



# Philosophy News

NOVEMBER 2003

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## Emil Fackenheim (1916-2003)

**E**mil Fackenheim, who taught in this department for over thirty-five years, died in Jerusalem, where he had made his home since 1984, early in the morning of 19 September 2003. Our first University Professor, the highest honour the University of Toronto awards, he was among the initial fifteen selected when the rank was created in 1979.

Emil Ludwig Fackenheim was born on June 22, 1916 in Halle, Germany, where he received all of his early education. After finishing high school in 1935, he enrolled at the Hochschule für die Wissenschaft des Judentums in Berlin to study Judaism.

In 1937-38, he attended Martin Luther University in Halle, being the last Jewish student permitted to enrol. The next year he resumed his rabbinical studies, but they were rudely interrupted when he was snatched from the street by the police on 9 November 1938—Kristallnacht—and spent the next three months in Sachsenhausen, a concentration camp. Released on 8 February 1939, he was told to leave Germany within a few weeks. Two months later he had passed his rabbinical examinations and was ordained in Berlin, “an absurd time and place” he later recalled. In a short autobiography published in his *Festschrift*, he remarked that he “got out of Germany on 12 May one week or so ahead of the Gestapo.” One of his brothers had earlier gone to England and Fackenheim and his parents joined him there. An older brother stubbornly remained behind in Berlin and perished during the war. In 1939-40, Fackenheim pursued doctoral studies in the University of Aberdeen, but

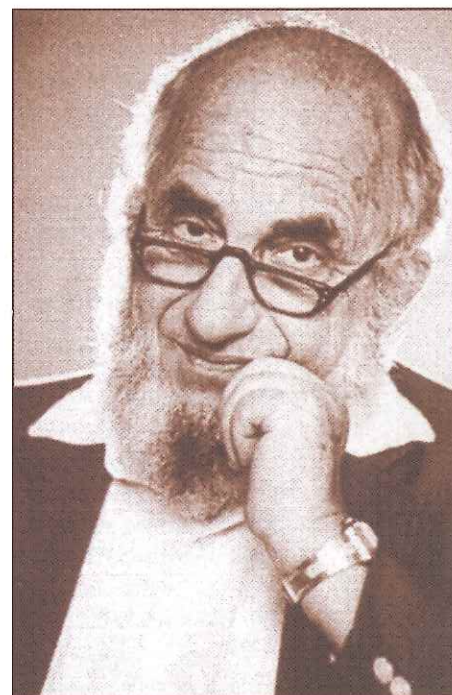


Photo Credit: Cynthia De Grand

his status as an enemy alien of military age in war-time led to his internment and then deportation to Canada, where he spent the next twenty months in a prison camp near Sherbrooke, Quebec. While a prisoner he had decided that he would try for admission as a graduate student to the University of Toronto when he was released, so he headed there as soon as he was set free. George Sidney Brett, then Head of the Philosophy Department and the Dean of the Graduate School admitted him, during the course of a personal interview, despite the lack of an academic degree or even any documentation of his previous studies. In



## Emil Fackenheim (Continued from page 1)

1945 he submitted his dissertation, *Substance and Perseity in Mediaeval Arabic Philosophy with Introductory Chapters on Aristotle, Plotinus and Proclus*, and was awarded the doctorate. While a graduate student, he had supported himself by serving as rabbi to the Congregation Anshe Sholom in Hamilton.

Fackenheim was appointed to the faculty in a rather unorthodox way. He was initially hired in the middle of 1947-48 to take over one of Fulton Anderson's courses for a month while Anderson was drying out from a bout of alcoholism. When Anderson returned, he had forgotten all about the month's restriction he had originally proposed, so Fackenheim completed the year and was rehired for the following year, and stayed on until retirement.

Quite early in his teaching career, Fackenheim decided to concentrate on the post-Kantian tradition in German philosophy, especially the works of Fichte, Schelling and Hegel, an important period in the history of philosophy which had received scant attention at Toronto. The fourth year Honours course on modern philosophy was the only place where these thinkers were mentioned at all in the curriculum and then the vast scope of the course, from Descartes onward, dictated that very little time could be spent upon them. Fackenheim, whose linguistic skills eminently qualified him to teach what he called "the golden age in German philosophy" developed an undergraduate course and a year-long graduate course both of which he repeated every year.

In addition to two books on German philosophy, *The Religious Dimension of Hegel's Thought* (1967) and *The God Within: Kant, Schelling, and Historicity* (1996), he has published nine books on various problems in the philosophy of Judaism. Central to his study of Jewish philosophy, since the Six-Day War in 1967, are his repeated attempts to come to terms with the

Holocaust. Having himself so narrowly escaped being one of its victims, he was strongly motivated to do all he could to ensure that the Holocaust remained a unique historical occurrence. In 1979 he told an interviewer in what way he thought the Holocaust differed from other mass killings:

Genocide is horrible yet human when motivated by xenophobia or greed for money, power, or territory. But at least those motivations are intelligible. The killing of the Jews was ideological murder for its own sake. Torture and murder became ends in themselves. Some Germans were even willing to die for their conviction that Jews should be "exterminated" as if they were vermin.

I've tried as a philosopher and theologian to understand that but to make it rational is almost impossible. Yet philosophers are committed to a rational investigation of reality so there is a danger of distorting the phenomenon to save the rationality. British philosopher R.M. Hare, for example, constructs a debate with a Nazi about the treatment of the Jews. That's just philosopher's silliness because no Nazi would have considered the subject debatable.

(*University of Toronto Bulletin*,  
22 October 1979, 4).

In his attempt to come to grips with the awfulness of the Holocaust, Fackenheim turned to the history of philosophy for whatever assistance it could give him. The ancient Greek philosophers were found wanting because "they believed in rational verities that are eternal while we have to find truth within history."

The philosophers Fackenheim has found most helpful in his quest to understand the Holocaust are Kant,

Hegel, Kierkegaard, and Heidegger, although he despised the last named for having supported the Nazis and failing to repent of having done so. Nevertheless, he found that some of Heidegger's thoughts threw a little bit of light on his problem. Of the four philosophers, Fackenheim confessed to having learnt most from Hegel: "I've never been a follower of Hegel's but I learn more from him when he's wrong than I do from others when they're right." By the time of this interview, Fackenheim had abandoned further work on Hegel's philosophy: "Pure issues of scholarship can wait. Sooner or later someone else will take them up. But the issues of the Holocaust can't wait. Talking with survivors is vital if we're to test the validity of our philosophical thought against their witness."

In 1984 Fackenheim moved to Israel, where he continued to teach for several years. Nor has there been any diminution in his writing; he has published four books and many articles in retirement. In his last letter to me dated 8 February 2002 he wrote that his "autobiography will come out in a few months and I will send you a copy." There is a listing by the Library of Congress of *An Epitaph for German Judaism: from Halle to Jerusalem*, to be published by the University of Wisconsin Press in 2002, but obviously publication has been delayed. His former graduate student, Michael Morgan, collected some of his scattered papers and reprinted them in two volumes, *The Jewish Philosophy of Emil Fackenheim* (1987) and *Jewish Philosophers and Jewish Philosophy* (1996). Others, mostly former students, honoured him with a Festschrift, *Fackenheim: German Philosophy and Jewish Thought* (1992). Fackenheim has been a Fellow of the Royal Society of Canada since 1972.

Prof. Fackenheim's family have created a website, [www.fackenheim.com](http://www.fackenheim.com), in his honour.

— John G. Slater



# From the Chair Donald Ainslie



The Philosophy Department at U of T has a new look. Most obviously, we've redesigned the newsletter so as to improve both its appearance and content. For

example, you'll find within not only the normal information about events and the like, but also articles by three of our leading professors about their recent research projects.

The Philosophy Department has also taken on a new look in terms of our staffing. Our outstanding previous Chair, Cheryl Misak, stepped aside last March in order to take on the important new position of Vice-principal, Academic, at the University of Toronto at Mississauga (UTM, also known as Erindale College). Joe Boyle ably acted as interim Chair until mid-summer at which point I have been holding the reins.

But it is not only the front office that has been in flux. The past few years have been a period of renewal and reinvigoration for the Department, with over 15 new faculty members joining us. It was particularly exciting that we were able to hire not only seven assistant professors, fairly recent

graduates of some of the best philosophy programs in the world, but also six associate professors and five full professors. These mid-career hires means that we will not repeat one of the less savoury legacies of the 1960s, where a glut of new hires late in that decade meant that the department was unable to hire new faculty with any regularity until the 1990s.

We plan to continue the process of departmental renewal during the upcoming year. We have three openings on the St. George campus, one of which is a Canada Research Chair in the history and philosophy of biology that will be shared with the Institute for the History and Philosophy of Science and Technology. We also will be searching for two new professors for UTM, with the possibility of our filling these positions at the associate-professor level.

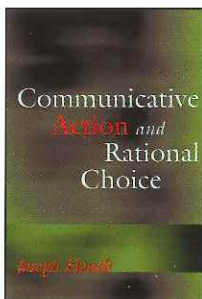
I'm looking forward to an exciting year of philosophy, including our colloquium series (described on p. 7), as well as a workshops on the emotions (Oct. 3-4) and on welfare and autonomy (April 16), and a conference on nature and necessity in the 17th century (May 8-9). Check out our website, [www.chass.utoronto.ca/philosophy](http://www.chass.utoronto.ca/philosophy), for details (by the way, we expect to have a new website up and running by late fall).



## Awards and Honours

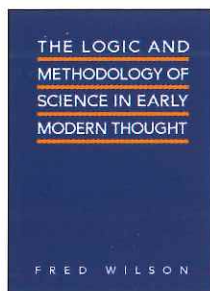
**Tom Hurka** has been appointed as the Jackman Chair in Philosophical Studies; he was also recently made a Fellow of the Royal Society of Canada.

**Two Philosophy Department members recently won the 2003 Broadview Press/Canadian Philosophical Association Book Prize:**



**Joseph Heath** won for his *Communicative Action and Rational Choice* (MIT Press, 2001). Joe was a faculty member at the University of Toronto at Mississauga from 1996-2001, at which point he left us temporarily to take up a Canada Research Chair at the University of Montreal. He has rejoined the Philosophy Department in July 2003, and he is now a member of University College.

Co-winner of the award is **Fred Wilson**, for his *Logic and Methodology of Science in Early Modern Thought* (University of Toronto Press, 1999). Fred recently retired from U of T, after spending many years at University College (see note in Retirements) and this Prize caps off a stellar career.



## NEW FACULTY

**Rachel Barney** is a Canada Research Chair in Classical Philosophy, and an Associate Professor in Philosophy and Classics. She joined us in January from the University of Chicago.

**Michael Glanzberg** is an Associate Professor of Philosophy at the University of Toronto at Mississauga. His areas of interest are logic and the philosophy of language. He taught at MIT before coming to Toronto.

**Peter King** joins us from Ohio State University as a Full Professor. His area of interest is medieval philosophy, and he is cross-appointed to the Centre for Medieval Studies.

**Philip Kremer** has been appointed as an Associate Professor of Philosophy at the University of Toronto at Scarborough, where he is also DR (discipline representative). He works on logic and the philosophy of language. He has taught at Stanford, Yale, and most recently, McMaster.

**Sophia Reibetanz Moreau** has a joint Law and Philosophy appointment. Her interests are meta-ethics, ethics, and legal theory. She spent last year as a clerk at the Supreme Court of Canada, after graduating from the University of Toronto's Law School. She has initiated the Department's new workshop in Ethics and Political Philosophy.

**Brian Cantwell Smith**, recently of Duke University, has joined the U of T to become the Dean of the Faculty of Information Studies. He is cross-appointed to the Departments of Philosophy and Computer Science and to the Program in Communication, Culture and Information Technology at the University of Toronto at Mississauga.

**Jennifer Whiting** joins us as a Jackman Professor of Philosophy. Her areas of interest are analytical philosophy, moral psychology, and Aristotle. She has taught at Harvard, Pittsburgh, and Cornell.



# Notes from the Graduate Department

By Robert Gibbs, Graduate Coordinator and Associate Chair

This fall has begun with a great new group of students and faculty in the graduate program. The rebuilding of the faculty on all three campuses is most obvious at the graduate level, as 16 new faculty have taught graduate courses in the last two years. In addition to the new appointments to the department, we also have made new cross appointments for Willi Goetschel (German) and for Lambert Zuidervart (ICS). We also have welcomed 3 new MA students and 13 new PhD students to the program. In keeping with decisions made in the last few years, we have shrunk both parts of the program, and as a result are able to be even more selective. Each of our new MA students, for instance, was

awarded the new and highly competitive Canadian Graduate Scholarships (CGS) a Federal scholarship program. On the other side of things, we continue to graduate PhD's from the program. This past year's defended theses include:

**Sean Jack Allen-Hermanson**  
*A Vindication of the Minds of Brutes*  
(Advisor: Ronald de Sousa)

**Rajinder Paul Bali**  
*Certainty and Religious Experience*  
(Advisor: Graeme Nicholson)

**Stephen Joseph D'Arcy**  
*Rethinking the Political Morality of Poverty*  
(Advisor: Ian Hacking)

**Glen Adam Hoffman**  
*Truth: The Deflationary Theory vs. The Semantic Theory*  
(Advisor: Cheryl Misak)

**Paul Los**

*'The First Wave': Wittgenstein's Early Influence upon Russell's Philosophy*  
(Advisor: Robert Tully)

**Joshua Brebner Tabah**  
*Government and Culture: Social Capital and the Consolidation of Democracy*  
(Advisor: Frank Cunningham)

**Katherine Julia Thompson**  
*The Ethics of the Aesthetic Form*  
(Advisor: Amy Mullin)

Finally, I am in my second year as Graduate Coordinator, the first time in many years that there has been continuity in this office, and I am pleased to report that both helping the new faculty rebuild our graduate program and guiding our students through the administrative hoops and bumps is proving a very satisfying activity. It gives me the emphatic awareness how graduate education in philosophy is an exciting activity.

## UTSC PHILOSOPHY NEWS

By Philip Kremer, Discipline Representative for Philosophy at the University of Toronto at Scarborough, and Associate Chair

At UTSC (the University of Toronto at Scarborough), Philosophy has been undergoing significant renewal: the last three years have seen the hiring of fully half of the current full-time tenured or tenure-track faculty members. Martin Lin came to us as a newly minted PhD from the University of Chicago, in 2001; we managed to attract Jennifer Hawkins, who was an Assistant Professor at Washington University (St. Louis) with a Princeton PhD, in 2002; I (PhD from the University of Pittsburgh) arrived as a tenured Associate Professor in 2003. These three new members join Bill Seager, Sonia Sedivy and Lynda Lange. In response to recent university-wide planning documents, we are currently planning our growth and restructuring our undergraduate curriculum, including the introduction of a Philosophy specialist programme at UTSC. The Philosophers at UTSC not only make up a vibrant Philosophical community, but also contribute to the graduate department through their teaching, mentoring, and supervisory roles.

# Notes from the Undergraduate Department

By Deborah Black, Undergraduate Coordinator and Associate Chair

Many changes are taking place this year in the Undergraduate Office. On July 1, Doug Hutchinson passed on the baton of office to me. On behalf of everyone in the Department, I would like to thank Doug for his service over the last three years, and to wish him a restful leave in the spring. At the end of September Leila Jaigobin, our Undergraduate Counsellor, retired after many years of dedicated service. Leila was a great help to me as I have tried to learn the ropes of the office over the past couple of months and I know that like many of those in our Philosophy community I will miss her immensely. Leila is leaving us in the capable hands of Alisa Rim, our new Undergraduate Counsellor, who has joined us after working for the past year as a maternity replacement in the English Department.

Like most University Departments across Ontario this year, we are facing many new challenges with the arrival of the double cohort and a variety of other converging factors that have put some strain on our available resources. Nonetheless with the help of our excellent staff and faculty we have been weathering these circumstances well, and I am confident that we will continue to do so over the coming year.

At this time it is customary to announce the winners of the Undergraduate philosophy awards for the 2002-2003 session that has just ended.

John MacDonald Scholarship:

George Kennedy Scholarship:

John F. M. Hunter Memorial Scholarship:

Thomas A. Goudge Scholarship:

Thomas J. Lang Scholarship:

Sunflower Scholarship:

Scotia Capital Bursary:

Congratulations to all!

**Benjamin Gallagher**

**Gwendolyn Bradford**

**Jason Turowetz**

**Pavel Davydov**

**Nikola Danaylov**

**Leanne Garvie**

**Pavel Davydov**

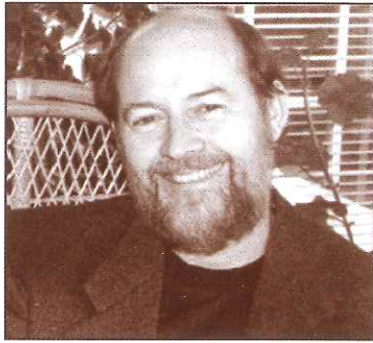


# New Books

Jim Brown's *WHO RULES IN SCIENCE?*

It's always a surprise to see philosophy in the newspapers—sometimes a pleasant shock, sometimes not. Epistemology was the front page story in the *New York Times* a few years ago when Alan Sokal detonated his big bomb in the so-called science wars. Rival factions had been waging modest guerilla actions until then. One side claimed that science is objective and the best source of genuine knowledge we have, while the other asserted that scientific theories are mere social constructions, tall tales designed to promote the social and political interests of their proponents. (If the latter seems totally preposterous, think of the Bush-Blair intelligence findings on Iraq's weapons of mass destruction, presented as objective knowledge.) The warring camps were identified with political outlooks, the political Right with objective science, and the Left with social constructivism. Enter Sokal, a prominent physicist. He concocted a piece of deliberate rubbish that he submitted to, *Social Text*, a literary journal that endorses a social constructivist outlook. To their eternal shame they accepted and published the piece, whereupon Sokal announced to the world that his *Transgressing the Boundaries: Towards a Transformative Hermeneutics of Quantum Gravity* was utter junk and drew the conclusion that social constructivists, at least as far as their understanding of science goes, are utter fools.

It was at this point that the least metaphysical of substances hit the fan. Major newspapers carried the story and members of the public, though perplexed, seemed interested and didn't shy from offering their own opinions. The laughter, ridicule, and finger-pointing of some was met by the anger, derision, and finger-pointing of others. Yet something very



important was missed in the popular coverage of this academic scandal. Sokal's reason for the hoax was not merely to humiliate so-called postmoderns and social constructivists, but rather to get the political Left back to its pro-science base. Flaky thinking

will help no one; real objective science is the friend of progressive people everywhere. There are facts to be learned about pollution and how to fight it; there are facts to be learned about poverty and how to redistribute wealth; there are facts to be learned about how pharmaceutical companies are perverting medical research and how we might rectify this.

The current science wars are reminiscent of earlier conflicts, such as C.P. Snow's famous "two cultures." People remember this as Snow's lament that scientists don't read Dickens and that literary people don't know the second law of thermodynamics. Snow was actually going well beyond this. Like Sokal, he was interested in the relations among epistemology, science, and society. Like Sokal, he was convinced that objective science can and should make a great contribution to the betterment of society. And like Sokal, he was coming at the problem from the Left. Both think science, socialism, and the good society go hand in hand in hand.

The science wars have had and will have many incarnations. The current round is one of the most fascinating. If you want to know more, your friendly neighbourhood philosopher of science will be glad to tell you. Or you can simply resort to a book that tells all, *Who Rules in Science: A Guide to the Wars* (Harvard 2001), by yours truly.

For more information, see <http://www.acpcpa.ca/framee.htm>. Also, feel free to contact me if you have any questions.

## UTM PHILOSOPHY NEWS

By Amy Mullin, Chair of the University of Toronto at Mississauga Department of Philosophy, and Associate Chair

Enrolment expansion, particularly on the two suburban campuses of our university, has opened up new opportunities for Philosophy on the UTM (University of Toronto at Mississauga) campus. Philosophy enrolment numbers are the highest in the humanities, and faculty and staff complement are increasing, to the point where we have now become an academic department of our own. Previously we were a discipline group within the Division of Humanities. Philosophy faculty at UTM retain our close connections to philosophers on the other two campuses, and continue to teach graduate courses and supervise graduate students on the downtown campus, but as a department we now have appointing authority and our own budget. I recently took on the position of first Chair of our new department, and we have made a number of terrific recent hires. Even as we departmentalize, we continue our strong commitment to interdisciplinary study, and have links to Politics, Economics, Mathematics, Computer Science, Physics, Astronomy, and Women's and Gender Studies. We welcome contact from our alumni. Check out what some of our recent graduates are doing at: <http://www.erin.utoronto.ca/~w3phil/alumni.html>.



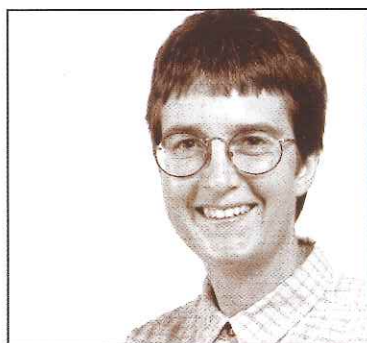


## New Books *(Continued from page 5)*

### Cheryl Misak's *TRUTH AND THE END OF INQUIRY*

In my book *Truth and the End of Inquiry: A Peircean Account of Truth*, which was published in 1990, I argued for an account of truth based on the work of Charles Sanders Peirce, the founder of pragmatism. Peirce died in 1914 and was the major influence on William James and John Dewey. It is difficult to get an accurate grip on what he thought, as he never had a proper academic job and his work lies in countless scribbled manuscript pages, rather than in a tidy selection of published material. It is thus not very surprising that philosophers tend to pin his account of truth on what James and Dewey said, rather than on a careful look at Peirce's own writing.

In a nutshell, I argued that Peirce held that a true belief is a belief that



would be unassailable by doubt: a belief that would be indefeasible or undefeated, no matter how far inquiry was pursued on the matter. A true belief is one that fits and would continue to fit with all the evidence and argument we could throw at it.

This year, *Truth and the End of Inquiry* is coming out in an expanded (and paperback!) edition. It has a new

preface, which links Peirce's view of truth to the views of some important contemporary philosophers and which brings the reader up to date on the best of Peirce scholarship in the last decade. But more importantly, it has a new chapter on how moral and political beliefs might aspire to truth. This chapter is again very much rooted in Peirce's own complicated texts. But without going into details, one can see right away how the view leaves the prospects for an objective account of moral and political beliefs intact. It does not, for instance, require a causal connection between our beliefs and physical objects: moral and political judgements cannot be candidates for truth and falsity on a theory of truth which has it that judgements are true if and only if they correspond to the mind-independent or physical world.

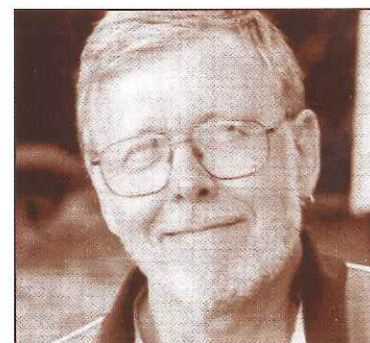
### Wayne Sumner's *THE HATEFUL AND THE OBSCENE: Studies in the Limits of Freedom of Expression*

As its title indicates, this book explores issues concerning freedom of expression, especially the challenges raised by hate speech and pornography. Everyone who thinks about free expression agrees on two points: that it is a good thing and that it has its limits. Beyond these platitudes, however, agreement ends. In particular, there is no consensus in Canada concerning legal restraints on these two problematic forms of expression.

I was impelled to work on this topic by two interlocking concerns. On the one hand, for many years I have been passionately interested in civil liberties in general and freedom of expression in particular. I have therefore followed particular cases of restraints on expression—books, magazines, films, music, web sites, etc.—as they have developed over the years and have tracked, and sometimes contributed to, the debates they have engendered in the public forum. On the other hand, as a

philosopher I have also worked up a general theory of rights, their justification, and their limitation. This book offers me an opportunity to bring these two areas of interest together, by determining whether the theory can provide the resources for dealing with these fascinating legal and political issues.

My primary focus in the book is not on defining where the limits to free expression should be located or on deciding whether we are right to criminalize hate speech or obscenity. (I do, however, reach some conclusions about these matters in the final chapter.) Instead, my main aim is to develop a principled framework for handling these questions, so that we are not merely answering them on an ad hoc or arbitrary basis. This framework I adapt from John Stuart Mill's groundbreaking *Essay on Liberty*; its principal upshot is to privilege the harm question, so that the justification for restricting these forms of expression



(if there is one) must take the form of preventing the harm they can do. I therefore pay close attention to the question whether pornography or hate speech is capable of doing harm and, if so, what kind of harm they might do. Assuming some significant potential for harm, the further issue is whether even more harm might be done by attempts to restrain them.

The book is currently scheduled for publication by University of Toronto Press in the fall of 2004. Meanwhile, on November 26, I will be giving a talk based on it as part of this year's University Professor Lecture Series.





## Will Crichton (1928-2002)

**J**ohn Willison Crichton, who was born in Toronto in 1928 and taught in the Department from 1963 until his resignation in 1972, died in Princess Margaret Hospital, Toronto, on 5 December 2002 after a long siege of cancer. Will was a product of the old Toronto Philosophy Honours programme, who went on to earn a doctorate at the University of Michigan in 1964 with a thesis entitled *The Principles of Living Beings: An Exploratory Essay*, directed by Arthur Burks. During his years in Ann Arbor, he worked for Burks in the Logic of Computers Group. Will was highly trained in modern logic, but he was strongly inclined toward a speculative approach to philosophical problems. After he received a small inheritance, he decided to resign and devote all of his time to thinking and writing. His ties with the Department were not cut, however, for he regularly attended departmental colloquia and taught occasional courses. Just a month before he died he published, *Foundations for a New Civilization: Structure, Change, and Tendency in Nature and Ourselves*, which he described as a comprehensive account of nature that provides a foundation for a revitalized civilization. At about the same time he published a new translation of Rainer Maria Rilke's *Duino Elegies* (Copenhagen and Los Angeles: Green Integer) in collaboration with his sister, Mary Crichton, an emeritus professor of German in the University of Michigan. Rilke's poem had been a nearly life-long passion. Will left behind a book in typescript on J.R.R. Tolkien's writings, *The Arda Parable: Philosophical Reflections on The Lord of the Rings and The Silmarillion*, which is now under consideration by a publisher. During his last two months in hospital, where I visited him twice weekly, he faced his approaching death with great dignity, telling everyone who visited him that his work was done and he was ready to die. His was truly a philosophical frame of mind.

— John G. Slater

## 2002 Philosophy Book Launch

The department's 15th Annual Book Launch, held on March 14th, 2002, featured:

**James Robert Brown:** *Who Rules in Science? An Opinionated Guide to the Wars*  
(Harvard University Press)

**Frank Cunningham:** *Theories of Democracy* (Routledge)

**Elmar J. Kremer and Michael Latzer:** *The Problem of Evil in Early Modern Philosophy*  
(University of Toronto Press)

**Arthur Ripstein and Chris Morris (eds):** *Practical Rationality and Preference*  
(Cambridge University Press)

**Vincent Shen:** *Chinese Philosophy Beyond the Twentieth Century: Kua Shiji de Zhongguo Zheshue*

**Fred Wilson:** *Socrates, Lucretius, Camus: Two Philosophical Traditions on Death*  
(Edwin Mellen Press)

The 2004 Philosophy Book Launch will be held on Thursday March 18th, 4-6 pm.

## Retirements

**Lynd Ferguson**, a faculty member at the University of Toronto since 1968, was a member of University College, where he also served as Principal from 1989 to 1997.

**Fred Wilson**, a member of University College since 1965, was also President of the University of Toronto Faculty Association from 1987 to 1990, as well as President of the Canadian Association of University Teachers (CAUT) in the early 1990s.

## Upcoming Events

### COLLOQUIUM SCHEDULE

Thursdays, 3-5 pm, Rm 179, University College. Followed by reception.

October 23rd 2003, **Professor Tyler Burge** (UCLA), *Memory and Persons*

November 6th 2003, **Prof. Lorraine Daston** (Max Planck Institute), *Frege and the Science of Color*

March 25th 2004, **John Hawthorne** (Rutgers University), TBA

April 1st 2004, **Gideon Rosen** (Princeton University), *Skepticism about Moral Responsibility*

### WORKSHOPS & SEMINARS

#### Autonomy & Welfare conference (April 16, 2004)

The concepts of welfare and of autonomy both lie at the heart of philosophical ethics. Each concept by itself could be (and has been) the subject of extended investigation in its own right. However, in this one-day conference we will focus on the relationship between them, asking (a) what light (if any) is shed on our understanding of each by reflection on the other, and (b) what light is shed on moral theory by considering the relationship between the two in more detail.

#### Nature and Necessity in 17th Century (May 8 & 9, 2004)

Our concept of nature undergoes a radical transformation in the seventeenth century when the old Aristotelian philosophy of nature is displaced by the new mechanical philosophy. This transformation has wideranging consequences. Among these, perhaps none are more important than its effect on modal notions (i.e., notions of possibility, necessity, and impossibility). The purpose of this conference is to explore the interaction of the new philosophy on modal notions with particular attention to issues of necessary connections in nature, freedom and determinism, natural teleology, and laws of nature. Speakers will be: John Carriero (UCLA), Michael Della Rocca (Yale), Karen Detlefsen (Penn), Susan James (London), Alison Laywine (McGill), Christia Mercer (Columbia), Calvin Normore (UCLA), Lisa Shapiro (Simon Fraser), and Catherine Wilson (UBC).



# Department of Philosophy, University of Toronto

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