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NOÛSLETTER

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Marvin Farber (1901-1980)

Early an accomplished violinist, Farber was first encouraged by his parents to make music his career, but after two years (1918-20) at the University of Buffalo transferred to Harvard with the intention of becoming a philosopher. Already as a Harvard undergraduate his lifelong commitments to logic and radical social philosophy were established. An interest in the latter he had brought with him to Harvard, having been influenced by his father's involvement in the Labor Movement since 1892. In the fall of 1921 "Comrade [Marvin] Farber" offered a weekly class in Boston for the Socialist Labor Party in "Philosophy of History". His interest in logic was developed by a philosophy department which included some of the most important mathematical logicians of the twentieth century--A.N. Whitehead and H.M. Sheffer.

A few months before Farber received the degree of S.B. summa cum laude in June 1922 he wrote to Karl Kautsky, the German who had been Marx's friend and disciple: "The point of departure for me has been the great thought-structure of that mighty thinker Karl Marx...I shall write my doctoral thesis on the subject of the Dialectic. Perhaps I may be able to attempt a task which Marx left undone--i.e., a systematic treatise on the Dialectic, and lay it at his feet." Thus he hoped to combine work on logic and Marxism. After producing a 14-page manuscript on "The Dialectic" (1922), Farber left for Europe on a Sheldon Traveling Fellowship to study with the leading mathematicians and philosophers of that era. His first semester was spent at Berlin University from where he wrote his Harvard teacher Ernest Hocking that he had "hopes of finding in the Hegelian Logic the way to

the solution of problems relating to the Foundations of Logic. To that end I also plan to take account of the attempts via the mathematical method." Asking Hocking's advice, Farber wrote that he was "looking forward to going to [Edmund] Husserl or [Heinrich] Rickert next semester, my decision depending upon what is given, and where. If only they would lecture in the same place as [David] Hilbert, who is now at Göttingen, I would have no difficulty in deciding."



Marvin Farber
1927

There is wide agreement with Roderick M. Chisholm's judgment that Farber was "one of the most influential American philosophers of this century" (Foreword, Farber, The Search for an Alternative, p. vii). If we consider Farber's entire career, it is clear that his introduction of phenomenology to America through PPR and his own writings was a major contribution, though not as important as two other related contributions to American culture. Through his journal and myriad other activities in support of dissenters and refugees, Farber for 40 years did more than anyone else to keep open academic philosophy in the U.S., open to philosophies from abroad and open to conflicting methods and tenets. Of equally lasting importance was his contribution to naturalism, the dominant American philosophical tradition since the Civil War.

Above are three paragraphs selected from Marvin Farber (1901-1980), a pamphlet written by **Peter Hare** on the occasion of his being asked to write the entry on Farber for American National Biography (Oxford University Press). Copies of the pamphlet are available gratis to anyone who would like one.

Those interested in Farber will also enjoy a recollection recently sent to **John Corcoran**. William Demopoulos of the University of Western Ontario wrote John in appreciation of his new edition of Morris R. Cohen and Ernest Nagel, An Introduction to Logic (Hackett Publishing Company). Demopoulos relates that Cohen and Nagel's book was used in a course he took from Farber in the Fall of 1961 or the Spring of 1962.

Farber's course was one of the most memorable of the courses I took during my two years at UB. Farber, of course, was a presence, and he evidently knew this....Farber's lectures on informal fallacies were well crafted, with many years of newspaper editorials and statements by religionists for use as examples. This gave them the air of a course of lectures on social and political philosophy or

philosophy of religion as much as lectures on informal rigor.

I remember taking away with me the lesson that if I should be quoted out of context, I could deny the attribution of having said something or other even if the words I uttered had been correctly reported. Perhaps I should mark that day as my first introduction to philosophy of language.

Rollo and Toni Handy Visit

Rollo Handy chaired the Department during the period of its rapid growth after UB became part of SUNY in 1962. Those were formative years and we have Handy to thank for much of what is best in the Department today.

Handy was the Department's second Ph.D., having received his degree in 1954 with a dissertation on ethical naturalism written under Marvin Farber's direction. He published extensively and taught at other institutions, including Union College, before Farber brought him back to UB as associate professor and soon arranged his appointment as department chairman while he (Farber) was in the midst of a move to the University of Pennsylvania, a move that turned out to be short-lived.

For many years we have tried to arrange to have the Handys return for a visit for one occasion or another. Something has always come up to prevent it. However, their recent retirement and move to North Carolina led them to accept an invitation to visit us in late September.

In the afternoon of September 29 the Handys were guests of honor at our traditional fall party to welcome new faculty and graduate students. In presenting Handy with a bound biographical pamphlet on his teacher Marvin Farber, Hare read excerpts from a statement Handy wrote in 1952 for Farber to use in advising him in graduate work:

It seems to me [Handy wrote] that philosophy, as well as all other branches of knowledge, has as its basic goal the increasing control of nature for the welfare of humans. It is perhaps needless to state explicitly that the "humans" referred to are not the members of a small leisure or intellectual class, but are rather the masses of people who do the constructive work of the world. Accepting this view of course results in an acute distaste for all forms of philosophizing which consist in intellectual gymnastics only, or in playing games with polysyllabic words. I do not feel that a fruitful philosophy can wholly transcend the social conflicts and battles of its day, and I further feel that those who maintain it is possible are either indulging in the grossest self-deception or else consciously supporting the status quo. Bluntly put, it is my opinion that contemporary philosophy in England and the United States is largely engaged in a self-emasculatory process, and is in danger of fulfilling no useful social function because of its overwhelming preoccupation with highly technical, specialized, and sterile researches.

I would insist strongly on the historical conditioning of philosophy, in the problems it attacks, the methods by which it attempts to solve the problems, and the answers it yields. This seems most clearly brought out if one studies the great traditional philosophers in relation to their social and historical background. Problems which otherwise appear to be rather peculiar then seem to come into a sharper focus, and both the problems and the proffered answers seem much more understandable.

Current American and English academic philosophy is shockingly escapist for the most part, and surely this cannot be accidental when one considers the larger scene in which the philosopher operates as a human. By being escapist, the individual philosopher may solve his personal conflicts, gain a modicum of security, and receive a good deal of respect from his colleagues; but he runs the danger of making his philosophy

nothing but an idle game. In time this could develop until the social importance of philosophy to the culture is no greater than that of Chinese Checkers. This seems especially deplorable since philosophy could play a major role in the intellectual life of the culture, if only the philosophers could get over their fear of discussing issues which are of moment to the mainstream of citizenry.

None of the foregoing should be interpreted as being anti-intellectual or anti-theory. On the contrary, it seems to me that progress can only be made through the evolution of satisfactory theories. To paraphrase an old cliché, the cure for a poor theory is not no theory, but a better theory. I feel that the unity of theory and practice is highly desirable; and where I have criticized theorizing above, it has been precisely because the theorizing is so remote from practice. I would like to see the further development of a materialistic philosophy which could give real guidance to the people who desperately need it in our conflict-ridden culture.

That reading was followed by a selection from a letter of appreciation Handy wrote Farber after he had received his Ph.D. and was teaching at South Dakota.

When I first came to Buffalo my general tendencies were as they are now, but my views often were poorly worked-out and even apologetic in tone. I can only say that I have benefitted enormously both from your expressed positions, and the way you defended them. Even the best of American philosophers often have vast areas of sloppy, medieval, and antiscientific beliefs (I have in mind Dewey and Cohen).

So many of our relatively more competent thinkers sink occasionally into the utmost rubbish. It is so rare as to be almost non-existent to find someone who is entirely his own man, who accepts no point of view uncritically, and who pulverizes nonsense wherever he meets it.

In the evening a dinner in the Handys' honor was held in the University Inn. Among the speakers was **Lynn Rose**. His remarks follow:

Over the years, Peter has kept Rollo and Toni informed about events in the department. He sent them an audio tape of the **Dale Riepe retirement** and a video tape of the **Paul Kurtz retirement**. Subsequently, Rollo wrote to me saying how much he enjoyed my own contributions on those two occasions.

Rollo also made it a point to tell me that he himself had recently retired, that it was an accomplished fact, and that there was nothing that I could do about it. He went on in this vein: "I feel quite fortunate, and indeed clever, to have arranged my affairs in such a manner. One thing that I am quite certain about is that I for one will never find myself squirming on some hot seat while you stand at a microphone dredging up unwelcome stories about my past!"

The two things that I want to talk about are deniability and efficiency. Rollo was always a master at deniability, long before that word became popular.

In his teaching, when he had to deal with some viewpoint that he disliked, he would read to his students an outrageous attack leveled by some opponent of that viewpoint--only for the sake of even-handedness and balance, of course! Thus he never had to take a stand himself.

His memos were usually of the following logical form. He would provide evidence for A, then provide evidence for B, then provide evidence for C, and then show that A and B and C entailed D. But he would never actually assert D. Instead he would say: "Of course, I do not mean to be saying, nor would I ever even want to suggest, that D might in any way be true."

Rollo made a lot of Freudian slips. It was only years later that I began to realize that

many of these were no doubt deliberate. A Freudian slip has built-in deniability. It enables you to say whatever you want. The words are right out there; everyone heard them or read them. They have already had their intended impact. But of course no one can hold you responsible for what you said. It was only a Freudian slip!

Rollo was renowned for his efficiency. He felt that a piece of mail should be read once. He would open a piece of mail, read it, do a 180 to his typewriter (he was the fastest typist on campus), type his reply with a carbon (we were all using carbons in those days), mail it off, and then put the carbon and the incoming piece of mail in his file cabinet with some such designation as 66, meaning that it could all be thrown away, unread, in 1966.

Except for an ashtray, a pipe, and a letter opener, Rollo kept his desk entirely clear. His organizational style had a profound influence upon me. Ever since then, I, too, have maintained a well-ordered file system and a meticulously neat desk with nothing on it except a letter opener.

(That's my story; the rumors that I am planning to rent a backhoe are malicious and unfounded!)

Rollo's legendary efficiency was much needed in those years of rapid expansion. He did a fine job of keeping track of all the candidates and appointments, as well as all of the other departmental business. One feature of his administrative style was to keep everyone informed about everything. There were many memos to write. In those years, he must have hired twenty....odd philosophers. I did not really intend for that to sound that way! It was merely a slip of the tongue. Of course, I do not mean to be saying, nor would I ever even want to suggest, that my colleagues might in any way be odd.

(Rollo taught me that!)

Without seeming to pry, Rollo also kept close tabs on the research that everyone was doing. One time **John Anton** appeared in the hall carrying a very thick file folder. This amused Rollo, who asked: "What is that, John, still another book that you have written?" "Oh, no", said John; "these are the memos that you have sent us this year."

One of those memos, of the Freudian slip variety, was addressed to me. I was by then growing very tired of being assistant chairman, and Rollo had to keep trying to persuade me to continue for another year. I was quite idealistic in those years, and my concerns were lofty and philosophical: I wanted more pay and shorter hours.

Rollo's memo was so fascinating that I have kept it all these years. It still hangs near my desk. Indeed, I have even had it framed, as you can see. I would now like to read the most important sentence from that memo: "I realize, Lynn, that you are both overworked and overpaid."

Thanks a lot, Rollo!

Toward a New Enlightenment The Philosophy of Paul Kurtz

A compilation of Paul Kurtz's writings edited with an introduction by Vern L. Bullough and **Timothy J. Madigan** has just been published by Transaction Publishers. A selected list of Kurtz's publications (prepared by Ranjit Sandhu) is included. The jacket describes Professor Kurtz as "the dominant voice of secular humanism over the past thirty years". "The chapters are linked", the blurb also notes, "by a common theme: the need for a new enlightenment, one committed to the use of rationality and skepticism, but also devoted to realizing the highest values of humanist culture. Many writings included here were first published in magazines and journals long unavailable. Some of the essays have never been published."

"I've gotten into a lot of trouble not being humble enough." --**John Corcoran**

"I'll teach you how to do it someday John." --**Barry Smith**

Current Graduate Students...

Mark Meli is currently in Japan as an exchange student with International Christian University in Tokyo. He is concentrating on learning Japanese and also engaging in the study of Japanese culture and philosophy.

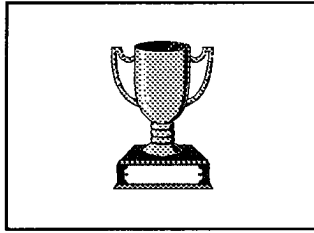
Elizabeth Millan was awarded a German Academic Exchange Service Fellowship and is spending the 1993-94 academic year at Tübingen. The German government sponsors approximately 30 of these fellowships each year and they are highly prestigious, even more so than Fulbrights.

John Shook is a full-time instructor this year at Jamestown Community College.

Gordon Snow is presently a part-time adjunct instructor at Hilbert College in Hamburg, NY, with strong possibilities of the position developing into a full-time tenure track.

In April 1993 **Pat Walsh-Frank** presented a paper to SEWSA (South East Women's Studies Association) Conference. The paper was entitled "Are Contemporary Moral Philosophers Morally Irresponsible?"

During Spring/Summer 1992 **Oren Zeve** worked as an ethics consultant for the International Brotherhood of Teamsters in Washington, D.C. He worked on an independent project developing rules and procedures for the union's Ethical Practices Committee created in response to corrupt practices, and he researched professional ethics codes.



Awards...

Supererogation Award

Over the years it has happened from time to time that a student, staff member or faculty member has performed for the Department service far above and beyond the call of duty. In the past the Department lacked a way to express ceremonially, permanently and financially its appreciation of such supererogatory service. However, in December 1992 a Supererogation Award was instituted to be given irregularly whenever there is an obvious need to recognize supererogation. Anyone is eligible, including persons outside the Department, so long as the supererogation is bestowed on this Department.

The first recipient of the new award was **Michael Rhodes** (Ph.D. 1993) for extraordinary gifts of his time and expertise toward solving the Department's computer problems. Michael was recognized at the Holiday Party last December and was additionally honored with a poem written and read by **Eva Koepsell** on this occasion. The poem follows.

*Michael, you have been a trouper
Which is why you get this super-
erogatory prize for service
rendered freely to preserve us
from the dreaded downed computer.*

*Through sleet and snow and wind and rain
undaunted by the fickle main-
frame you labored on, it didn't matter,
as long as you could save some data
from forever going down the drain.*

*So please accept this little ode
for being consistently, commod-
ious in answering our frantic pleas
and teaching us computerese
We salute you, Michael Rhode-
s.*

Mellon Fellowship

Deirdre Lonergan, a 1992 UB honors graduate in English and Philosophy, has been named one of 85 winners of one of the most prestigious national awards to students in the humanities field, the 1993 Andrew W. Mellon Fellowship in Humanistic Studies.

In Lonergan's senior year at UB, she was cited as the best Class of 92 student in both the Faculty of Arts and Letters and the Faculty of Social Sciences. (*Reporter*, 4/22/93, Vol. 24, No. 25)

Shinners Essay Prize

For the second time in the last several years the prestigious Shinners Essay Prize, awarded annually by the local chapter of Phi Beta Kappa, has been won by a philosophy major who (a) is a joint major with English and (b) submitted an essay on Wittgenstein's *Tractatus*. This year's winner is **William Scott**. His essay discussed the ending of the *Tractatus*, where Wittgenstein says that anyone who "understands me" will realize that "all my propositions" are meaningless. A common misreading--for example by Max Black--begins by misquoting "them" for "me" ("Anyone who understands them..."), so that the passage becomes explicitly paradoxical. Catching the difference between "them" and "me" allows one to read the passage as one would read a metaphor. Well done, Bill!

Mary C. Whitman Scholarship

The 1993 co-winners of the Whitman Scholarship competition are **Thomas Sharp** and **William Scott**.

APA William James Prize

Richard Beatch (Ph.D. 1993) has been awarded the William James Prize for 1993 by the American Philosophical Association; his paper is entitled "Pragmatism as Relativism: A Case Study of Margolis" and will be delivered at the Eastern Division Meeting in late December 1993 in Atlanta. Professor Margolis will reply at the same session. Among those submitted papers accepted by the Program Committee for the program, the James prize is given to the best paper relating to the American philosophical tradition.

Faculty News...

Orbis Phaenomenologicus

Verlag Karl Alber, one of Germany's top publishers with a strong emphasis on phenomenology, has announced the inauguration of the Orbis Phaenomenologicus Series. The Orbis series has been in preparation for nearly two years with the full-time involvement of Professor **Kah Kyung Cho** as one of its three general editors. Professor Cho remarks, "It [Orbis] seeks its justification, when phenomenological literature is flooding the market already, in its quality and scope [which] is truly international. The support of the world's leading phenomenologists, many of whom are on the advisory board (Beirat), was overwhelming." The series will consist of five sections. Sections I-IV are devoted to research and documentation and Section V presents careful editions of important primary texts.

Verlag Karl Alber also announced the licensing of the Japanese translation of Professor Cho's book, Bewußtsein und Natursein.

"This Complicated Form of Life"

A collection of **Newton Garver's** essays on Wittgenstein will be published by Open Court in the spring. Called *This Complicated Form of Life*, the collection includes essays that were written as much as 35 years ago, as well as ones that have been written or rewritten for this occasion. Part One considers Wittgenstein in historical context, arguing that his work is continuous not only with Kant but also with Aristotle. Part Two considers the *Tractatus*, arguing that the metaphysics of that work is straightforwardly naturalistic and considering the dualism and pantheism in that light. Part Three takes up Wittgenstein's later work, and includes a long essay on "form of life" as well as an assessment of the naturalistic and transcendental features of the later work.

Newton Garver has accepted a Distinguished Visiting Professorship at San Diego State University, and will be on leave for the spring semester of 1994.

Hare Completes 20th Volume of Peirce Transactions

For twenty years **Peter Hare** has been editing (with the help of Richard Robin) the Transactions of the Charles S. Peirce Society: A Quarterly Journal in American Philosophy. The most recent issue (Fall 1993) contains a typical mix of scholarship. Canadian philosopher Kai Nielsen contributes "Peirce, Pragmatism and the Challenge of Postmodernism" to which John Stuhr and James Liszka respond. Intellectual historians Robert Westbrook and Murray Murphey write on Dewey and Peirce respectively. The German philosopher Helmut Pape writes on "Final Causality in Peirce's Semiotic and His Classification of the Sciences". The issue also contains a hitherto unpublished (and mathematically technical) paper by Peirce on "[Hypotheses of Space and Time: A Response to Kant] Appendix No. 2", edited by Belgian philosopher André De Tienne. Sam Mitchell

of Mount Holyoke College provides "A Contemporary Assessment" of the Peirce/Kant dispute.

Another contributor is a Ph.D. candidate in Psychology (and student of Hilary Putnam) at Harvard. Wilma Koutstaal's piece is "Lowly Notions: Forgetting in William James's Moral Universal". Of note also is the third and last installment of Arthur E. Murphy's "Pragmatism and the Context of Rationality" edited by Marcus G. Singer of the University of Wisconsin. Singer, a former student of Murphy (1901-1962), selected this material from a vast archive on the history of American philosophy which Murphy left on his death.

Hare hopes to produce another twenty volumes of the Transactions--at least.

Lynn Rose and Egyptian Calendars

Lynn Rose recently completed Sun, Moon, and Sothis, a study of calendars and calendar reforms in ancient Egypt. One major consequence of his investigations is that it is now possible to retrocalculate the various Sothic dates much more precisely than ever before.

Somewhat to Rose's surprise, this new precision has shed considerable light on much earlier times, such as the Middle Kingdom of Egypt--though his project had been focused on late Egypt, notably the Hellenistic and Roman periods.

The Middle Kingdom has conventionally been dated to some 4000 years ago, this on the basis of a document indicating that there was a heliacal rising of Sirius (or Sothis) on Pharmuthi 16 in Year 7 of the reign of a Twelfth Dynasty king, usually thought to be Sesostri III. By retrocalculation, it is found that the heliacal rising of Sirius would have fallen on Pharmuthi 16 somewhere in the first half of the nineteenth century. For example,

Richard Parker argued in 1950, on the basis of various lunar documents, that the actual date was July 17 Julian, -1871, and that the Middle Kingdom ended 86 years later, in -1785.

Rose has found that there is no acceptable fit at all in the early second millennium, and that there is no calendrical basis whatsoever for placing the Middle Kingdom anywhere in that entire era. (See Rose's article, "The Astronomical Evidence for Dating the End of the Middle Kingdom of Ancient Egypt to the Early Second Millennium: A Reassessment", forthcoming.) Rose has also determined that while the lunar and Sothic documents do not fit at all well in the nineteenth century, they do fit quite well in the fourth century--which would put the heliacal rising of Sirius in -394. The Middle Kingdom apparently ended in -331, when Alexander the Great occupied Egypt. Rose predicts that, to conventional historians, this will sound like saying that Abraham Lincoln was assassinated in 1928--and will be greeted accordingly!

Collaboration...

Derrida and Wittgenstein

Derrida and Wittgenstein, by **Newton Garver** and **Seung Chong Lee** (Ph.D. 1993), will be published early in 1994 by Temple University Press. The theme of the book is that the differences between Derrida and Wittgenstein are more important than the similarities. Four such differences are worked out in detail in the sixth chapter: the focus of their work, the style of the writing, the use or nonuse of concrete examples, and the self-referentiality of their critical premises. In the final chapter their starting-points (metaphysics??) are compared, human action in the case of Wittgenstein and texts in the case of Derrida.

Russian Painting in Philosophy Department Library

On behalf of the Society for the Advancement of American Philosophy **Peter Hare** organized a reception in conjunction with the World Congress of Philosophy in Moscow, August 1993. The festivities took place in the three-story "Chandelier" atrium of the opulent former USSR Communist Party headquarters (now the Russian Academy of Management). A presentation was made to Professor Alexander Panin, Dean of the Faculty of Philosophy at Moscow State University in memory of Professor Yuri Melvil, "Patriarch of Russian Studies in American Philosophy". Pianist Joann Cohan Robin played pieces by Russian and American composers. Russian painter and graphics designer Vasily Fyodorovich Laktionov was introduced and spoke about his exhibited works. Subsequently, Laktionov presented Hare with a painting, "Tachanka" (1984), to be hung in the UB Philosophy Department library. This is a mixed-media work depicting the famed machine-gun cart ("Tachanka") used by the cavalry during the Civil War in Russia (1918-1922).

It seems that philosophers never rest. The following debate was found on the wall in the sixth floor Baldy men's room.

War is wrong.

*No, what's wrong is
you and your
idealistic notions.
Get your head out
of a book and see
how the world really
is.*

*Unclear on the
is/lought distinction.*

*Unclear on how
pragmatism bridges
the gap between
is/lought.*

An Historical Note

Robert M. Kunz in 1953 received the first Ph.D. in Philosophy awarded at UB. Dissertation title: "A Critical Examination of the Radical Empiricism of William James". M.A.'s had been given for at least twenty years before that.

Newton Garver on Defining Democracy in Our New World

When T.S. Eliot tells us [Newton Garver began an article in the Reporter, April 22, 1993] that "April is the cruellest month," he explains that winter has kept us warm, covering us with snow to prevent stirrings and struggles. The Cold War did that for democracy. Any country might be a democracy so long as it was aligned with us (the "first world"), with some weak proviso about elections and markets. Under Cold War conditions we did not need to think much about what democracy is, and we did not do so....

We will need [Garver ended the article] to look much more critically at "rights" of self-determination and at exclusive reliance on elections as a hallmark of democracy. Democracy, if it deserves our support, deserves better critical attention than we have given it.

Japanese Philosopher Visits Buffalo

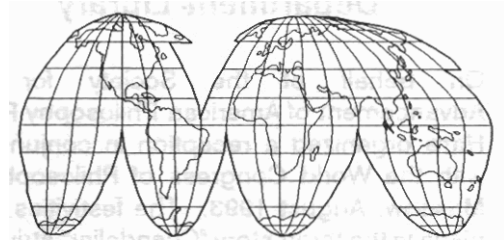


**Seated: Peter Hare, Kiyoko Shimizu
Colloquium Attendees**

In April the Department of Philosophy Colloquium welcomed Professor Kiyoko Shimizu, a professor of philosophy at the Ohtemon-Gakuin University in Japan. Buffalo was a stop-over during her first trip to the U.S., and she spoke to a group of faculty and students. Her talk was entitled *Hannah Arendt Today: A Bystander's View*.



Can you guess the name of this Mystery Philosopher? (Answer on last page.)



News About Our Graduates

Arnold Berleant (Ph.D. 1962) was a recipient of the Trustees' Award for Scholarly Achievement at a ceremony on March 4, 1993 at the Brooklyn Center of Long Island University. The award was in recognition of his book, Art and Engagement, published by Temple University Press in 1991. The book has been widely and favorably reviewed. The Journal of Aesthetics and Art Criticism called its writing "melodious, well-crafted, even beautiful," and noted that "American philosophers such as Dewey and James, and continental philosophers such as Bergson and Merleau-Ponty attempted to go beyond the dualisms of traditional philosophy, but Berleant surpasses their efforts." The Journal of Speculative Philosophy called the book "itself engaging: erudite but accessible, sophisticated but sensible," and noted that "Berleant, in his supple prose, seeks to transform our experience of art and the world. And to an admirable extent, he succeeds."

Berleant, who is Professor Emeritus of Philosophy at Long Island University, has been appointed Bingham Professor of Humanities at the University of Louisville for the Spring semester of 1994.

Marjorie Clay (Ph.D. 1981) has found her new work at the University of Massachusetts Medical Center extremely stimulating--and so satisfactory that she has bought a house.

Doug Davis (Ph.D. 1986) is on a two year leave from St. Bonaventure University, teaching as a visiting professor at Russell Sage College in Troy, NY and Sage JCA, a junior college in Albany. He started a Great Books Discussion Group for the college, initiated a lecture series on Cultural Values in American Medicine and will head an interdisciplinary group of faculty from surrounding institutions in a discussion of "tribalism in ethics."

Ranjoo Herr (Ph.D. 1992) writes "...For the time being, I am lecturing at three different universities as a part-time instructor. One is at Seoul National University [Korea], my alma mater, and I find the interaction with students there most satisfying. However, it is tough most of the time since the students tend to look down upon a woman instructor. So although I am qualified to teach as any tenured professor here, the reception I get is far from what I had expected....As far as my professional activity here goes, I have published two articles in two separate books. I'm also planning on presenting another paper at a conference in October."

Lawry Finsen (Ph.D. 1982) writes to Dick Hull the following:

The big news with me right now is that we'll be going to Tokyo for a year starting August 1993. I'll be the resident director of an exchange program that the University of Redlands participates in. We're really excited about the opportunity, although the bad exchange rate is a bit scary. While there the program supplies us with a house within walking distance of Waseda University (that's where the program is situated--in their International Division), so that will make a big difference....

In addition to the good fortune next year, I'm on sabbatical this year. I'm doing a number of things--developing an ethics course that will relate western ethics to something Japanese, though I'm still working on the value of that x; researching a paper I will write on the history of sanitation/public health in relation to the animal rights debate (the short story on it

is that I'm skeptical of some of the arguments being posed today that try to skirt the ethics of animal experimentation by pointing to the fact that claims for the benefits of such research have historically been far overblown--only a very small portion of reduction in mortality from major infectious diseases in the last century is attributable to medical interventions resulting from such research. Instead, improved nutrition, sanitation and related public health measures are offered as causes. The argument has some historical merit, and does raise important questions about the propaganda in favor of miracle cures, vaccines, etc. But I am pushing it to see whether the alternatives being posed can truly be said to have developed independently of animal experiments performed by bacteriologists in the late 19th century;) the other thing I'm doing is studying Japanese--Nihongo no benkyou shiteimasu.

Lesley Friedman (Ph.D. 1993) has accepted a tenure-track assistant professorship in Philosophy at Lynchburg College, Lynchburg, Virginia.

Shams Inati (Ph.D. 1979) has completed her third book, The Mysticism of Avicenna, and is considering proposals from two publishers who both consider it a very promising work. She has also been talking with several people, including both scholarly colleagues and financial backers, about establishing a new journal of Islamic philosophy.

Arleen Salles (Ph.D. 1992) has accepted a position with Bergen Community College, Paramus, New Jersey this year.

Alan G. Soble (Ph.D. 1976) has been promoted to Professor at the University of New Orleans.

Alan and his wife Sára welcomed a new baby girl into their family. Rachel Emóke was born July 7, 1993 at 2:27 P.M. weighing 7 lbs. 12 oz.

Joel Tierno (Ph.D. 1992) will be teaching a graduate philosophy course in ethics for Education Masters students at Elmira College, Elmira, NY.

Special Concentration in Professional Ethics

In the Spring of 1994 the Philosophy Department inaugurates a series of courses designed for students planning on a professional career in medicine, nursing or allied health, law, communications, engineering or architecture, business, or biomedical research. A new course, Philosophy 117, *Philosophy and Professional Ethics*, is the first course. This special concentration in Professional Ethics permits either a minor or first or second major in philosophy with intense exposure to the theories of ethics and their application to issues in various professions, in addition to the more traditional core courses in the history of philosophy and logic.

A Washington Experience

Undergraduate Honors Philosophy Major **Tom Sharp** spent the Spring Semester 1993 in the Capitol as an intern at *The Buffalo News'* Washington Bureau. He was instrumental in breaking one of the best stories the bureau has been associated with. "Tom helped gather the information that led to our doing the story on (former Secretary of Housing and Urban Development) Jack Kemp giving bonuses to all his people upon leaving HUD in January," said Washington Bureau Chief, Douglas Turner (*Reporter*, 5/15/93, Vol. 24, No. 24).

Inaugural Series of Hourani Lectures

The first George and Celeste Hourani Memorial Lectures were presented by Andrew Norman, a recent Northwestern Ph.D. teaching at Hamilton College. He delivered a set of five connected bi-weekly talks between September 23 and December 2, 1993. The following overview was given by Colloquium Committee Chair **Pablo DeGreiff** in announcing the series:

Justification and Conflict

The talks will explore a set of interconnected issues centering on the philosophical notion of *justification*. An examination of the concept's functional role reveals that our collective understanding of justification significantly determines the normative structure of our reason-giving practices--practices that function not just in an epistemic, but also in an adjudicative, or conflict-resolving capacity. This allows us to connect theories of justification and knowledge with their covert social and political implications. It also allows us to bring ethical intuitions--intuitions about how discursive conflict ought to be "waged"--to bear on epistemological theories and problems. By reconnecting epistemological theory with epistemic practice, we literally transform the epistemological landscape. The perspective this approach affords us dissolves a central problem in the theory of knowledge (the regress problem), reveals hidden difficulties with traditional accounts (foundations and coherence theories), casts light on such epistemic phenomena as burden of proof and begging the question, and provides a partial diagnosis of skepticism's recurrent appeal.

The talks will not be overly technical, nor will they presuppose a familiarity with the epistemological literature. They will however provide a broad overview of contemporary theories of justification, the aim being to outline their basic

commitments and expose their motivating assumptions. Contextualist accounts (roughly those influenced by Wittgenstein and Austin) will garner special attention, as they suggest a promising new approach to understanding justification. This critical work will pave the way to a constructive proposal of how justification ought to be understood. This proposal will be defended as more natural and intuitive than traditional accounts--as giving a better explanation of *actual* justificatory practice, and as providing a better guide to how reason-giving *ought* to go. Epistemology done with an eye toward its practical implications can function to reinforce, rather than erode, the sensibilities that make for genuine dialogue.

Russian Moral Philosopher to be Hourani Lecturer

Alexander Razin, Deputy Head of the Ethics Department of Moscow State University, will be visiting the Department as Hourani Lecturer during the Spring 1994 semester. He will present a series of five bi-weekly talks on recent developments in moral and social philosophy in Russia. He will also be guest speaker in undergraduate courses.

With Richard Hull, Professor Razin has edited a forthcoming issue of the Journal of Value Inquiry on the topic of contemporary moral philosophy in Russia.

Make-up Seminar



Graduate seminar on Sein und Zeit held
at Professor Cho's home

"Being merry...and having a good Time."
[Translator: Anonymous]



McCarthy, James R.	B.A. Canisius College (1990) Interests: History of Philosophy, Ethics
Monfasani, Cristina	B.A. Union College (1993) Interests: Philosophy of Science, History of Philosophy
Noonan, Timothy J.	B.A. SUNY at Fredonia (1983) Interests: Epistemology, Metaphysics
Railey, Jennifer	B.A. Skidmore (1992) Interests: Existentialism, Philosophy in Literature, Asian Philosophy
Shockley, Kenneth	B.S. University of Wisconsin at Madison (1993) Interests: Metaphysics, Philosophy of Religion, Philosophy of Law
Schraven, David	B.A. Stanford University (1990) Interests: Asian Philosophy, Russell
Sturman, Kelly	B.A. Ithaca College (1991) Interests: Metaphysics, Epistemology

Reviews...

Ideology and False Consciousness: Marx and His Historical Progenitors

Christopher L. Pines (Ph.D. 1989)
SUNY Press, 1993

In this book Christopher Pines argues that Marx understood ideology as "false consciousness" and that his conception is not at variance with Engels' characterization. Pines challenges those who interpret Marx's concept of ideology in purely functionalist terms. The functionalist view states that the only defining feature of ideologies is the function they have of advancing the interests of a particular social class. Pines argues that in addition to this criterion, an idea must also be false in some way in order to be ideological according to Marx. This latter requirement is what the various conceptions of false consciousness considered in the book have in common.

Pines' method of analyzing Marx's concept of ideology is both historical and dialectical. He traces the history of the concept of false consciousness among Marx's predecessors (namely, Bacon, Holbach, Condillac, Hegel, and Feuerbach) and shows how each historically successive conception incorporated and expanded on the one prior to it. Pines argues that it is crucial to use such a method because Marx's concept of ideology represents the culmination of this historical/dialectical development. Pines concludes from his analysis not only that Marx's concept of ideology is epistemological but also that it is consistently so in both his early and mature works.

Laura Ruoff
(current graduate student)

Inductive Inference and Its Natural Ground **Hilary Kornblith** (B.A. 1975) MIT Press, 1993

It is within Quine's program for naturalizing epistemology that we should place Kornblith's new book, Inductive Inference and Its Natural Ground. While departing from Quine on significant points, Kornblith shares with Quine the concern of how it is possible that our instructions "should stand better than a random or corn-tossing chance" of being correct. Where Kornblith departs from Quine is in the details of how inductive knowledge is possible. Fundamental to Kornblith's account is the contention that the world is knowable due to the fact that it comprises natural kinds. To support his contention Kornblith reviews the current literature on conceptual development in children. There is, he says, strong empirical evidence to suggest that the human species has evolved so that almost from day one each individual can begin making inferences on the basis of perceived natural kinds.

In his contribution to the Quinean project of naturalizing Kornblith does quite a bit of metaphysical spadework that departs from Quine. Relying heavily on the causal theory of reference and de re theory, he answers how induction is possible in a surprisingly non-natural way. While there is certainly much to be applauded in Kornblith's work, one begins to wonder what exactly it means to "naturalize" a discipline.

W. Gordon Snow
(current graduate student)

Regarding Nature
Andrew McLaughlin (Ph.D. 1969)
SUNY Press, 1993

McLaughlin's Regarding Nature reduces all existing variations of socialism and capitalism to industrialism. Industrialism is destructive to the rest of nature, because it regards nature as a resource to be dominated by science that regards nature as matter. Radical divergence between a proposed ethical theory and an accepted ongoing social practice are generally taken as grounds for rejecting the proposed theory, rather than grounds for changing a social practice. Consequently, every version of industrialism can be expected to reject any form of nonanthropocentric ethics. Nevertheless "[g]iven even a moderately informed understanding of evolution and biology, there is no rational grounds for anthropocentrism" (p. 167). "Once industrialism is viewed from a nonanthropocentrism perspective, then it is *obviously* a horrendous crime against the rest of nature" (p. 153).

Notwithstanding McLaughlin's argument for nonanthropocentric ethics, such an ethic suffers, I believe, from a systematic misperception of nature. Nature does not homeostatically promote harmonious expansion of human identification with all of Nature in the unfolding of Nature. Contrary to the assumptions of nonanthropocentrism, Nature is coarse, cold, turbulent power that if not for both ancient and modern technology would consume humanity as it has consumed billions of creatures prior to human emergence.

Ralph J. Argen III
(current graduate student)

Critical Reception of
William T. Parry &
Edward A. Hacker (Ph.D. 1961)
Aristotelian Logic
SUNY Press, 1991

By writing the book reviewed here [Mathematical Reviews], the authors of this outstanding introductory text for a one semester course in deductive logic hope to counter what they regard as a mistaken trend among many contemporary writers of modern logic text books. This trend is to discount the importance of traditional logic either by offering a fleeting and fragmentary treatment of it or by ignoring the subject altogether. What the authors of the volume under consideration set out to do (and succeed admirably in doing) is to provide a clear and comprehensive exposition of the various topics of traditional logic....the student who masters (or mistresses) the material of this excellent book will acquire a broad and thorough knowledge of traditional formal logic. In the reviewer's opinion, the authors have written the definitive text on Aristotelian logic for beginning students.

Foundations without Foundationalism:
A Case for Second-Order Logic
Stewart Shapiro (Ph.D. 1978)
Oxford, 1991

We quote parts of a review of Shapiro's book by Michael Resnik of UNC/Chapel Hill in History and Philosophy of Logic:

In this excellent treatise Shapiro defends the use of second-order languages and logic as framework for mathematics. His coverage of the wide range of logical and philosophical topics required for understanding the controversy over second-order logic is thorough, clear, and persuasive.

In the two chapters of 'Part I: Orientation' Shapiro introduces the basic technical and philosophical concepts of the book. He also explores the relationship between

formal logics and languages, on the one hand, and informal discourse and reasoning, on the other....

The next part of the book, 'Logic and mathematics', is its technical heart. Shapiro explains the basic technical differences between first and second-order logic, covering along the way the categoricity of second-order number theory and analysis, the failure of the Löwenheim-Skolem and compactness theorems in second-order settings, and Henkin's semantics and completeness theorem....

The final part, 'History and philosophy', consists of three informative chapters that successively review the history of the separation of first from second and higher order systems, press the philosophical case for second-order logic and present other candidates for foundational systems (such as infinitary logics, and first-order set theory) together with the trade-offs that they involve. Shapiro accepts Quine's case for not sharply distinguishing logic from mathematics and that in turn from science, but then asks why Quine should continue to have qualms about second-order logic....

Shapiro recognizes that it is unlikely that he has had the last word on these controversial philosophical subjects. Nevertheless, his book is certainly an excellent place to start work on them.

Expiation Venison Scallopini

This previous winter, graduate student **David Koepsell** had an unfortunate and unexpected meeting with a 350 pound buck while driving his car one evening; in fact, his car was totaled as a result of the impact. **Richard Hull** came quickly to the rescue --with his venison recipe--he calls it Expiation Venison Scallopini.

1 lb. venison steaks, roast, or other boneless cut
1/2 to 1 cup grated parmesan or romano cheese
4 tbl. olive oil
11-14 cloves garlic
2 cups marsala, vermouth, or sherry
2/3 cup beef consomme, or 2/3 cup water and 1 cube beef bouillon
1 tbl. basil
1/2 tbl. oregano flakes, rubbed to a powder, salt, white pepper to taste.

Pound 4 half-inch venison steaks with a mallet until 1/4 inch thick; cut into 1 X 2 or 2 X 4 inch sections, or cut meat from ribs, saddle, other bones into approximately 2 X 1 X 1/4 inch pieces. Place on broiling pan, sprinkle and work cheese into both sides. Lightly salt and pepper. In a large skillet heat oil, brown garlic cloves in it. Remove garlic and discard. Brown venison lightly on both sides. Add beef stock, wine, basil, oregano. Cover and simmer lightly.

This may be served as a hot hors d'oeuvre, or as a main dish over hot green noodles, with hot garlic bread, baked squash, tossed salad with a sharp dressing, and chianti.

Conferences...

The Ontology and Epistemology of Relations

With the help of the Farber Memorial Fund the Philosophy Department will hold a research conference on the topic of "The Ontology and Epistemology of Relations", **September 16-18, 1994**. David Armstrong, Herbert Hochberg, John Lango, Daniel Merrill, Kevin Mulligan, Barry Smith, and Fred Wilson, among others, will present papers at the conference. Submitted papers (of not more than 30 minutes reading time) should be sent by April 15, 1994, for consideration. For further information contact **Kenneth Barber** (716-645-2444).

Graduate Student Conference Reason and the Emotions

The Second Annual SUNY at Buffalo Graduate Philosophical Association Graduate Student Conference will take place on Saturday, **March 19, 1994**, beginning at 10:30 A.M. in 280 Park Hall on the North Campus of the State University of New York at Buffalo.

Dr. Randall Dipert (SUNY at Fredonia) will deliver the keynote address, which will concern the interconnection between reason and the passions. Graduate students with papers on the topics of reason, rationality, the emotions, or the passions are invited to submit their papers for consideration. Especially--but not exclusively--encouraged are papers discussing the rationality of the emotions, how the emotions do or do not, or should or should not, affect reasoning. Papers may have any philosophical orientation (metaphysical, epistemological, philosophy of mind, or ethical).

Submission guidelines: 1. Papers should have a reading time of about thirty minutes. 2. Submit two copies of the paper. 3. Each copy should have a cover sheet with the title of the paper, and the author's name, address and phone number (home and office). Nothing else should appear on the cover sheet. The author's name should appear nowhere but on the cover sheet. An abstract should precede the text of the paper. At the top of the first page of the abstract, the title of the paper should appear. The title of the paper should also appear at the top of the text proper.

Send papers to: **Gary Johnson**, The State University of New York at Buffalo, Department of Philosophy, Baldy Hall, Box 601010, Buffalo, NY 14260-1010. The deadline for submission is February 14, 1994. Notification will occur by March 1, 1994.

Undergraduate Conference

The Fifth Annual Western New York and Southern Ontario Undergraduate Philosophy Conference will be held on Saturday, **April 30, 1994** 10 A.M. to 3 P.M. at SUNY at Buffalo Amherst Campus, 280 Park Hall. The Conference, which has been quite successful in past years, is open to both majors and non-majors in philosophy and is free and open to the public. A complimentary deli lunch is provided.

We need volunteers to make ten-minute commentaries on the papers. Call **Tim Madigan** (716-877-9428). Call for papers for the conference: papers should be 10-15 pages in length and may address any topic in the field of philosophy. The deadline for submissions is March 1, 1994. Please send submissions to Professor Peter Hare, Department of Philosophy, 607 Baldy Hall, SUNY at Buffalo, Buffalo, NY 14260.

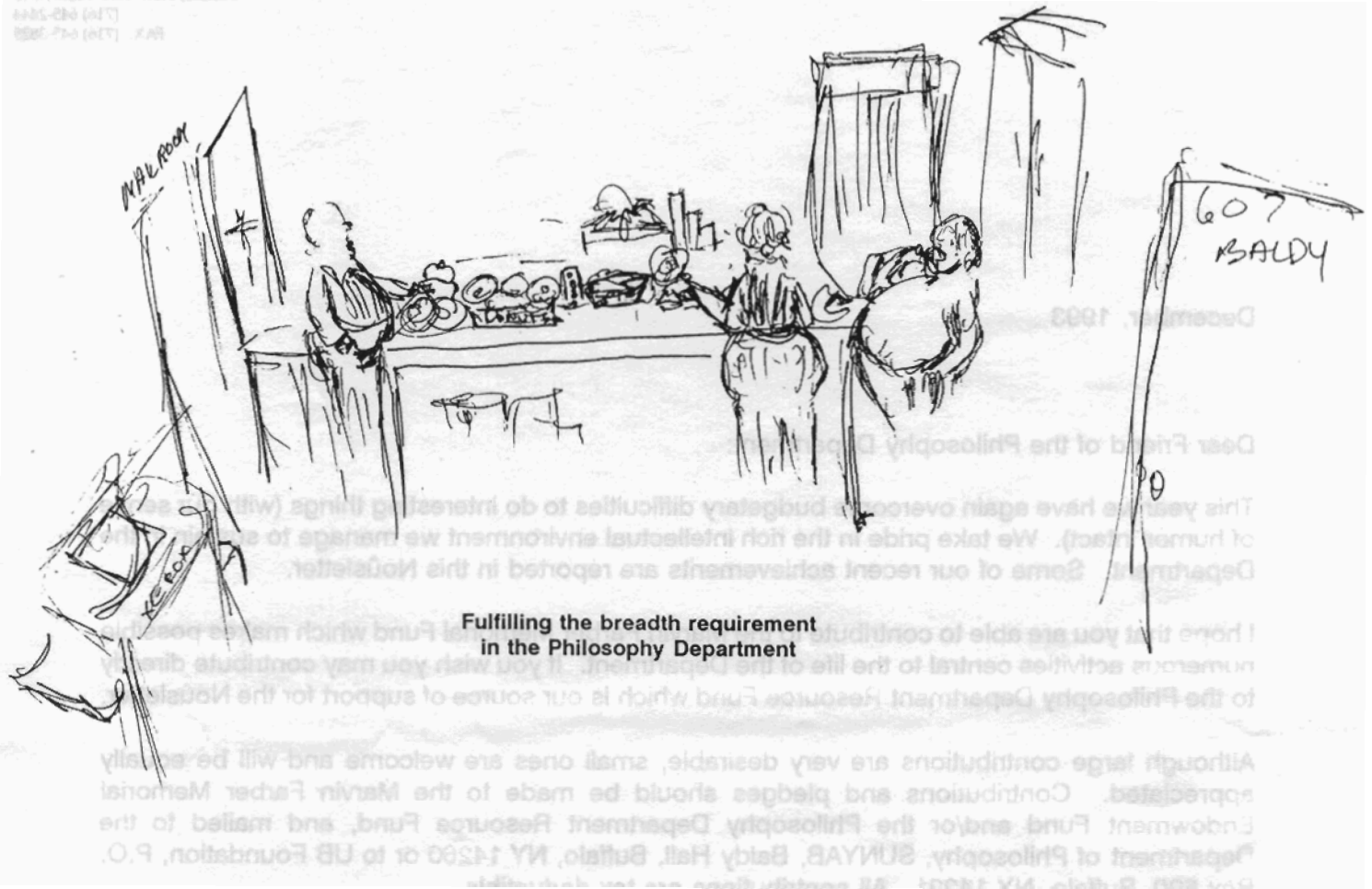
We wish to thank all those who have supported this department through their donations to the various funds: Farber, Hourani, Perry, Steinberg, Donovan, and the Philosophy Department Resource Fund.

Please send material you wish to be included in future Noûsletters to: The Philosophy Department, 607 Baldy Hall, SUNY-Buffalo, Amherst, NY 14260.

CREDITS

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Editors: Peter H. Hare and Eva M. Koepsell



Fulfilling the breadth requirement
in the Philosophy Department

Mystery Philosopher: Richard Hull