

past do so with imaginative appeal to general concepts ("conceptual evidence"). For his part, Danto would want (d), the conceptual evidence, to be (e) open to testing in terms of independent, documentary evidence. This last requirement by Danto is quite consistent with the causal theory of evidence which he defends as the basis for the scientific side of historical research. It is introduced to prevent Walsh's "appropriate conceptions" from encouraging extra-historical speculation about the future or about "ultimate" meanings.

<sup>4</sup> Moral or other value considerations are part of the "temporalness" of historical agents and groups. For a recent attempt to defend the historian's ability to deal with "life" values in terms of a "relative objectivity" see R. F. Atkinson, *Knowledge and Explanation in History* (Ithaca, N.Y.: Cornell University Press, 1978) 85-94, 188-218.

<sup>5</sup> Cf. C. T. McIntire, "The Focus of Historical Study: A Christian View." AACS Academic Paper (Toronto, Canada, 1980) 3-4

<sup>6</sup> Quoted (p. 109) by Hammond in his "The Communist Takeover of Outer Mongolia: Model for Eastern Europe?", pp. 107-144 in the volume he edited: *The Anatomy of Communist Takeovers* (New Haven: Yale University Press, 1975), For an additional example see A. G. Dickens, *Reformation and Society in Sixteenth Century Europe* (New York: Harcourt, Brace & World, 1966). Dickens wants his readers to see the Reformation both as a climax of the Middle Ages and as one in a long series of conflicts that has arisen within the basic structure of medieval society. He parts company with those whose major stress is put on a few leaders of the Reformation. He finds evidence to support the theory that lay-Christians were vital influences. The Hussites and the Anabaptists, he demonstrates, carried the spirit of the Reformation as they functioned as migrant workers in the new mines which were opening up in Europe.

<sup>7</sup> Atkinson, p.86.

<sup>8</sup> Danto, p.134.

<sup>9</sup> Danto, *op. cit.*, p.15. I would like to thank historian Ronald R. Nelson for his very helpful comments on an earlier version of this paper read in Chicago, September 26, 1980, to a Conference on Faith and History. Nelson rightly points out that the historian does not rest content with how men have interpreted their own past, present and future, but rather subjects these self-interpretations to critical scrutiny. As Danto has made plain, the task of the historian includes the production of a narrative which explains the changes which have taken place in a past (p.225) and which rectifies the illusory explanations which historical agents may themselves have placed upon past events (p.232). In the process the historian must be aware, I would suggest, of his own modern historical consciousness and of its influence upon his judgment of the temporal awareness of persons and groups in the past under investigation.

<sup>10</sup> Cf. Oscar Cullmann, *Salvation in History* (N.Y.: Harper & Row, 1967) 166ff. I have recently prepared a paper on this topic contrasting the views of Bultmann, Tillich and Pannenberg: "The Fate of the Center of History in Contemporary Theology." For those interested in the debate over "speculative" interpretations of history, you will notice that I am insisting on the importance of philosophical analysis and am, indeed, extending its use into what Danto calls the "substantive" because I take the "substance" to be already part of historical traditions which historians should study. My approach is, then, quite different from that taken by Haskell Fain's *Between Philosophy and History: the Resurrection of Speculative Philosophy of History Within the Analytic Tradition* (Princeton: Princeton University Press, 1970).

<sup>11</sup> Danto, pp.8-9, 134. Danto is, of course, pointing to the disanalogy that whereas we do finish novels, such is not the case with history. But this does not alter the historical reality we are pointing to: groups *taking* past and yet-future events as significant.

<sup>12</sup> Hohn S. Mbiti. *African Religions and Philosophy* (N.Y.: Praeger Publications, 1969). 24, Cf. his *New Testament Eschatology in an African Background* (N.Y.: Oxford University Press, 1971).

<sup>13</sup> Ibid.. pp. 163, 67, 98, Cf. K. O. Dike and J. F. A. Ajayi, *International Encyclopaedia of the Social Sciences* (N.Y.: Macmillan & Free Press, 1968) 394-9. For an emphasis on time among former Black-slave groups from West Africa see Helen B. Green., "Temporal Attitudes in Four Negro Subcultures", *The Study of Time*, ed. J. T. Fraser. F. C. Haber, G. H. Muller (N.Y.: Springer-Verlag, 1972) 402-417.

<sup>14</sup> Ainslie T. Embree, ed., *The Hindu Tradition* (N.Y.: Vintage Book, 1966, 1972). 24, Page references in the text are to this volume.

<sup>15</sup> Albert Schweitzer, *Indian Thought and Its Development* (London: Hodder & Stoughton, 1936) 1-2.