

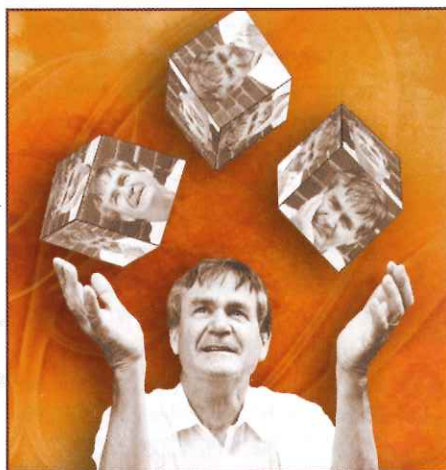


# Philosophy News

OCTOBER 2004

## Ian Hacking Named to Order of Canada

Photo: Katie Haight/Montage Bernard Martinez pour Sciences et Avenir Hors-Série



10 years, with their contributions having local, national and international impacts. Ian's award is in the field of social sciences.

As the Governor General's website puts it: "Ian Hacking is considered one of the world's greatest philosophers. His work, which has been widely translated, is known and taught around the globe. He is recognized as a bridge builder, linking disciplines such as philosophy, history, sociology and anthropology. His interdisciplinary scholarship has had a profound effect on current thinking about the nature of scientific inquiry and the place of science in culture. University Professor Emeritus of Philosophy at the University of Toronto, he has also been elected to a permanent Chair at the Collège de France. He is known as a generous mentor to other scholars, warmly regarded for his kindness and candour as well as for his intellect."

A conference to honour Ian Hacking's retirement will be held in October.

**I**an Hacking has been named Companion to the Order of Canada, Canada's highest honour for lifetime achievement.

The Order of Canada was established in 1967 to recognize Canadians who have made outstanding contributions in their professions. They must have worked in their fields for a minimum of

## Rewritings: Probability, Science and History. A Conference in Honour of Ian Hacking (October 22-23, 2004)

**I**an Hacking, University Professor Emeritus, has been a member of the Philosophy Department and the Institute for the History and Philosophy of Science and Technology at the University of Toronto since 1982. Since 2000, he has also been the Chair of the Philosophy and History of Scientific Concepts at the Collège de France. He is the recipient of numerous honours and awards.

The speakers at the conference will be Arnold Davidson (Chicago), Melissa Franklin (Harvard), Ian Hacking (Toronto), Evelyn Fox Keller (MIT), Dennis Klimchuk (Western Ontario), Michael Lambek (Toronto).

The conference will take place:

**Friday, Oct 22, 2:15 - 5:30**  
in the Earth Sciences Building,  
5 Bancroft Avenue, Room B149, and

**Saturday, Oct 23, 9:30-5:30**  
at the Bahen Centre,  
40 St. George Street, Room 1170.

The reception will be held:

**Friday, October 22, 5:30-7:30,**  
at the Faculty Club, 41 Willcocks Street.

We wish to thank the generous donors to the Department of Philosophy, without whom *Philosophy News* would not be possible. Please see the back page to see how you can support the Department in endeavours like this one.



## From the Chair Donald Ainslie

Photo Credit: Kayn Gorra



I was at a very hot conference in Tokyo this summer, when one of my friends there asked me how I liked being Chair of Philosophy at U of T, now that I had been doing it

for a year. I mumbled something noncommittal at the time, but it did get me thinking. Here's what I should have said.

The job has many exciting aspects. Most obviously, the Department has been undergoing an intense period of growth and renewal, with almost twenty new faculty joining us since 2000. This past year, for example, we had five searches underway at two campuses (St. George and Mississauga), three of which involved the prospect of hiring a senior scholar. We managed to fill four of the positions, after looking at hundreds of applicants' files and inviting 16 finalists to campus for intensive interviewing.

We will be continuing to hire at a rapid rate, and in this coming year we will be searching to fill four positions spread across each of the three campuses. We want especially to rebuild our faculty in those areas of philosophy dealing with knowledge and reality (metaphysics, epistemology, philosophy of mind, philosophy of language), areas which have been hard hit by recent retirements.

As a result of this activity, U of T's Philosophy Department is on the map in the philosophical community in a way that

it has never been before. Whenever I meet fellow philosophers from around the world, they want to know what's happening here. Having the chance to lead the Department during this tumultuous period of growth has been rewarding indeed.

Another part of the job that I have enjoyed has been the opportunity to improve our undergraduate offerings. We have recently decided to ensure that almost every large lecture class is supplemented with graduate-student-led tutorials, so that students can challenge one another in philosophical dialogue.

One pleasant surprise I've had since moving into the Chair's office has been the many interactions with alumni that it affords. I've had a chance to meet and chat with our graduates from the 1950s to the 1990s, and they always have fascinating stories to tell about how their philosophical education had an impact on their lives. If you are ever in the Department's neighbourhood, please be sure to drop by to introduce yourself.

The downside of being Chair? I can think of two. First, I have not had a chance to teach undergraduates for several years, and I miss being in the classroom. I'm going to be sure to teach one of our large second-year classes in 2005-2006. Second, administrative duties do leave me with less time for my own research. My promise to myself is to fix this problem in the coming year.

So I should have told my friend in Tokyo that chairing the Toronto Department is a challenge, but a rewarding one, well worth the time it takes.

## NEW FACULTY



**Imogen Dickie** received her PhD and BPhil from Oxford and her BA from Canterbury, New Zealand. She is joining us as Assistant Professor at the St. George campus. Her areas of specialization are metaphysics and philosophy of language and mind.



**Paul Franks** is arriving from Notre Dame University to join us as Associate Professor at the University of Toronto at Mississauga (UTM). He received his BA and MA from Oxford, and his PhD from Harvard. His areas of research specialization are Kant and German Idealism, Modern European Philosophy, Jewish Philosophy, and Philosophy of Mind.



**Martin Pickavé** comes to us from the University of Cologne, where he recently received his PhD. He will serve as Assistant Professor in the Department of Philosophy (St. George campus), with a cross-appointment to the Centre for Medieval Studies.

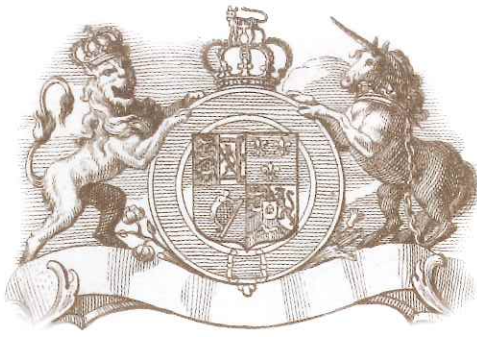
## Retirements

**R. Zev Friedman**, a faculty member of St. Michael's College from 1972 till 1985 when he moved over to University College, is now living in Israel.

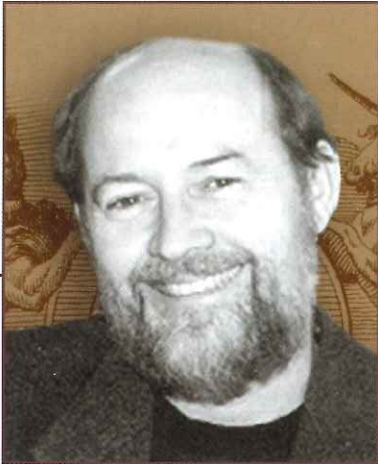
**Ian Hacking**, a faculty member since 1982, will continue in Paris as a professor at the Collège de France, and is giving a graduate and undergraduate seminar this fall.

**William R.C. Harvey**, a faculty member at Victoria College since 1967, was a founding member and director (from 1995 to 2000) of the Collaborative Program in Bioethics.





# Awards & Honours

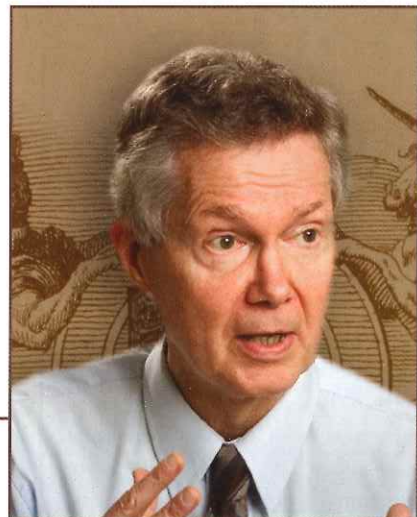


**James Robert Brown** has been awarded a Humboldt Fellowship (Senior), for research in Germany on *gedankenexperimenten*. He plans to take it up in short intervals, mainly in summers, and make it last for the rest of his life. His German (provided you only ask him in English) is excellent.



**Jim Brown and Margaret Morrison** were elected members to the epistemology section of the prestigious German Academy of Natural Scientists Leopoldina (Die Deutsche Akademie der Naturforscher Leopoldina). The Academy promotes science internationally for the benefit of humankind, and members must have distinguished themselves by demonstrated academic excellence. It is limited to 1,000 members.

**Tom Robinson** was presented with an international Festschrift at the recent triennial congress of the International Plato Society in Wuerzburg, Germany. Entitled *Greek Philosophy in the New Millennium. Essays in Honour of Thomas M. Robinson*, ed. Livio Rossetti (Sank Augustin: Academia Verlag, 2004), the volume is a series of 23 essays from scholars of Greek Philosophy around the globe on the current state of the discipline in some 25 countries, including several whose research and scholarship receives little notice in the West, such as Japan and China.



**Michael Vertin** has received "The St. Michael's College Teacher of the Year Award" for 2003-2004. The St. Michael's College Student Union sponsors this award and in its citation lauds Vertin for his practice of establishing and supervising small discussion groups in each of his courses. "Through small and personal seminars, Vertin creates an inviting arena, where students in large classes not only can let their voices be heard but also are called by name."



# Notes from the St. George Undergraduate Department

By Deborah Black, St. George Undergraduate Coordinator

At this time I have the honour of announcing the winners of the Undergraduate philosophy awards for the 2003–2004 academic year:

John MacDonald Scholarship  
**Erin Court**

George Kennedy Scholarship  
**William Ballantyne**

John F. M. Hunter Memorial Scholarship  
**Ryan Cook**

Thomas A. Goudge Scholarship  
**Jacob Weinrib**

Thomas J. Lang Scholarship  
**Mark Shumelda**  
**Ryan Cook**

Sunflower Scholarship  
**Mark Shumelda**

Scotia Capital Bursary  
**Corey Katz**

Congratulations to these talented undergraduates for their dedication to the study of philosophy!

In my capacity as Coordinator of Teaching Assistants, it is my pleasure to announce the winners of the Martha Lile Love Teaching Award for Graduate Instructors. This year the award covers the combined 2002-03 and 2003-04 academic sessions. Two graduate students were honoured for their excellence in teaching: Ms. **Margaret Cameron** for her work in PHL 205F, Early Medieval



Philosophy (St. George Campus, 2002-03); and Mr. **Joseph Millum** for his work in PHL 252F, Philosophy of Science (UTM Campus, 2003-04). The Department extends its appreciation to all Graduate Instructors for their excellent work during these past two years, and we congratulate Margaret and Joseph in particular for their outstanding efforts.

Best wishes to all faculty and students for success in the coming academic year.

## UTSC PHILOSOPHY NEWS



By Phil Kremer, Philosophy Discipline Representative, UTSC

Philosophy at the Scarborough campus (UTSC) began the 2004-2005 academic year with a new agreement with the Department of Humanities at UTSC for more autonomy within that department, especially in hiring, tenure and promotion. We expect that this increased autonomy will help, among other things, to maintain and strengthen our presence in the

*continued on page 7*

## Notes from the Graduate Department

By Bob Gibbs, Graduate Coordinator

There is another wave of new students entering our programs. This year 13 new PhD students have come from around the world to study with our faculty. The MA program is slightly larger than the last two years (6 full-time students), but still quite small. They are enrolling in 30 courses, with our characteristic balance between courses with a historical focus and those focused on topics in philosophy.

Perhaps most impressive is that a full 29 of our graduate students have secured outside funding, including 6 of the incoming class. We have 4 of the new Canadian Graduate Scholarships (Doctoral), and one at the MA level. Beyond the economics, moreover, is the recognition that our students are among the very best.

Another, somewhat smaller wave receded as five students completed their PhD's and successfully defended during the year. The group included:

**Gita Sarah Cale**, *Responsibility Between Persons* (Advisor: Arthur Ripstein)



**Evan Thane Fox-Decent**, *Sovereignty's Promise: The State as Fiduciary* (Advisor: David Dyzenhaus)

**Christopher D. Green**, *(How) Do Connectionist Networks Model Cognition?* (Advisor: William Seager)

**Donovan T. Miyasaki**, *Freud or Nietzsche: The Drives, Pleasure, and Social Happiness* (Advisor: André Gombay)

**David Christopher Wheat**, *Hilgard's Hidden Observer* (Advisor: Jack Stevenson)

Finally, we are undertaking some program changes, including a set of faculty and student workshops for students who are at the thesis stage. We are also developing a new first-year course for all new students. Last, we are saying good-bye to our graduate secretary, Joyce Wright, who retires in December this year. Her wonderful counselling and her great skill in navigating the complex rules and policies of our program have been a constant over many years. We all, students and faculty, will surely miss one of





By Marleen Rozemond,  
Acting Chair, Philosophy Department  
University of Toronto at Mississauga

Philosophy at the Mississauga campus (UTM) completed its first year as an academic department, as opposed to a part of the Humanities Division, under the leadership of its first chair, Amy Mullin. The faculty continue to be integrated in the tri-campus overall graduate department, thus enjoying both the pleasures of a small college atmosphere at Mississauga and the resources of the larger department.

This year we are very pleased to add one faculty member, Paul Franks, who is joining us as an Associate Professor, and who will help us expand our course offerings especially with his specialties in Kant, 19th and 20th century philosophy and Jewish philosophy.

We continue our strong commitment to interdisciplinary study with links to Politics, Economics, Mathematics, Computer Science, Physics, Astronomy and Women's and Gender Studies. Enrollments continue to be extremely high especially with the double cohort.

UTM Philosophy will be growing considerably over the next five years. This year we have searches in Social and Political Philosophy as well as Metaphysics and Epistemology; in the future we anticipate several additional new positions. We welcome contact with our alumni, who also might like to check out the website for alumni at [www.utm.utoronto.ca/alumni.0.html](http://www.utm.utoronto.ca/alumni.0.html).

## New Books

A selection of some of the research currently being undertaken by philosophy faculty.

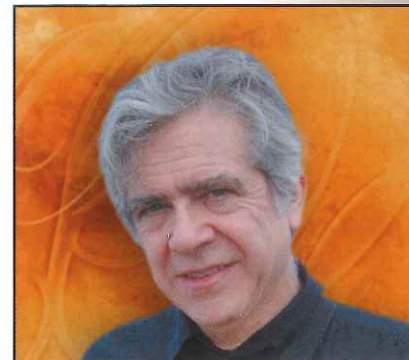
### WHAT'S SO GREAT ABOUT THINKING? – Ronnie de Sousa

Comforted by the thought that none of his anglophone friends would read it, Ronnie de Sousa has regressed to his mother tongue to write a book in French: *Évolution et Rationalité*, to appear later this year from Presses Universitaires de France.

Intelligence is supposed to enable insightful planning, something very different from the step-by-step changes vouchsafed by natural selection. So why did the inventive genius of the Wright brothers not allow them to design a 747 straight off the bat? If we ignore the time scale, the evolution of any machine looks very much like the transition from the early *Eohippus* to the modern horse, *Equus Caballus*: gradual, fumbling, step by step, groping around by trial and error. How then are "rational" solutions different from those arrived at by the "blind watchmaker" of natural selection?

*Évolution et Rationalité* proposes a way of approaching this question by looking at our nature as rational beings in the light of biology. What emerges is that the vaunted rationality of human beings rests essentially on our capacity for irrationality. Other animals just do what natural selection has constructed them to do. When instinctual responses prove fatal, it's unfortunate for the animal concerned; but to tax it with irrationality would add insult to injury. What the animal was constructed to do was good enough in the long run to get its conspecifics this far: but it was all done without discussing alternatives, debating improvements, or criticizing one another. Only humans do all that, and we do it by talking about it. That brings other pitfalls: in inventing critical thought, we ate of the fruit of the tree of knowledge of our own irrationality. Our "natural" answers to hypothetical problems, especially those involving evaluation of risk, are notoriously erratic; on the other hand, the conceptual schemes embedded in our languages generate many paradoxes. So did natural selection botch the job?

That suggestion is nonsensical, of course—or maybe it's just too obviously



true, since 99% of all species are extinct. Yet human reasoning itself evolved, and took a leap with the invention of language. Critical human thought depends essentially on the inferential powers of language. And inference depends (ideally) on information rather than only on the chance and necessity that govern dynamic processes in nature. Mistakes in reasoning can be imputed, and success or failure assessed in terms that no longer reduce to species fitness, in which the only "value" is the reproduction of genes. (Why should I care that my genes get replicated? They are not *me*. I may have other plans.) The canons of rationality can be articulated and debated: disagreement generates a proliferation of individual human values. The crucial transition to deliberation mediated by language is therefore what makes possible, at one stroke, human irrationality, human rationality, and the wondrous, chaotic multiplicity of conflicting human values.

Such is the main thread of *Évolution et Rationalité*. In it the emotions are mentioned only insofar as the dance of explicit reasoning and passion is a source of both rational and irrational behaviour. That project now completed, de Sousa is returning to his long-standing struggle to understand the role of emotions in our lives with another book project called *Emotional Truth*. This book, contracted to Oxford University Press for completion at the end of 2005, will bring together and integrate some seventeen related essays written over the past decade. Many of these essays (as well as the first chapter of *E&R*) are among those available on de Sousa's website at <http://www.chass.utoronto.ca/~sousa/> (click "prepublications" or "other papers").



## New Books continued...

### RECONCEIVING PREGNANCY AND CHILDCARE: EXPERIENCE, ETHICS AND REPRODUCTIVE LABOR – Amy Mullin



Amy Mullin's *Reconceiving Pregnancy and Childcare: Experience, Ethics and Reproductive Labor* is forthcoming with Cambridge University Press. In it, she examines pregnancy and the provision of childcare, with a focus on understanding these experiences, dispelling false assumptions made about them (for instance that pregnancy is only to be valued for its outcome), and reflecting on their ethical significance. The work is written from a feminist perspective, and engages with work in disability theory.

The first part of the book is devoted to thinking about pregnancy, exploring ways it has been misconceived in art and philos-

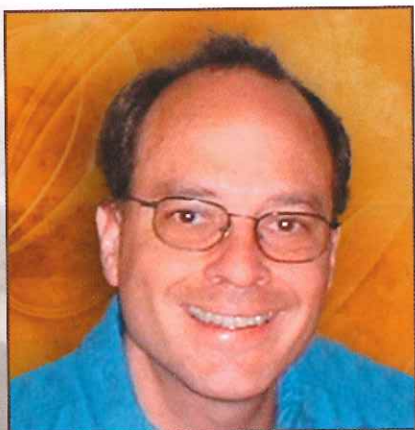
ophy, and arguing that narratives of women's experiences need to be supplemented by philosophical analysis of pregnancy. Where philosophical attention has been previously directed to pregnancy, the focus is almost always on unwanted pregnancies and questions about abortion. Wanted (or not entirely unwanted) pregnancies have received very little theoretical investigation. A phenomenology of wanted pregnancies focuses upon elements these pregnancies have in common with other consciously chosen and directed projects, such as writing a book or playing a soccer game, and with sudden illnesses or suddenly acquired impairments. This part of the book concludes in an ethical analysis of pregnancy which challenges assumptions that self-sacrifice should be the norm without going to the opposite extreme of concluding that acts of unreciprocated care are inappropriate or reflect oppression.

A brief chapter on birth marks the transition to the part of the book devoted to childcare. The remaining chapters confront misconceptions about caring for children, for instance that it is emotional and physical rather than also intellectual work. It builds on the work of Virginia Held and Sara Ruddick, but moves beyond their focus on unpaid mothering or parenting. This part of the book argues that respecting the value of paid reproductive labor should lead us to

blur distinctions between self-interest and care, and between work and emotional involvement. Mullin concludes by arguing that many theorists of friendship make an overly sharp contrast between friendship and relationships between children and their caregivers. In doing so, they miss the extent to which good relations between children and their caregivers may be characterized by mutuality and reciprocity, and they miss the extent to which friendship can be compatible with inequalities in status and resources, and with dependence of one person upon another or others.

A theme running throughout the book is the suggestion that experiences of reproductive labour can have relevance for other aspects of life, and that pregnancy and childcare should be of interest not only to people who experience pregnancy or provide childcare, but also people who will never engage in them. Failure to acknowledge and reflect upon experiences of reproductive labour not only keeps us from understanding the requirements of the work, the demands it makes upon people who undertake it, and its ethical import, but also deprives us of insights into other kinds of experiences. Mullin presents experiences with pregnancy and childcare as both worthy of study for themselves, and with important connections to other kinds of experience, whether of impairment, transformation and growth, or other types of caring relationships.

### APPEARANCES OF THE GOOD – Sergio Tenenbaum



Kant says that there's an "old formula of the schools," according to which, "we desire (all and) only what we conceive to be good." Kant expresses reservations about the formula, but he follows a longstanding tradition in accepting that some version of the formula must be correct. However, as Sergio Tenenbaum argues in his forthcoming *Appearances of the Good* (Cambridge Press, 2005), if the old formula of the schools had at Kant's time the status of dogma, it certainly no longer enjoys widespread acceptance.

Tenenbaum points out that discontent with views that endorse the old formula (or, as he calls them, "scholastic views") has var-

ious sources. On the one hand, what he calls "separatists" complain that many of our desires are for objects that we do not regard as in any way good, and that many things that we regard as good we do not desire. On the other hand, "subjectivists" complain that the formula is at best vacuous, since there's nothing for something to be good above and beyond its being the object of desire (or perhaps "considered" desire). And even if full-fledged subjectivists do not roam philosophical departments in the same numbers as they once did, many philosophers still accept that at least some of our desires have the structure that the subjectivists attribute to all of them.

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## UTSC PHILOSOPHY NEWS

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tri-campus graduate Philosophy Department at the University of Toronto. On top of this, we have advertised a junior position in Metaphysics and Epistemology, as part of our growth. We expect two further positions in the next few years. Other news: Martin Lin spent the Winter Term of 2004 teaching at the University of Michigan, and Jennie Hawkins has earned a year-long fellowship at Harvard University for the 2004-2005 academic year. Congratulations to both of them! Not only do we welcome Martin back from Michigan, but we also welcome Bill Seager and Sonia Sedivy back from research leaves, and look forward to working with them again this year.

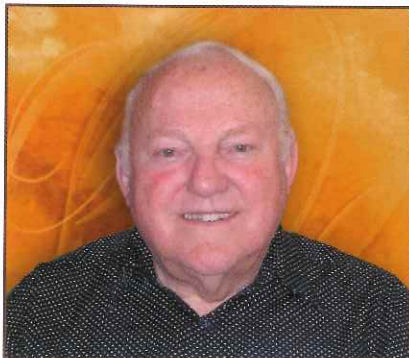
### APPEARANCES OF THE GOOD – Sergio Tenenbaum

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In *Appearances of the Good* Tenenbaum tries to show that we have good reason to accept tradition over contemporary fashion. The book defends a scholastic view that endorses a particularly strong version of the old formula of the schools; that is, Tenenbaum argues that desiring just is conceiving an object to be good in a certain way. In fact, the old formula of the schools turns out to be the cornerstone of a compelling conception of practical reason, one in which practical reason is understood as operating in the same way as theoretical reason with regard to a different formal object (the good rather than the true). Once understood in this manner, contemporary objections to scholastic views turn out to be grounded on misunderstandings of the role that the various practical attitudes have in practical reasoning and intentional explanations. Tenenbaum goes on to argue that even the various phenomena that were brought forward as counter-examples to the old formula of the schools (*akrasia* or weakness of will, *accidie* or a thoroughgoing listlessness, and the dependence of certain values on the agent's desire) are better understood by his version of the scholastic view than by the alternative views expounded in the current philosophical literature.

## Forthcoming History of the Department

By John G. Slater, Professor Emeritus

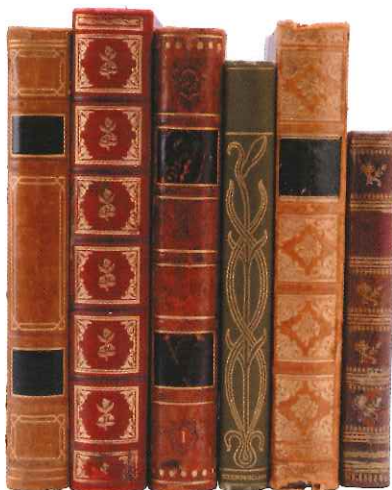


over its terms delayed the opening of King's College until 1843; it lasted only until 1850 when it was succeeded by the University of Toronto. King's College had only five professors, one of whom, James Beaven, who had been educated at Oxford, was Professor of Divinity and Metaphysics and Moral Philosophy. For the next fifty years the department was a one-man show, before increasing over the ensuing fifty years to a half-dozen or so professors who tended to cultivate special interests. After the Second World War the department grew dramatically, reaching about sixty full-time members in the late 1960s with a corresponding increase in the number of course offerings. In recording this history I have ransacked many archives as well as the memories of my older colleagues, many of whom are remembered in the book. The book also has a wider theme for it tells the common story of the gradual emergence of secular departments of philosophy from their religious beginnings throughout the English-speaking world. Toronto's story is not entirely unique.

In the spring of 2005 the University of Toronto Press will publish *Minerva's Aviary: Philosophy at Toronto, 1843-2003*. The book opens with an account of the bitter struggle to establish an institution of higher learning in Upper Canada, which in 1792, when John Graves Simcoe first proposed establishing one in York (now Toronto), had fewer than seventy thousand inhabitants. It was not until 1827 that a royal charter was granted, but the ensuing religious battles

## 2004 Philosophy Book Launch

*The department's 17th Annual Book Launch, held on March 18th, 2004, featured:*



Cunningham, Frank & Daniel Lalonde, David Neelin, Kenneth Peglar. *Philosophy: The Big Questions*. Canadian Scholars Press, 2003.

Inwood, Brad, ed., *Cambridge Companion to the Stoics*. Cambridge University Press, 2003.

Miller, Jon and Brad Inwood, eds., *Hellenistic and Early Modern Philosophy*. Cambridge University Press, 2003.

Payzant, Geoffrey. *Hanslick on the Musically Beautiful: Sixteen Lectures on the Musical Aesthetics of Eduard Hanslick*. Christchurch: Cybereditions, 2002.

Sobel, Jordan Howard. *Logic and Theism: Arguments for and against Beliefs in God*, Cambridge University Press, 2003.

*The 2005 Philosophy Book Launch will be held on Thursday, March 10th, 2005, 4-6 pm, in the 10th floor lounge of 215 Huron Street. Please feel free to join us.*



## In Memoriam



### Geoffrey Payzant (1926-2004)

**G**eoffrey Payzant, who taught in this department for thirty-three years, died near midnight on 31 August 2004 in Toronto Grace Hospital after a seven-year bout with prostate cancer which later spread to his bones.

Geoffrey Barss Payzant was born in Halifax, Nova Scotia, on 7 March 1926 and earned his bachelor's degree from Dalhousie University in 1948. Although he had taken only one introductory course in philosophy

from George Grant, he was advised by his music teachers to apply to the University of Toronto to study aesthetics with Reid MacCallum, who specialized in that branch of philosophy. In those days prospective graduate students with an inadequate background in philosophy were admitted to the fourth-year honours course for remedial work. Payzant successfully completed the year, but at its end, in May 1949, MacCallum suddenly died, and Payzant was left without a

supervisor. Fulton Anderson, then head of the department, secured visiting appointments for the next two years. The first was John M. Thorburn, lately retired from University College Swansea; the second was Mario M. Rossi, a refugee from Mussolini's Italy. Between them they helped Payzant complete the master's programme, which in those days required a thesis.

Payzant continued as a doctoral student, but grew discouraged when, after



Rossi's departure in 1951, there was no one on the faculty with an interest in aesthetics. In 1952 he accepted an appointment as lecturer at Mount Allison University in three departments: Music, English, and Philosophy. A year later he was promoted to assistant professor and it seemed he was set for life. Anderson, however, did not forget him, and in 1957 he enticed him to resume his studies by appointing him a lecturer in this department. The question of a supervisor was solved when David Savan, a philosopher with wide interests, agreed to direct his thesis, which was entitled "Art Invention as Discovery and Elaboration." After its defense, Payzant was promoted to assistant

pion of Schumann and Brahms against Wagner, whose aesthetic theories, Payzant thought, had been unduly neglected. When he read the existing translation of Hanslick's major work, *Vom Musikalisch-Schönen* (1854), he found it was seriously flawed, so he made a new one, *On the Musically Beautiful*, for Hackett in 1986. Since then he has published two books on Hanslick: *Eduard Hanslick and Ritter Berlioz in Prague* (1991) and *Hanslick on the Musically Beautiful: Sixteen Lectures on the Musical Aesthetics of Eduard Hanslick* (2002). In the spring of 2004 he was invited to give a major address at a meeting to be held this autumn in Vienna to commemorate the one hundredth anniversary of Hanslick's

When Frank Cunningham was chair of the department, he engaged Thomas Mathien to interview as many retired members as he could to record their departmental experiences. These oral history tapes proved invaluable to me in writing the history of the department. Mathien interviewed Payzant and Francis Sparshott together and their conversations are a delight to hear. I have quoted them extensively in *Minerva's Aviary: Philosophy at Toronto, 1843-2003*, due out from the University of Toronto Press in 2005.

During his retirement Payzant wrote some forty charming vignettes recording memories of his early life, his wartime service in the Navy, his tribulations as the founding registrar of Innis College, and other items of interest. He was working on two or three more when his illness incapacitated him. While he was in palliative care at the hospital, his wife, Mary Lou, brought his favourite classical musical disks and played them for him. The music calmed him. And even on the last evening of his life, when he was near comatose, he stopped fidgeting when she played a Haydn trio, and just when it ended he breathed his last.

At his retirement party on 18 April 1991, Payzant read a story about his first teacher in philosophy, George Grant, and the disaster that befell him when he accepted his appointment to York University and then resigned when he learned he had to teach the Toronto curriculum. Payzant then turned to his own career: "A few years ago I was muttering to Francis Sparshott about my tardiness in gaining academic recognition: 13 years to tenure, 27 to professor. 'You mustn't complain,' said Francis, and he continued in a paraphrase of a popular song: 'After all, you did it your way.' I thought: Indeed I did, just like George, only less so. But I had better luck with the institutions I served than he with his. Our Department has been remarkably tolerant in providing a workplace for a practitioner of so obscure and 'soft' a sub-speciality as mine. I shall never cease to be grateful for this." As his nurses said to me when I went to the hospital the day after he died expecting to visit him, "he was a real gentleman." Indeed, he was.

— John G. Slater

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*In later years Payzant turned his attention to a study of the writings of Eduard Hanslick (1825-1904), Austrian music critic and writer on aesthetics and a champion of Schumann and Brahms against Wagner, whose aesthetic theories, Payzant thought, had been unduly neglected.*

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professor and in effect made a permanent member of the department. In 1979 he achieved the rank of professor.

Payzant had studied music from early in his childhood and he became a very accomplished organist. As a graduate student he supported himself in part by playing the organ in churches. In the 1970s he rebuilt the barrel organ on display in Ontario's Sharon Temple and Museum. From 1956 to 1962 he served as editor of *The Canadian Music Journal*. All of his earliest publications deal with various aspects of music, and his first book was a study of the musical career of Glenn Gould, the famous and eccentric Canadian pianist. *Glenn Gould: Music and Mind* (1978) was the first book-length study of Gould's aesthetics and is still widely cited.

In later years Payzant turned his attention to a study of the writings of Eduard Hanslick (1825-1904), Austrian music critic and writer on aesthetics and a cham-

death. He very much wanted to go, but it was not to be.

In the middle of his departmental career Payzant was afflicted with tinnitus, a ringing in the ears not due to an external stimulus. He once told me that it was like hearing thirty telephones ringing constantly and simultaneously. It was a dreadful affliction for a musician and it gradually led to a loss of hearing. By the early 1980s he could hear students in his classes only if he was looking at them directly as they spoke. Comments made under any other circumstance did not register with him, and his students became frustrated when he failed to acknowledge them. He applied for and was granted long-term disability leave in 1985; he formally retired in 1991. In that year Mount Allison remembered his services with the award of a Doctor of Laws *honoris causa*. Since his retirement the department has not offered courses in musical aesthetics, once very popular with students in the Faculty of Music.



# The Walsh Philosophy Collection

Michael Walsh has given "one of the most important collections of books ever donated to the Thomas Fisher Rare Book Library," according to its director, Richard Landon, in his preface to *Philosophy & Bibliophily: an Exhibition Introducing the Walsh Collection*, the catalogue describing some of the highlights in the collection. In this elegant catalogue, Michael describes in detail 87 of the books in the collection, from Thomas Aquinas's *Summa theologiae, pars prima* (Padua, 1473) to Ludwig Wittgenstein's "Logisch-Philosophische Abhandlung" in *Annalen der Naturphilosophie*, Band 40 (Leipzig, 1921). In between are first editions of many of the most important works in western philosophy. The collection includes eleven incunabula (books printed before 1500), and twenty-one books printed in the sixteenth century, including the first English translation of Aristotle's *Ethics* in 1547, of which only eight copies are known to exist.

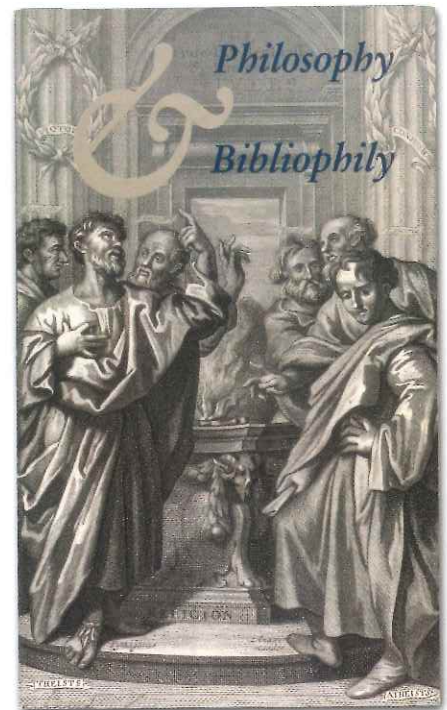
Seventeenth-century books include first editions of Francis Bacon's *Advancement of Learning*, Descartes' *Discours* (1637) and *Meditationes* (1642), Hobbes's *Leviathan* (1651), Spinoza's *Tractatus Theologico-politicus* (1670), and Locke's *Essay concerning Humane Understanding* (1690). From the eighteenth century, the collection includes first editions of Leibniz, Berkeley, Joseph Butler, Hutcheson, Thomas Reid, Rousseau, Helvétius, Adam Smith, and Fichte. David Hume is represented by several works, including the first edition of *A Treatise of Human Nature* (1739-40) and one of only nine recorded copies of *An Abstract of a Book Lately Published, entitled, a Treatise of Human Nature* (1740). Kant's very scarce first book, *Gedanken von der Wahren Schätzung der lebendigen Kräfte und Beurtheilung der Beweise* [*Thoughts on the True Estimation of Living Forces*] (1846), his inaugural dissertation, *De mundi sensibilis atque intelligibilis forma et principiis* [*On the Form and Principles of the Sensible and Intelligible World*] (1770), only the second copy in North America, and the first edition of *Critik der reinen Vernunft* (1781) are also present.

The nineteenth century is richly represented with first editions of Schelling, Hegel, Schopenhauer, John Stuart Mill, Augustus de Morgan, George Boole, Lewis

Carroll, Nietzsche, Brentano, William James, and Bertrand Russell. There are three titles of great rarity: the fifth recorded copy of Charles Sanders Peirce's *Photometric Researches* (1878); the sixth recorded copy of Josiah Royce's *Primer of Logical Analysis: for the Use of Composition Students* (1881); and the second recorded copy in North America of J.M.E. McTaggart's *The Further Determination of the Absolute* (1893). Scores of twentieth-century titles round out the collection, many of them in languages other than English. One of them is truly unique: the *Minute Books 4 & 5, 1901-1936* of Aristotelian Society meetings. These valuable documents, taken home by a retiring secretary, were auctioned in England several years ago and Michael was fortunate enough to purchase them. Otherwise, they may have been lost forever.

My friend, Michael Walsh, earned his bachelor's degree in philosophy at the University of Guelph and went to the University of London for doctoral studies. While he was in graduate school, the job market for freshly-minted Doctors of Philosophy collapsed, so he returned to Toronto and earned an M.B.A. at York University and took a job as an investment banker. His success in that profession enabled him to take early retirement and pursue his interest in philosophy. He resumed graduate studies at Guelph and was awarded his doctorate with a dissertation on the philosophy of Brand Blanshard. Throughout his adult life he has been a collector of books, especially important books in both the history of philosophy and contemporary thought. The collection of books he has donated to the Fisher Library nicely complements the collections I have given over the years. In addition to the Bertrand Russell collection of some 10,000 books and pamphlets, I have donated more than 25,000 philosophy books, nearly all first or other significant editions, written in English from about 1870 to the present. When all of these titles are catalogued, the University of Toronto will house one of the best collections of philosophy books in existence. Both Michael and I continue to add to our collections, and in 2007 we are scheduled to arrange an exhibition in Fisher of outstanding books in philosophy published during the last 150 years.

— John G. Slater



Pictured above, the catalogue of the recent exhibition of the Walsh Collection at the Thomas Fisher Rare Book Library.

## Upcoming Events

### COLLOQUIUM SCHEDULE

Thursdays, 3-5 pm; followed by a reception.

October 14, 2004, **Professor Peter Van Inwagen** (Notre Dame), *The End is Nigh: An Adventure in Rational Eschatology*. Sidney Smith Hall, room 1087; reception at Croft Chapter House, University College.

November 11, 2004, **Professor Jeff McMahan** (Rutgers), *Paradoxes of Abortion and Prenatal Injury*. University College, room 140; reception at Croft Chapter House.

March 3, 2005, **Professor Dan Garber** (Princeton), title to be announced. University College, room 161; reception in room 240.

March 17, 2005, **Professor Gerald A. Cohen** (Oxford), *Casting the First Stone: Who Can, and Who Can't Blame the Terrorists?* University College, room 161; reception at Croft Chapter House.



# Conferences & Workshops

## SIMON LECTURES (October 26-28, 2004)

The Jerome S. Simon Memorial Lectures have been held biannually since 1984 in honour of Jerome Simon, a University of Toronto philosophy graduate, who went on to become a professor of philosophy and then started a career in production of major motion pictures. This year's Simon Lectures will be delivered by David Wiggins, Wykeham Professor of Logic Emeritus at Oxford University. The title of the series of three lectures is: *Objectivity in Ethics: Two Difficulties, Two Responses*. The two difficulties that Wiggins has in mind are those pressed by John Mackie in *Ethics: Inventing Right and Wrong* – first, a concern that values are somehow metaphysically peculiar, and second, a concern that values are not universally shared but differ between various societies, historical periods and social groups. Known as the argument from queerness and the argument from relativity, these two challenges to the objectivity of ethics concern issues central to much of Wiggins's work.

David Wiggins has written on a great span of issues over his career, from the individuation of things in space and time to the nature of memory, but his most influential writings are found in the set of essays on ethics collected as *Needs, Values, Truth* (1987) and his monographs on the metaphysics of identity, *Sameness and Substance* (1980) and *Sameness and Substance Renewed* (2001). The upcoming series of lectures will no doubt continue to chart new waters. A glance at an early draft of the talks indicates that he will be addressing Mackie's concerns partly by comparing them with those of Protagoras; he will also have something provocative to say about Montaigne's famous essay, "On the Cannibals."

The schedule of the Simon Lectures this year is as follows:

### Objectivity in Ethics: Two Difficulties, Two Responses

- Tuesday, October 26 *Are Values Queer?*  
at 3:15 at the Bahen Centre, 40 St. George Street, room 1190;  
followed by a reception at the Faculty Club, 41 Willcocks Street, main lounge.
- Wednesday, October 27 *Metaethics*  
at 3:15 at the Bahen Centre, 40 St. George Street, room 1190.
- Thursday, October 28 *Relativity and Universalism*  
at 3:15 at the Galbraith Building, 35 St. George Street, room 119.

## PLATO AND THE DIVIDED SELF (April 15-17, 2005)

A major international conference, 'Plato and the Divided Self', will be held at the University of Toronto on April 15-17, 2005. The conference is one of a pair on Plato's theory of the soul, with a successor conference to be held at Cornell University in 2006. Speakers will include Jonathan Lear (Chicago), Dominic Scott (Cambridge), André Laks (Lille), Raphael Woolf (Harvard), Louis-André Dorion (Montreal), Jennifer Whiting (Toronto), Rachana Kamtekar (Michigan) and Tad Brennan (Northwestern), with commentators including Brad Inwood (Toronto) and Chris Bobonich (Stanford). The conference will explore both interpretive problems in understanding Plato's account of human nature and psychology, most famously in the 'Republic', and their enduring philosophical importance. Funding is provided by the University of Toronto Connaught Fund and the Canada Research Chair cluster in Ancient Philosophy. For more information on the conference, contact Rachel Barney at [rachel.barney@utoronto.ca](mailto:rachel.barney@utoronto.ca).

## 32nd ANNUAL INTERNATIONAL HUME CONFERENCE (July 19-23, 2005)

The conference will be hosted by the University of Toronto and co-directed by Donald Ainslie (University of Toronto), David Owen (University of Arizona) and Stanley Tweyman (York University). The conference theme is *Hume and the French*, and the plenary speakers are: Daniel Garber (Princeton), Don Garrett (NYU), Michel Malherbe (Nantes), and Martha C. Nussbaum (Chicago). For more information on the conference please contact Donald Ainslie at [dainslie@chass.utoronto.ca](mailto:dainslie@chass.utoronto.ca).

## REWRITINGS: PROBABILITY, SCIENCE AND HISTORY.

### A CONFERENCE IN HONOUR OF IAN HACKING

(October 22-23, 2004)

See front page for details.

## WORKSHOP ON THE GOOD AND THE RIGHT (April 15, 2005)

This workshop will examine a series of questions about values, duties, and the relations between them. 1) What are the fundamental bearers of intrinsic value? Are they only states of affairs, as consequentialists believe? Are they only persons (and perhaps other objects), as (some) Kantians believe? Or can both types of entity independently be good? 2) What is the fundamental appropriate attitude to bearers of value, and what therefore is the fundamental duty concerning them? Is it just to promote value, as consequentialists believe? Is it only to respect value, as (some) Kantians believe? Or are there multiple independent appropriate attitudes to values? 3) What is the relation between answers to questions 1) and 2)? Does valuing only states of affairs lead naturally to consequentialism, or can a deontological view require respect for good states of affairs? If so, what are the relative merits of deontological views founded on respect for states and on respect for persons or other objects? More generally, to what extent do views about the bearers of value affect conclusions about which actions are right, and to what extent are the two issues independent?

The provisional list of speakers is: Joseph Boyle (Toronto), Philip Clark (Toronto), Barbara Herman (UCLA), Philip Pettit (Princeton), Michael Smith (ANU), and Michael Zimmerman (North Carolina). For more information on the workshop, please contact Wayne Sumner at [sumner@chass.utoronto.ca](mailto:sumner@chass.utoronto.ca).

*For up-to-the-minute details  
on these and other events,  
see our new website,  
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