacific Studies (Devonshire Place), University of Toronto, and the Royal Ontario Museum. Sponsored by The York University Missions Research Group (YUMRG). For further information and registration, please contact Dr Jamie Scott directly by e-mail, or Dr. Alvyn Austin, Joint Centre for Asia Pacific Studies, York University, Toronto, Ontario, M3J 1P3, Canada. (tel: 416/978 6945).

Congrès mondial sur la coexistence humaine à l'aube du troisième millénaire

World Congress on Human Coexistence at the Dawn of the IIIrd Millennium

Montréal -- July 23 - 27 juillet 2000

Contributed papers may be submitted for one of the 40 sections listed (three copies, typed, double-spaced, eight-page maximum, with ten-line summary and a copy of the file on diskette, if possible). Contributed papers accepted for presentation in the Congress programme will be published in the Proceedings. Deadline: March 31, 2000.

Les participants régulièrement inscrits sont invités à soumettre une communication pour l'une ou l'autre des 40 sections. Les communications acceptées par le comité de lecture seront mises au programme pour présentation au congrès et feront l'objet d'une publication ultérieure dans le volume des actes. Date limite : 31 mars 2000.

For further information, please contact

Congrès mondial sur la coexistence
Département de philosophie, Université de Montréal
C.P. 6128, succ. Centre-ville, Montréal, Qc
Canada H3C 3J7 <http://pages.infinet.net/coexiste/home.htm>

Morality and Its Other(s): A National Conference on Moral Norms and Public Discourse

November 9-11, 2000, Albion College, Albion, MI

Featured Keynotes/Workshop leaders: Eva Feder Kittay, SUNY Stony Brook; Kathy Rudy, Duke University; Henry Shue, Cornell University

Selected papers and transcripts of public exchanges will be reviewed for publication in an edited volume. The closing date for all paper abstracts and panel proposals is June 30, 2000. Please submit your proposal by FAX:

(517) 629 - 0991, or by mail to one of the addresses below :

Dr. Kathy Purnell, Political Science Department, Albion College, Albion, MI 49224 or

Dr. Mimi Schippers, Anthropology/Sociology Department, Albion College, Albion, MI 49224

E-mail queries may be forwarded to kpurnell@albion.edu or mschippers@albion.edu

Hellenistic Philosophy and the Early Modern Period September 22-24, 2000

All sessions will be held in Alumni Hall on St. Michael's campus at the University of Toronto. For more information, contact the conference organizers, Brad Inwood (inwood@chass.utoronto.ca) or Jon Miller

(jamiller@chass.utoronto.ca). This conference is made possible with financial support from SSHRC, the School of Graduate Studies at the University of Toronto, the Departments of Philosophy and Classics, and

Centre for Medieval Studies. There will be a small registration fee to cover the cost of refreshments.

Hegel Society Of Great Britain - Annual Conference 4-5 Sept. 2000 - Pembroke College Oxford

Theme: Hegel, Philosophy, Religion

Registration forms are obtainable from the Hegel Society of Great Britain website:

<http://www.shef.ac.uk/misc/groups/hsgb> For further details, please contact Dr Katerina Deligiorgi,

Department of Philosophy, University of York, Heslington YO1 5DD E-mail: kdel@eip1.freemove.co.uk

m i l l e n n i a l a n i m a l s - Theorizing and Understanding the Importance of Animals

An International Multi-Disciplinary Conference 29-30 July 2000 at the University of Sheffield, UK

This conference provides a space for challenging understandings of the beings against which humans are defined, as well as of that definition itself.

Robert McKay and Dr. Sue Vice, Department of English Literature, University of Sheffield, Shearwood Road

Sheffield S10 2TN UK email: egp97rrm@sheffield.ac.uk

Comment penser la materialité' - Corps, langage, événement

Wie Materialität denken? - Körper, Sprache, Ereignis

Evian (Lac Lemman), du 9 au 16 juillet 2000 / Evian (Genfer See), 9.-16. Juli 2000

Invitation et Call for papers (jusqu'au 31ème mars 2000)

Einladung und Call for papers (bis zum 31. März 2000)

contact français: Denis Perrin (Grenoble) - denis.perrin@upmf-grenoble.fr

nederlands contact: Chris Doude van Troostwijk (Amsterdam/Luxemburg) -
chdoudevantroostwijk@compuserve.com

Deutscher Kontakt: Georg W Bertram (Gießen) - georg.w.bertram@phil.uni-giessen.de

Association for Moral Education - 7-11 July 2000 - University of Glasgow, Scotland

Theme: "The Making of Moral Citizens?"

The Conference is interdisciplinary and submissions from the fields of education, administration, social work, healthcare, law, psychology, sociology, philosophy and religion are all welcome. The closing date for proposals will be 31st December 1999. The URL is <http://www.gla.ac.uk/ame2000/> Further details may be obtained from the conference chair. James C Conroy Department of Religious Education University of Glasgow St Andrew's Campus Duntocher Road Bearsden G61 4QA Tel 0141 330 3433/4 Fax 0141 330 3470

email: j.conroy@educ.gla.ac.uk

The 6th International Interdisciplinary Conference on the Environment

will be held in Montreal, Quebec, Canada, June 21-24, 2000. You may participate as session organizer, presenter of one or two papers, chair, moderator, discussant, or observer. The early deadline for

abstract submission and participation is April 15, 2000. All papers will pass a peer review process for publication consideration in the Conference Proceedings.

For more information, please contact Kevin L. Hickey or Demetri Kantarelis through regular mail:
IEA/Hickey-Kantarelis Assumption College 500 Salisbury Street Worcester, MA 01615, USA

Tel: (508) 767-7296 (Hickey), (508) 767-7557 (Kantarelis) Fax: (508) 767-7382

E-mail: (Hickey) khickey@assumption.edu; (Kantarelis) dkantar@assumption.edu

or the World Wide Web at: <http://champion.iupui.edu/~mreiter/iea.htm>

28th Conference on Value Inquiry - April 13-15, 2000 - Lamar University, Beaumont, Texas

Theme: Values in an Age of Globalization

Contact: Kevin E. Dodson, Conference Coordinator, 28th Conference on Value Inquiry

P. O. Box 10023, Lamar University, Beaumont, TX 77710 E-Mail: dodsonke@hal.lamar.edu

Web Page: <http://www.valuenet.org/conferences/28thcvi.asp>

Second World Congress of Philosophy of Medicine - Cracow, Poland, 24-26 August 2000

Contact:

Prof. dr. Henk ten Have, secretariat ESPMH

Dept. of Ethics, Philosophy and History of Medicine

School of Medical Sciences, University of Nijmegen

PO Box 9101, 6500 HB Nijmegen, The Netherlands

Fax: ++31-24-3540254

CLAIM FOR TRAVEL SUBSIDY TO THE 2000 ANNUAL MEETING

FORMULAIRE DE RECLAMATION POUR FRAIS DE DÉPLACEMENT

To qualify for consideration for a subsidy from our very limited travel funds, applicants (all categories of membership) must meet the following criteria:

- i. be a paid-up member as of 30 April and be a Canadian resident;**
- ii. not be receiving funds for attending the meeting from any other source;**
- iii. travel more than 500 kilometres in each direction;**
- iv. participate in the program as a presenter/discussant/respondent/panelist;**
- v. forward this application, with all receipts attached, to the treasurer by the required date.**

The subsidy will be based on a maximum of the lowest available direct excursion air fare (automobile: gasoline only - inter-city bus and train travel tickets also qualify), apportioned from the amount available according to actual expenses among those eligible. Applications must be made on this form with original receipts appended (copies should be kept for security) and be postmarked by 30 June. Sufficient explanation should be provided for any anomalies; no request for supplementary subsidies will be considered. No checks will be issued for amounts of less than \$25.00

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Address:

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OR Automobile expenses (receipts for gasoline only) \$ _____

Please check ALL applicable statements:

**I participated in the CSSR/SCÉR Program on May _____ at _____ am/pmas a presenter/
discussant/respondent/panelist (circle one)**

I am a paid-up member of the CSSR (as of 30 April):

**I am not receiving funds (in any amount) from any other source towards expenses related to
attending this year's Annual Meeting:**

I reside more than 500 kilometres from the site of the meeting

Signature: _____ Date: _____

Forward application and required attachments postmarked by 30 June 2000

Dr. Brian Clarke, Treasurer, CSSR/CSÉR

Emmanuel College, 75 Queen's Park Cr.

Toronto, ON M5S 1K7

Membership / cotisation

Canadian Society for the Study of Religion / La Société canadienne pour l'étude de la religion

Please use this form in forwarding your membership fees, whether a new membership or a renewal. Your membership pays your 2000 CSSR dues, CFH dues, and (unless you are an associate member) a subscription to Studies in Religion. In addition, this entitles you to receive the bi-annual Bulletin of the Society and to submit papers to the Programme Committee for consideration for presentation at the Annual Meeting. It does not cover your registration fee for the Annual meeting. Priere d'utiliser ce formulaire pour acquitter votre cotisation meme s'il s'agit d'un renouvellement.

Votre cotisation couvre votre adhésion à la SCÉR, vos frais de la FCÉH, et (à moins que vous soyez membre associé) un abonnement à Sciences religieuses. En plus, ceci vous permet de recevoir le Bulletin bisannuel de la Société et de soumettre des textes au Comité de programme pour présentation lors de la réunion annuelle. Ceci n'inclus pas les frais d'inscription au pour le congrès annuel.

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Send membership requests to: / Poster à: Prof. William Sweet,
Department of Philosophy,
St. Francis Xavier University
Antigonish, Nova Scotia,
B2G 2W5

Phone: (902) 867-2341; fax: (902) 867-3243; e-mail: wsweet@stfx.ca

Request for Participation: CSSR Bulletin / Votre participation au Bulletin demandée

Inform us of your recent academic activities, your latest publications, the organization of seminars, colloquia, and conferences. Tell us about appointments and retirements, and new developments in the teaching of religious studies. Send materials before March 1, 2000, for the April edition.

Le Bulletin de la SCÉR serait d'autant plus intéressant que vous y apporterez votre participation. Faites connaître vos activités académiques, vos publications récentes, la tenue de séminaires, de colloques, de congrès que vous organisez. Laissez-nous savoir des nouveaux développements, des retraites aussi bien que des nouveaux postes. Faites parvenir avant le 1 mars 2000 pour l'édition d'avril; le prochain Bulletin paraîtra en avril 2000.

Send to:

Dr. William Sweet

Membership Secretary CSSR/SCÉR
Department of Philosophy
St. Francis Xavier University,
Antigonish, Nova Scotia, B2G 2W5

Phone: (902) 867-2341

fax: (902) 867-3243

From:

Name/Nom

Address/Adresse

e-mail: wsweet@stfx.ca

The International Association for the History of Religions (IAHR)

XVIII Quinquennial Congress: Durban, 5-12 August 2000

Theme: The History of Religions: Origins and Visions

Venue: International Convention Centre, Durban, South Africa

For further information, check the Congress Web site: <http://www.udw.ac.za/iahr/index.html>

Standard Registration (From 1 January to 10 August 2000) 250 US\$

On site registration will be available only for participants who are not presenting papers.

Contact Details:

Prof. P. Kumar, Director of the IAHR Congress,

P.O. Box 136, UMHLANGA ROCKS, DURBAN 4320 South Africa.

Tel: (027 +31) 562-9416 / (027 +31) 562-9461; Fax: (027 +31) 562-9945; e-mail: velia@iafrica.com