

LOGOS

Volume 4, Number 1 Winter 1992

A NEWSLETTER FROM THE OHIO STATE UNIVERSITY DEPARTMENT OF PHILOSOPHY

Words from the Chair

am delighted to see our Newsletter appearing once again. The primary reason for this happy event is that Dick Garner has resumed the editorship. Now that he has finished the book he was working on, Dick once again has some time to devote to *Logos*.

The period since the last newsletter has seen a number of changes in our scene. We are now operating under a new general curriculum, with Philosophy courses still occupying a central place in general education. We have abandoned the computer assisted program in our introductory logic course, after some 15 years of use (I am sure that many of you remember the CAI lab-well, its gone!). But more important are the changes in staffing that have occurred. Both Sandy Mitchell and Brad Armendt have left to take up positions at other institutions (Sandy at UC San Diego, and Brad at Arizona State). Retirement has claimed Alan Hausman, Virgil Hinshaw, Andy Oldenquist, Jim Scanlan, and Bob Turnbull. Among the new faces, we are happy to count Assistant Professor Bob Batterman, and Full Professor Mark Wilson, both of whom specialize in Philosophy of Science: Assistant Professor

Kathleen Cook, who works in Ancient Philosophy; Associate Professor Peter King, a specialist in Medieval Philosophy; Assistant Professor Justin Schwartz, who is Jim Scanlan's replacement in Russian Philosophy and Marxism, and who also works in Social and Political Philosophy; Assistant Professor William Taschek, a specialist in Philosophy of Mind; and Full Professor Neil Tennant, who comes to us from "down under" (Australian National University) to take up our newly created position in Philosophy and Cognitive Science.

Of special note this year is the hiring of Alan Code, who joins the department as the

Continued on page 2



From left: Professor Rubin Apresyan, Andy Oldenquist, and Professor Alexander Titarenko.

Russian Visitors

rofessor Alexander Titarenko, head of the Division of Ethics at Moscow State University, was a visiting scholar in the department from October 25 till November 22, 1991. During his stay Professor Titarenko occupied Ron Laymon's office and gave a departmental colloquium on the topic of alienation. On November 8, Professor Rubin Apresyan, from the Division of Ethics of the Soviet Academy of Science in Moscow, spoke to the department on "The Idea of Morality." Later, a party in honor of our two Russian visitors was held at Andy Oldenquist's house.

Steve and Sarah O'Donnell Professor of Philosophy. The O'Donnells donated the funds for such a position several years ago, and we have been searching for a suitable appointee ever since. Alan Code is a specialist in Ancient Philosophy, and was referred to by one of his recommenders as perhaps "the best historian of his generation." With his addition to our existing strength in Ancient and Medieval Philosophy, we now lay claim to one of the strongest programs in those areas of any university on the Continent.

These changes in the makeup of the department are not the only newsworthy items. There are interesting changes in our curriculum, successes in the job market for our graduate students, faculty research and publication activities, travel and conferencing, and many other things to tell you about. Some of these are highlighted in the current newsletter and others will be discussed in future issues.

I will take this opportunity to announce, as well, that this current year will be my eighth, and last, as Department Chair. Dan Farrell will take over the duties of the office in July. In the next issue of the newsletter, I will review what the department has accomplished during these eight years, and will try to indicate the directions we are likely to take in succeeding years.

Marshall Swain

William Fink

illiam H. Fink died March 14, 1991 in Dewey, Arizona. He was born May 2, 1909, in Findlay, Ohio. He earned his bachelor of science degree at The Ohio State University and was a Chief Petty Officer in the U.S. Navy during World War II. After the war, he earned his Ph.D. in economics at the University of California at Berkeley. After teaching economics for 19 years at the University of Arizona in Tucson, he retired in 1973. He moved to Dewey from Tucson in 1978.

Professor Fink established scholarship funds in philosophy at The University of Arizona, the University of California at Berkeley, and at The Ohio State University.

He was a free thinker, irreverent, feisty, warm-hearted, and generous. He had strong likes (clear-thinking, bold language, H. L. Mencken, and Mark Twain), and strong dislikes (religion, Jerry Falwell, Ronald Reagan, and censorship of any kind). He liked to quote Mark Twain's remark: "In the first place God made idiots; this was for practice. Then he made evangelists." In one of his letters, after attacking fundamentalism, he added this:

All religionists, not just fundamentalists and Catholics, argue that without belief in "God" one has no reason to be moral or law abiding, which obviously is horseshit.

His plan for "Eschewing To-bacco" (and ending the Cold War) was to subsidize exporting billions of cheap cancer-producing cigarettes to the Soviet Union. He innundated the editorial pages of *The Prescott Courier* and *Arizona Republic* with letters on his favorite topics. Here is the text of a letter he wrote for Jefferson's birthday. It was printed in the *Courier*.

Thomas Jefferson, our third President, was an agnostic—a philosopher and freethinker. Said Jefferson, "Question with boldness even the existence of God, because if there be one, He must approve the homage of Reason rather than that of blindfolded fear." Among educated people he is regarded as the greatest man America has produced. Born in 1743, he died at Monticello on July 4, 1826—fifty years to the day after the July 4 he did so much to make historic. He had written his own epitaph: "Here was buried Thomas Jefferson, author of the Declaration of American Independence [at age 33], of the Statute of Virginia for Religious Freedom and Father of the University of Virginia." He was called "the pen of the Revolution." He was more than that. He was its conscience.

I agree with the full-page ad of Allied Chemical Corporation which appeared periodically in *The New Yorker* in 1983. Over the following boldface type: OF ALL THE WORLD'S GREAT THINKERS, WHICH IS THE GREATEST? are 8 portraits. In the center is Jefferson, flanked by Sir Isaac Newton and Charles Darwin, with Leonardo da Vinci above and Albert Einstein below. The other three are Aristotle, Shakespeare and Marie Curie. Distinguished company you will agree.

Now, what must we think of an American President who not only is too religious to appreciate the freethinking Jefferson, but actually fears the man and his philosophy? Upon moving into the White House, some say at the urging of his Favorite Fellow Fundamentalist "Fetus the Fatuous Fakir" Falwell (it's called alliteration), Ronnie ordered the large Jefferson portrait removed. Nothing he has said or done before or since so clearly demonstrates the abysmally low intellectual level of the current president.

From such genuine statesmen and thinkers as Jefferson and James Madison to such half-educated second raters as Nixon and Reagan! Such has been the decline of the American Presidency; little wonder that this Nation is in trouble.

William H. Fink, Ph.D. Emeritus Professor of Economics Berkeley and the University of Arizona

In 1980, Professor Fink attended the department's first presentation of our Fink Prize, and impressed everyone with his characteristic humor. Failing health prevented him from returning, but each year at our presentation of the Fink award we pause to recall his forceful personality, his love of liberty, and his willingness to back his ideals with a material investment. Professor Fink believed. and said, that "most college professors are too cowardly to stick their necks out in defense of freedom of expression." This was obviously a class of professors that did not include Bill Fink, and we will remember him fondly for his bold and joyful Rrated mind, for his generous heart, and his courageous love of the truth as he saw it.

Recent Fink Winners

ody Graham won the Fink Prize in 1990 for her paper "Room enough for One: A Solution for Color Incompatibility." That year a second prize was awarded to Pierluigi Miraglia for his paper "Escape from Paradise," and a third to William Baugh for "Some Problems Concerning Armstrong's View of Natural Laws as Structural Universals."

In 1991 a single prize was awarded to **Norman Mooradian** for his paper "False Pleasures in the *Philebus*."

On March 13, 1992, the eve of the first anniversary of Wil-

liam Fink's death, three prizes were awarded. First place was Laura Keating for "Un-Lockeing Boyle: Boyle on Primary and Secondary Qualities." The second prize went to Steve Bayne, for his paper "Kant's Schematism." A third prize was awarded to Mike Watkins, for his paper "The Blues: An Empiricist's Guide to Colors."

Bennett Speaks on Curing and Letting Recover

by Daniel Farrell



Jonathan Bennett

n Friday October
25th, 1991, Professor
Jonathan Bennett of
Syracuse University
presented and discussed his
paper, "Curing and Letting
Recover," to the department. In
this paper he tried to provide a
conceptual grounding for the
everyday distinction between
doing and allowing. In previ-

ous papers, Bennett has attempted to ground this distinction in a number of different ways, but in the paper delivered to us he suggested an entirely new approach. Very roughly, he proposed that an agent's behavior constitutes bringing about an effect rather than allowing the effect to take place if, and only if, the effect would result from only a small fraction of the courses of conduct open to the agent.

Professor Bennett also discussed the question of whether the distinction between doing and allowing, supposing there is one, has any moral significance. If it does, then it might be morally objectionable, for example, to euthanize a terminally ill patient, even though it would not be morally objectionable to let that patient die by refraining from giving necessary care. Bennett's interesting conjecture was that the distinction has no direct moral relevance.

Reaction to Professor Bennett's thesis was quite lively. Don Hubin led off by suggesting several counterexamples. Our visitor conceded that at least one of the counterexamples was troubling, but claimed that he didn't intend the thesis to preserve our intuitive account of the distinction between doing and allowing. Others then joined in the discussion, arguing that even as a "reformative" analysis, Bennett's analysis was problematical. Professor Bennett dealt

with some of these questions, and then added that even if there remained problems, he was confident that his suggestions pointed in the right direction and could eventually be made good.

Discussion continued at the Faculty Club, and later that evening, about a dozen people joined Professor Bennett at Spagio for good food and a relaxed and enjoyable evening.



Tom Kasulis

Tom Kasulis

om Kasulis, an internationally recognized scholar of Asian and comparative (East-West) philosophy, joined the OSU faculty in the Fall 1991 as Professor of Comparative Studies. Tom did his undergraduate and graduate work in Western philosophy at Yale and has a second M.A. in Asian

philosophy from the University of Hawaii. His work at Yale focused primarily on the philosophy of religion, history of Western philosophy, and phenomenology (Husserlian and existential). He has training in Indian, Chinese, and Japanese philosophy, the latter being his speciality. He is in the final stages of completing a comprehensive study of certain themes in Japanese philosophy from the eighth to the twentieth centuries.

Tom comes to us from teaching at a small liberal arts/ environmental college in Wisconsin, Northland College. Previously he held a permanent appointment at the University of Hawaii and was a visiting professor at Chicago and Harvard. At OSU he will be teaching courses in comparative studies, some of which will be cross-listed in philosophy. This quarter, for example, he is teamteaching a course on "Comparative Perspectives on the Body." (He has edited and cotranslated Yuasa Yasuo's The Body: Toward an Eastern Mind-body Theory and is the chief editor of an anthology coming out in the summer, Self as Body in Asian Theory and Practice.) Next fall he will be teaching a course on Chinese and Japanese aesthetics, "East Asian Theories of Art and Artistry." In addition, he will also sometimes teach a regularly listed philosophy course such as "Philosophy of Religion in Spring 1993.

Tom is probably best known

for his book, Zen Action/Zen Person, currently in its third printing and soon to appear in French translation. The thesis of the book is that, contrary to much popular literature on Zen Buddhism, there is nothing inherently irrational or antirational in Zen theory and practice. Recently, he has published articles on such topics as traditional Japanese theories of language, philosophy in religion as "metapraxis" (instead of "metaphysics"), the relations between myth and philosophy in religion, and the philosophy of history in Nishitani Keiji. The subjects of the invited papers that he will be giving in the next few months illustrate the breadth of his current interests: constructing a philosophy of religion from a comparative standpoint (Claremont Graduate School), Zen ethics (Brown), Buddhism and contemporary Western philosophy (Cambridge University, England), modern Japanese critiques of Western philosophy (Association of Australian Philosophers).

One reason Tom was attracted to OSU was because of the strong program in Western philosophy, especially with its serious interest in the history of philosophy. He is looking forward to further interaction with philosophy students and faculty colleagues.

Stewart Shapiro Promoted to Full Professor



Stewart Shapiro

n April 1991, Marshall Swain announced to the department that the Provost accepted our recommendation that Stewart **Shapiro** be promoted to the rank of full professor. Stewart joined the department in 1978 as a member of the Newark Campus. In the last few years, he has regularly been teaching courses on the Columbus Campus and advising graduate students. His paper, "Second-order logic, foundations, and rules," recently appeared in the Journal of Philosophy, and his book, Foundations without Foundationalism: A Case for Second Order Logic, has just been published by Oxford University Press as Volume 17 in the Oxford Logic Guides series. Stewart has been invited to speak on intentional mathematics in this year's Wittgenstein Symposium, to be held in Austria this summer.

O'Donnell Chair

lan Code, currently at the University of Michigan, will join the Department next Autumn as the Steve and Sarah O'Donnell Professor of Philosophy. Professor Code is a world-renowned specialist in Ancient Philosophy, known particularly for his work on Aristotle's metaphysics.

His appointment is the culmination of several years of intense and sometimes frustrating recruitment effort on the part of the department. Our goal was to hire an individual of extraordinary merit and accomplishment, someone who would bring new dimensions to our philosophical life, and new luster to our growing reputation as a department on the move. Our goals have now been met, and our efforts properly rewarded, with the hiring of Alan. He brings to our History program, and to our department, a reputation and a quality of mind that are among the best in the world.

Even while searching for an O'Donnell Professor, the department has benefited from the gift. Over these years, we have been able to bring in a number of distinguished visitors, including Simon Blackburn, Mark Wilson, Ralf Meerbote, Ruth Marcus, and Alan Code, all of whom were supported in some measure by the O'Donnell endowment.

Synopsis of David Lewis's "Evil for Freedom's Sake?"

by Steve Boer

he aim of Professor
Lewis' paper, presented
to the department on
January 17, 1992, was to
expose the difficulties faced by
free-will theodicy as a response
to the traditional theological
problem of moral evil,
"theodicy" being understood as
the attempt to find minimally
plausible hypotheses which
would reconcile the co-existence
of God with the relevant kinds
of evil.

A free-will theodicy must first confront the playpen problem: why couldn't God make freedom safe by blocking the nasty consequences of freely performed evil deeds? The theist replies that such "safe freedom" would be worthless: the value of freedom depends on how much is at stake. Lewis was able to show that this reply has some uncomfortable consequences.

Next, a free-will theodicy faces the utopia problem: why could God not create a world in which no one misused his freedom? Could He not have arranged our characters so that none of us would ever choose to do evil? Our actions would still be free, since we would be left the power to act on our choices.

To avoid this problem, a free-will theodicy seemingly must embrace an incompatibilist conception of free will, which rules out the possibility of free action resulting from externally determined choices. On such a conception, God would appear to be an unlucky gambler who took a big chance in creating free creatures—a gamble that, to His regret, has paid off badly.

This immediately enmeshes the theodicist in the regret problem: God's supposed foreknowledge provides a quick reductio against the supposition that God might be an unlucky gambler who regrets His wager. One possible response available to the theodicist is that God may be an unlucky gambler who does not regret the gamble inherent in making radically free creatures because the gamble He took surpasses in expected value all His possible options. This, however, makes gambling on significant freedom so dangerous that it becomes doubtful whether it is worth the risk. A second and more promising line for the theodicist to take combines Molinism (the doctrine that God foreknows what any possible creature would have done in any possible circumstance) with the Depravity Hypotheses (that every possible world in which God creates free creatures is one in which some of them sometimes freely do evil).

But this line faces the selective freedom problem: why couldn't God, using his fore-

knowledge, make us free only some of the time — namely on those occasions when he foresees that we will not abuse our freedom? Three major answers loom. First, one might appeal to various sorts of occult counterfactual connections which would block God's conferral of selective freedombut this seems to be a course of desperation rather than a plausible option. Second, one might argue that free evil-doing is somehow good in its own right—but this again seems unattractive.

Finally, one might argue that such selective freedom would be "bogus" on the ground that the hypothesis that one did some evil after being left free should at least be an entertainable hypothesis but would not be if freedom were bestowed selectively (for God, foreseeing the subsequent evildoing, would not have left me free!). Against this, considerations about the logic of counterfactuals and the coherence of certain "counter-essential" claims may be invoked to show how the hypothesis in question could figure in hypothetical reasoning that does not lead to contradiction.

To settle this matter, we would need to know how God's alleged foreknowledge works: if it is like the time-traveler's knowledge of the future, then the selective freedom problem can be overcome by the Molinist theodicist; but if instead it is like the foreknowledge possessed

by a fully informed expert psychologist, then the selective freedom problem remains. But insofar as God's foreknowledge is required to provide Him with knowledge of what any possible free being would have done if placed in such-and-such possible circumstances, it cannot be much like the time-traveller's or the expert psychologist's. The result is a deadlock on the genuineness of selective freedom — and hence on the viability of a Molinist theodicy.

Discussion Groups

Bioethics Discussion Group

he bioethics discussion group has been meeting regularly for more than six years. The members are faculty, students, and health professionals from a variety of disciplines and institutions. Disciplines represented in the group are philosophy, law, sociology, natural resources, city and regional planning, biology, psychology, nursing, and medicine. Topics discussed range from medical ethics (e.g. is physician-assisted suicide morally permissible?) to those of environmental ethics (e.g. is sustainable agricultural workable anywhere except in developed countries?).

Attendance is open to anyone interested in the topic for that meeting. Usually the discussion revolves around a recommended

set of readings, but sometimes a member presents a position for discussion.

Logic, Language, and Science Colloquium

The Logic, Language, and Science Colloquium is now in its seventh year. Its purpose is to provide a forum for the more technical or formally oriented areas of philosophy, such as logic, decision theory, philosophy of language, and the foundations of mathematics, science, linguistics, and cognitive science. There are usually two or three meetings each quarter, which include the formal presentation of papers, working reports on current research, and reading/discussion groups. Most of the presentations are by faculty members and graduate students here at Ohio State, but occasionally there are outside speakers as well. The group includes members from the departments of philosophy, mathematics, linguistics, psychology, and computer science. The class of recent speakers includes Mark Wilson, Robert Batterman, William Taschek, Nicolas Goodman (SUNY at Buffalo), and Nuel Belnap (University of Pittsburgh). Future talks by Neil Tennant and John Etchemendy are being planned.

Latin Reading Group

Faculty and Students in the department have formed a reading group to work through philosophical texts in Latin—primarily medieval texts. The group has been meeting for a little over a year now, and has read through St. Thomas Aquinas's *De ente et essentia*. The current text is Boethius's Greater Commentary on Prophyry's Isogoge. The group meets once a week during the quarter.

Voyagers

van Boh presented an invited paper, "France Verber's Logic of Valuation," at the Third International France Veber Colloquium, sponsored by the joint Austrian/Yugoslavian Philosophical Association, held September 21-23, 1990 in Maribor, Yugoslavia (now Slovenia) and Bad Radkersberg, Austria.

Dan Farrell spent Spring
Term, 1990, as a Visiting Professor at the University of Iceland
in Reykjavik, where, among
other things, he was a special
guest in a seminar that was
devoted in part to an analysis of
some of Dan's recent work on
the justification of deterrent
violence. In addition, Dan
spent Fall Term, 1990, as a
Visiting Fellow at the Center for
Philosophy and Public Affairs
at the University of St. Andrews
in Scotland. While abroad, Dan

read papers on various aspects of the problem just mentioned, at the University of Iceland, the University of St. Andrews, the University of Stirling, and the University of Dundee.

George Pappas studied Modern Greek for five weeks during the Spring of 1991 at Athens Center. He gave a paper, "Current Trends in Epistemology," at the American College, Athens, Greece in May, and then directed a conference in epistemology and metaphysics in Dubrovnik, Yugoslavia. In February, 1992 he gave a paper "Berkeley and Scepticism" at the University of Wisconsin at Milwaukee, and in March he presented "Berkeleyan Idealism and Impossible Performances" at the University of Western Ontario.

In November 1991, William Taschek presented and discussed some of his current research in Paris at the invitation of the Groupe de Recherche sur la Cognition of the Centre de Recherche en Epistémologie Appliquée of the Ecole Polytechnique in Paris. The colloquia offered by this group of scholars provides a forum for scholarly exchange between Continental and Anglo-American philosophers who work on issues related to the philosophy of language, mind, and psychology. William presented—and in the days that followed, discussed—his paper "Belief, Substitution, and Logical Structure.

Words from the Graduate Students

ix Ph.D. students plan on completing their degrees this year. One among them, Xine Peng-Wilford, has already accepted a position with the International Institute for Comparative Study in Washington, D.C. Beginning in September, 1992, she will be teaching philosophy at Novosibirsk State University for one year and at Moscow State University for another. After the two years in Russia, she will seek a position in a comparative studies department in a university in the United States. The others, Dirk Baltzly, Steven Bayne, Luise Morton, Norman Mooradian, and Erdinc Sayan, have entered the job market and are waiting for good news.

The placement success of our recent graduates gives them reason for optimism. Joseph Osei, who received his Ph.D. in the summer of 1991, has a oneyear job at Northern Illinois University where he is developing a course in African Philosophy. Andy Swift, who finished his degree in 1990, has a tenuretrack position at St. Ambrose College in Davenport, Iowa. Three other graduates have recently acquired tenure-track positions. They are David Drebushenko (the University of Southern Indiana), Mike Almeida (the University of

Texas at San Antonio), and Marty Rice (the University of Pittsburgh at Johnstown). Another recent graduate, David Gilboa, is currently finishing his second year at Berea College in Kentucky.

Two current Ph.D. candidates have received financial awards that will help them finish their studies. Giannina Burlando has received a grant from the Latin America Studies program to go to Spain this year. There she will spend time in Madrid, Barcelona, and Salamanca studying manuscripts in philosophy from the late Renaissance. Her dissertation is on the problem of free will in Suarez. Pierluigi Miraglia, who is working in the philosophy of mathematics, has received a fellowship offered by the Italian Ministry of University and Scientific Research for specialization and doctoral studies outside of Italy.

Three students gave papers in 1991. Jody Graham presented a paper at the Pacific Division meeting of the APA in March of 1991. Her paper was entitled "Room Enough for One: Towards a Solution to Color Incompatibility." Edgar Velez, a second-year student, presented a paper entitled "Personal Talents and Ownership Rights" at the CIC Predoctoral Fellows annual meeting held October 11-13, 1991, at the University of Michigan. Luise Morton presented a paper entitled "Goodman on Forgery" at the Eastern Division of The American Society for Aesthetics early in 1989. She has been invited to comment on a paper on pictorial ambiguity in the upcoming Pacific Division meeting of the APA. Luise also published two papers in *The Journal of Aesthetics and Art Criticism*; one in the Summer 1991 edition and one in the Winter 1991 edition.

Words about the Faculty

ee Brown's paper, "The Theory of Jazz Music," was read at the meetings of the American Society of Aesthetics at Austin, Texas in October of 1990. The paper was later published in The Journal of Aesthetics and Art Criticism. The following October, Lee participated in a symposium in aesthetics at the ASA meetings at Portland. The title of that presentation was "Hegel and Modern Art". He has also published his paper "Adorno's Theory of Popular Music" in The Journal of Aesthetic Education.

Dan Farrell's paper "Immoral Intentions," a paper on the justifiable of certain forms of strategic deterrence, has just appeared in the January 1992 issue of *Ethics*. This follows "The Justification of Deterrent Violence," which appeared in *Ethics* last year. A third Paper, "Intention, Reason, and Action" recently appeared in *American Philosophical Quarterly*. Dan was on leave for the academic year

1990-91, having been awarded a National Endowment for the Humanities Fellowship to work on a book on the justification of deterrent violence.

Dick Garner enjoyed a Sabbatical during the year 1990-91, during which he remained in Columbus to complete his book *Beyond Morality*, which has now been accepted for publication by Temple University Press. His article "Are Convenient Fictions Harmful to your Health," will appear in *Philosophy East and West* in January, 1993.

Glenn Hartz presented his paper "Leibniz has no Principle of Aggregation" at the April 1991 Meetings of the Central Division of the American Philosophical Association, and coauthored a paper, "Humor: The Beauty and the Beast," in the American Philosophical Quarterly.

Don Hubin published two articles in 1991. "Irrational Desires" appeared in *Philosophical Studies* and "Non-tuism" in the *Canadian Journal of Philosophy*.

Peter King participated in the "Origin's of Mediaeval Nominalism" conference held at the University of Wisconsin in October, 1991. He will be delivering a paper on Duns Scotus's theory of relations at the Kalamazoo Mediaeval Conference in May, 1992. Peter has also been invited to join the international group of scholars editing Peter Abelard's Logica 'ingredientibus' III. This will take him to Freiburg, Germany

this summer. He plans to publish three papers this year; "Duns Scotus on the Common Nature" will appear in *Philosophical Topics*, and two papers have been commissioned for anthologies: "Buridan on Mental Language" and "Slavery and Wage-slavery."

Diana Raffman is currently completing her book, Language, Music, and Mind, which will soon be published by Bradford Books. One article, "The Meaning of Music" (Midwest Studies 16, 1991) appeared this fall, and another, "Goodman, Density, and the Bounds of Sense Perception" will appear in 1993 in The Interpretation of Music: Philosophical Essays, a volume edited by Michael Krausz for Oxford University Press.

Justin Schwartz published three papers in 1991-92 (in Philosophy of Science, Topoi, and Closing the Gap, an edited anthology) developing a defense of a new version of psychophysical reductionism and arguing that intentional psychology should be understood as an idealization of functional and physical cognitive processes. In addition, he published a paper on "A Future for Socialism in the USSR?" in the annual Socialist Register anatomizing the failure of perestroika and predicting a gloomy future for post-Soviet democracy. He also spoke at a series of conferences in 1991, including the Eastern Division APA, on the political economy of market

socialism, on which he is writing a book.

Marshall Swain was a featured speaker with Alvin Goldman and Michael Williams at a conference on epistemology held at Rice University in May of 1990 and published a paper, "Bonjour's Coherence Theory of Knowledge," The Current State of Coherence Theories, a volume edited by John Bender.

Ancient and Recent Colloquia

Since *Logos* has been been wordless these last two years, here is a list of the Departmental Colloquia held since Autumn 1989

Autumn 1989

- 9/29 John McDowell (University of Pittsburgh)
 "Knowledge and the Internal"
- 10/13 Bernard Rosen (The Ohio State University) "Morality and Objectivity"
- 10/27 David Armstrong (University of Sidney)
 "Singular Causes and Laws of Nature"
- 11/3 Gilbert Harman (Princeton) "Ethical Relativism"
- 11/17 Lynne Rudder Baker (Middlebury College) "The Myth of Folk Psychology"

Winter 1990

1/5 Michael Morgan (Indiana University)



Geoff Sayre-McCord

- "Plato, Inquiry, and Greek Art"
- 1/19 Robert Batterman (University of Illinois) "Explanatory Chaos"
- 1/26 Juliet Floyd (Harvard)
 "Wittgenstein's
 Tautology"
- 2/28 Wolfgang Lenzen (University of Osnabruck,
 Germany)"Leibnizian Ontology:
 Possible Individuals and
 Possible Worlds"

Spring 1990

- 4/6 Marshall Swain (The Ohio State University)"Coherence and the Reliable Indication Theory of Justification"
- 4/18 William P. Alston (Syracuse University)
 "Epistemology of Religion"
- 5/25 Stewart Shapiro (The Ohio State University) "Second-Order Logic: Foundations and Rules"

Autumn 1990

- 10/5 David Sedley (Cambridge and Yale) "Is Aristotle's Teleology Anthropocentric?"
- 10/12 Tony Martin (The University of California at Los Angeles)
 "Some Remarks on the Semantical Paradoxes"
- 11/2 Stephen Yablo (University of Michigan)
 "Is Conceivability a Guide to Possibility?"
- 11/16 Kathleen Cook (The Ohio State University) "Aristotle on Artifacts"
- 11/30 Catherine Wilson (University of Notre Dame)
 "Berkeley and the Microworld"

Winter 1991

- 1/11 Anna Greco (The University of Pittsburgh)
 "Socrates' Vision of Moral
 Knowledge"
- 1/15 Aladdin Yaquib (University of Wisconsin)
 "Truth, Circularity, and the Tarskian Schema"

1/18	sity of Michigan) "Frege's Puzzle, Sense, and Information Content"	3/1	"Creating the Kingdom of Ends: Responsibility and Reciprocity in Personal Relations" Paul Spade (Indiana University) "How to Start and Stop: Walter Burley on the Instant of Change"	4/19 4/22 5/3	University of New York) "The New Intensionalism" Glenn Hartz (The Ohio State University) "Leibniz's
1/25	Mark Lance (Syracuse) "Indeterminacy,		Spring 1001	5/10	Phenomenalisms" Alan Code (The University
1/29	Normativity and Deflationary Semantics" James Joyce (The University of Michigan)	4/5	Spring 1991 Kurt Mosser (The Ohio State University) "Stuff and Nonsense in the First Critique"	3/10	of Michigan) "Focal Meaning and the Development of Aristotle's Metaphysics"
2/18	"A Strategy for Unifying Causal and Evidential Decision Theories" Christine M. Koorsgaard (The University of Chicago)	4/12	Eyfi Emilsson (University of Iceland and The Center for Hellenic Studies) "Plotinus on the Objects of Thought"	5/24	Charles Kielkopf (The Ohio State University) "Masturbation: A Kantian Condemnation"

Friends of Philosophy

Become a Friend of The Ohio State University Department of Philosophy by sending a check payable to The Ohio State University Development Fund to

Friends of Philosophy • The Ohio State University • Department of Philosophy • 350 University Hall • 230 North Oval Mall • Columbus, OH 43210-1365

What's new with you? Whether or not you decide to become a member of the Friends of Philosophy, please inform us of your current whereabouts, your work, career changes, promotions, publications, etc. In future issues we will continue to devote a section to news about alumni (whether holding advanced degrees or not).

Autumn 1991

- 10/11 Demetra Sphendoni (University of Salonika and Harvard)
 "Pierce and Truth: A Pragmatist-Realist Alternative to Scepticism"
- 10/25 Jonathan Bennett (Syracuse University)
 "Curing vs Letting Recover"
- 11/8 Ruben Apresyan (Moscow USSR Academy of Science)
 "The Idea of Morality, Is
 There a Place for Marxism?"
- 11/12 Alexander Titarenko (Moscow State University)
 "The Third Global Threat"

- 11/14 Geoff Sayre-McCord (University of North Carolina at Chapel Hill)
 "Hume and the Bahaus
 Theory of Ethics")
- 11/22 Arthur Ripstein (University of Toronto)
 "Hegel's Critique of Rousseau"

Winter 1992

- 1/17 David Lewis (Princeton University) "Evil for Freedom's Sake"
- 2/28 Mary Louise Gil (University of Pittsburgh)
 "Aristotle on Individuals"
- 3/6 Ernest Sosa (Brown University)"Scepticism and our Knowledge Circle"

In addition to these scheduled Departmental Colloquia, an even greater number of colloquia were offered in connection with our specialized reading groups, or as joint colloquia with other departments. Among the many events there occurred, on November 27, 1990, a Medieval Disputatio, or "A scholarly demonstration of kinds of philosophical debates to be found in the curriculum of a late medieval university." Disputing were Ivan Boh, Peter King, Calvin Normore, and Tamar Rudavsky.



Department of Philosophy The Ohio State University 350 University Hall 230 North Oval Mall Columbus, OH 43210-1365

200575-361