

Bibliographies and Guides to Further Reading

History of Philosophy

SCIENTISTS, mathematicians and doctors regard the history of their subject as merely of curiosity value, fit for pottering around in after one's retirement. The history of philosophy is taken much more seriously, as a part of philosophy itself. Because of what the outsider would see as a lack of forward movement in the subject, the arguments and points of view of the great figures of the past do not become obsolete, and meditation on them continues to be worthwhile. The most ambitious Australian work in the field was John Passmore's *A Hundred Years of Philosophy*, which aimed to survey all the main writers in philosophy from about 1850 to 1950. Some were offended that Anderson and his school were relegated to a single footnote.¹ Most of the Dead White Overseas Males have their Australian interpreters, listed here in chronological order of their subjects:

- P.F. O'Grady, *Thales of Miletus* (Aldershot, 2002).
R. Sworder, *Parmenides of Elea* (Bendigo, 1993).
I.F. Helu, *Herakleitos of Ephesos* (Nuku'alofa, 1995).
H.D. Rankin, *Plato and the Individual* (London, 1964).
E. Benitez, *Forms in Plato's Philebus* (Assen, 1989).
E. Benitez, ed, *Dialogues with Plato* (special issue of *Apeiron* 29 (4) (1996)).
F.C. White, *Plato's Theory of Particulars* (New York, 1981).
K. Lycos, *Plato on Justice and Power* (London, 1987).

¹ J. Passmore, *A Hundred Years of Philosophy*, p. 267 n. 1; sequel in J. Passmore, *Recent Philosophers* (London, 1985).

- P. Thom, *The Syllogism* (Munich, 1981).
- P. Thom, *The Logic of Essentialism* (1996).
- H. Tarrant, *Plato's First Interpreters* (London, 2000).
- H. Tarrant, *Scepticism or Platonism? The Philosophy of the Fourth Academy* (Cambridge, 1985).
- H. Tarrant, *Thrasylan Platonism* (Ithaca, NY, 1993).
- H.A.K. Hunt, *The Humanism of Cicero* (Melbourne, 1954).
- D.G. Londey & C. Johanson, *The Logic of Apuleius* (Leiden, 1987).
- R. Mortley, *Désir et différence dans le tradition platonicienne* (Paris, 1988).
- L. Alston, *Stoic and Christian in the Second Century* (London, 1906).
- D. Baltzly, D. Blyth & H. Tarrant, eds, *Power and Pleasure, Virtues and Vices: Essays in Ancient Moral Philosophy* (Auckland, 2001).
- E.F. Osborn, *The Beginning of Christian Philosophy* (Cambridge, 1981).
- E.F. Osborn, *The Philosophy of Clement of Alexandria* (Cambridge, 1957).
- M. Charlesworth, *St Anselm's Proslogion* (Oxford, 1965).
- R.J. Campbell, *From Belief to Understanding: A Study of Anselm's Proslogion Argument on the Existence of God* (Canberra, 1976; New York, 1987).
- C.J. Mews, *Reason and Belief in the Age of Roscelin and Abelard* (Aldershot, 2002).
- C.J. Mews, *Abelard and His Legacy* (Aldershot, 2001).
- R.P. Prentice, *Psychology of Love According to St Bonaventure* (St Bonaventure, NY, 1951, 1957).
- J. Finnis, *Aquinas: Moral, Political and Legal Theory* (Oxford, 1998).
- A. Donagan, *Human Ends and Human Actions: An Exploration of St Thomas' Treatment* (Milwaukee, 1985).
- S. Day, *Intuitive Cognition: A Key to the Significance of the Later Scholastics* (St Bonaventure, NY, 1947).
- R. Brown, *The Nature of Social Laws: Machiavelli to Mill* (Cambridge, 1984).
- B. Mansfield, *Phoenix of His Age: Interpretations of Erasmus c. 1550–1750* (Toronto, 1979).
- S. Gaukroger, *Francis Bacon and the Transformation of Early Modern Philosophy* (Cambridge, 2001).
- A. Boyce Gibson, *The Philosophy of Descartes* (London, 1932).
- W.A. Merrylees, *Descartes* (Melbourne, 1934).
- H. Caton, *The Origin of Subjectivity: An Essay on Descartes* (New Haven, 1973).
- S. Gaukroger, *Cartesian Logic* (Oxford, 1989).
- S. Gaukroger, *Descartes: An intellectual biography* (Oxford, 1995).
- S. Gaukroger, *Descartes' System of Natural Philosophy* (Cambridge, 2002).

- S. Gaukroger, J. Schuster & J. Sutton, eds, *Descartes' Natural Philosophy* (London, 2000).
- P. MacDonald, *Descartes and Husserl: The Philosophical Project of Radical Beginnings* (New York, 1999).
- S. Gaukroger, ed, *The Soft Underbelly of Reason: The Passions in the Seventeenth Century* (London, 1998).
- J. Sutton, *Philosophy and Memory Traces: Descartes to Connectionism* (Cambridge, 1998).
- J. Broad, *Women Philosophers of the Seventeenth Century* (Cambridge, 2002).
- S. Gaukroger, ed, *The Uses of Antiquity: The scientific Revolution and the Classical Tradition* (Dordrecht, 1991).
- B. Brundell, *Pierre Gassendi* (Dordrecht, 1987).
- J.A. Passmore, *Ralph Cudworth* (Cambridge, 1951).
- R.E. Ewin, *Virtue and Rights: The Moral Philosophy of Thomas Hobbes* (Boulder, 1991).
- J.A. Gunn, *Benedict Spinoza* (Melbourne, 1925).
- G. Lloyd, *Part of Nature: Self-Knowledge in Spinoza's Ethics* (Ithaca, NY, 1994).
- G. Lloyd, *Routledge Philosophy Guidebook to Spinoza and the Ethics* (New York, 1996).
- M. Gatens & G. Lloyd, *Collective Imaginings* (London, 1999).
- A.C. Fox, *Faith and Philosophy: Spinoza on Religion*, ed. A.J. Watt (Nedlands, 1990).
- A. Donagan, *Spinoza* (Chicago, 1989).
- S. Buckle, *Natural Law and the Theory of Property: Grotius to Hume* (Oxford, 1991).
- K. Haakonssen, *Natural Law and Moral Philosophy: From Grotius to the Scottish Enlightenment* (Cambridge, 1996).
- J. Kilcullen, *Sincerity and Truth: Essays on Arnauld, Bayle and Toleration* (Oxford, 1988).
- P. Anstey, *The Philosophy of Robert Boyle* (London, 2000).
- J. Mackie, *Problems from Locke* (Oxford, 1976).
- U. Thiel, *John Locke* (Reinbek, 1990).
- U. Thiel, ed, *Locke: Essay über den menschlichen Verstand* (Berlin, 1997).
- U. Thiel, ed, *Locke: Epistemology and Metaphysics* (Aldershot, 2002).
- J. Colman, *John Locke's Moral Philosophy* (Edinburgh, 1983).
- S.A. Grave, *Locke and Burnet* (Perth, 1981).
- J.A. Cover & J. O'Leary-Hawthorne, *Substance and Individuation in Leibniz* (Cambridge, 1999).
- I. Hunter, *Rival Enlightenments: Civil and Metaphysical Philosophy in Early Modern Germany* (Cambridge, 2001).
- D.H. Monroe, *The Ambivalence of Bernard Mandeville* (Oxford, 1975).
- D.H. Monroe, *A Guide to the British Moralists* (London, 1972).

- D.M. Armstrong, *Berkeley's Theory of Vision* (Melbourne, 1960).
- J.A. Passmore, *Hume's Intentions* (rev. ed., London, 1968).
- D.C. Stove, *Probability and Hume's Inductive Scepticism* (Oxford, 1973).
- J. Mackie, *Hume's Moral Theory* (London, 1980).
- M.P. Levine, *Hume and the Problem of Miracles* (Dordrecht, 1989).
- S. Buckle, *Hume's Enlightenment Tract* (Oxford, 2001).
- K. Haakonssen, *The Science of a Legislator: The Natural Jurisprudence of David Hume and Adam Smith* (Cambridge, 1981).
- K. Haakonssen, ed, *Traditions of Liberalism: Essays on John Locke, Adam Smith, and John Stuart Mill* (St Leonards, 1988); (Haakonssen also edited the *Cambridge History of Eighteenth Century Philosophy*, which has several Australian contributors).
- D.H. Monro, *Godwin's Moral Philosophy* (London, 1953).
- S.A. Grave, *The Scottish Philosophy of Common Sense* (Oxford, 1960).
- H. Laurie, *Scottish Philosophy in its National Development* (Glasgow, 1902).
- M. McCloskey, *Kant's Esthetic* (Albany, NY, 1987).
- J.T.J. Szrednicki, *The Place of Space and Other Themes: Variations on Kant's First Critique* (The Hague, 1983).
- E. Morris Miller, *Moral Action and Natural Law in Kant* (Melbourne, 1911).
- E. Morris Miller, *Kant's Doctrine of Freedom* (Melbourne, 1913).
- E. Morris Miller, *The Basis of Freedom: A Study of Kant's Theory* (Sydney, 1924).
- E. Morris Miller, *The Moral Law and the Highest Good: The Study of Kant's Doctrine of the Highest Good* (Melbourne, 1928).
- P. Hutchings, *Kant on Absolute Value* (London, 1972).
- F.C. White, *Kant's First Critique and the Transcendental Deduction* (Aldershot, 1996).
- R. Langton, *Kantian Humility* (Oxford, 1998).
- P. Singer, *Hegel* (Oxford, 1983).
- P. Redding, *Hegel's Hermeneutics* (Ithaca, 1996).
- P. Redding, *The Logic of Affect* (Ithaca, 1999).
- R. Gascoigne, *Religion, Rationality and Community: Sacred and Secular in the Thought of Hegel and His Critics* (Dordrecht, 1985).
- T. Nicolacopoulos & G. Vassilacopolous, *Hegel and the Logical Structure of Love* (Aldershot, 1999).
- J. Watkin, *Kierkegaard* (London, 1997).
- J. Watkin, *A Historical Dictionary of Kierkegaard's Thought* (Lanham, Md, 2001).
- F.C. White, *On Schopenhauer's Fourfold Root of the Principle of Sufficient Reason* (Leiden, 1992).
- E. Kamenka, *The Philosophy of Ludwig Feuerbach* (London, 1970).
- J.A. Gunn, *Modern French Philosophy* (London, 1922).

- E. Kamenka, *Ethical Foundations of Marxism* (London, 1962, 2nd ed, 1972).
- E. Kamenka, *Marxism and Ethics* (London, 1979).
- W.H.C. Eddy, *Understanding Marxism* (Oxford, 1979).
- P. Singer, *Marx* (Oxford, 1980).
- M.A. Rose, *Marx's Lost Aesthetic* (Cambridge, 1984).
- S.A. Grave, *Conscience in Newman's Thought* (Oxford, 1989).
- J.T.J. Szrednicki, *Franz Brentano's Analysis of Truth* (The Hague, 1965).
- H.J. McCloskey, *John Stuart Mill* (London, 1971).
- C.L. Ten, *Mill on Liberty* (Oxford, 1980).
- N. Thornton, *The Problem of Liberalism in the Thought of John Stuart Mill* (New York, 1987).
- E.E. Sleinis, *Nietzsche's Revaluation of Values* (Urbana, 1994).
- T. Sadler, *Nietzsche: Truth and Redemption* (London, 1995).
- R. Small, *Nietzsche in Context* (Aldershot, 2001).
- G. Currie, *Frege* (Brighton, 1982).
- J. Hill, *The Ethics of G.E. Moore* (Assen, 1976).
- J. McKellar Stewart, *A Critical Exposition of Bergson's Philosophy* (London, 1911, 1913).
- J.A. Gunn, *Bergson and His Philosophy* (London, 1920).
- L. Goddard & B. Judge, *The Metaphysics of Wittgenstein's Tractatus* (Melbourne, 1982).
- L.E. Johnson, *Focusing on Truth* (London, 1993).
- A. Donagan, *The Later Philosophy of R.G. Collingwood* (Oxford, 1962).
- T. Sadler, *Heidegger and Aristotle: The Question of Being* (London, 1996).
- M. Charlesworth, *The Existentialists and Jean-Paul Sartre* (St Lucia, 1975).
- N. Levy, *Sartre* (Oxford, 2002).
- N. Levy, *Being up to Date: Foucault, Sartre and Postmodernity* (New York, 2001).
- (Other work on Foucault was listed at ch. 11, fn. 88.)
- D. Roberts, ed, *Reconstructing Theory: Gadamer, Habermas, Luhmann* (Melbourne, 1995).
- R. Mortley, *French Philosophers in Conversation* (London, 1991).
- D. Grosz, *Jacques Lacan: A Feminist Introduction* (Sydney, 1990).
- J. Begley, *The Descriptive Metaphysics of P.F. Strawson* (Rome, 1964).
- J.E. Malpas, *Donald Davidson and the Mirror of Meaning* (Cambridge, 1992).
- F. D'Agostino, *Chomsky's System of Ideas* (Oxford, 1985).
- K. Green, *Dummett: Philosophy of Language* (Cambridge, 2001).
- N. Lucy, *Debating Derrida* (Melbourne, 1995).
- P. Patton, *Deleuze and the Political* (London, 2000).

B. Colebrook, *Understanding Deleuze* (London, 2002).

C. Freundlieb, *Dieter Henrich and Contemporary Philosophy* (Aldershot, 2003).

I am grateful to Udo Thiel for help with this bibliography.

FOR a quicker run through the most famous of the DWOMs, one could try Hector Monro's *Sonneteer's History of Philosophy* (Melbourne, 1981). There are also a few books that survey particular themes over long periods of time:

R. Campbell, *Truth and Historicity* (Oxford, 1992).

G. Lloyd, *The Man of Reason* (2nd ed, London, 1993).

D.C. Stove, *The Plato Cult and Other Philosophical Follies* (Oxford, 1991).

Philosophical Papers of Alan Donagan, vol. 1: Historical Understanding and the History of Philosophy, ed. J.E. Malpas & A. Donagan (Chicago, 1994).

J. Franklin, *The Science of Conjecture: Evidence and Probability before Pascal* (Baltimore, 2001).

R. Ferrell, *Genres of Philosophy* (Aldershot, 2002).

P.S. MacDonald, *History of the Concept of Mind* (Aldershot, 2003).

Australian Philosophy

FOR further information on the history of Australian philosophy, Selwyn Grave's *History of Philosophy in Australia* (St. Lucia, 1984) is excellent within its scope, which is philosophy in the analytic style done in universities up to 1983. The same can be said of its continuation by Bob Brown (R. Brown, 'Recent Australian work in philosophy', *Canadian Journal of Philosophy* 18 (1988): pp. 545–78). *Essays on Philosophy in Australia*, ed. J.T.J. Szrednicki & D. Wood (Dordrecht, 1992) and *Australian Philosophers*, ed. P. Dowe, M. Nicholls & L. Shotton (Hobart, 1996) survey developments in various particular fields. C.A.J. Coady offers a brief overview in 'Australia, philosophy in', *Routledge Encyclopedia of Philosophy*, ed. E. Craig (London, 1998), vol. 1 pp. 574–84. An encomium of Australian philosophy is at www.humanities.org/review/b22_gaukroger.html and rankings at www.philosophicalgourmet.com.

More biographical in style are Cassandra Pybus's book on the Orr case, *Gross Moral Turpitude* (Melbourne, 1993), renamed *Seduction and Consent* (Melbourne, 1994), Brian Kennedy's biography of John Anderson, *A Passion to Oppose* (Melbourne, 1995), and the biography of E. Morris Miller, J. Reynolds & M. Giordano, *Countries of the Mind* (Hobart, 1985). W. Martin Davies' *The Philosophy of Sir William*

Mitchell (1861–1962): *A Mind's Own Place* appeared in 2003, while Mark Weblin's account of John Anderson, *A Passion for Thinking*, is completed. The first volume of Weblin's edition of Anderson's papers, *A Perilous and Fighting Life*, was published in 2003.

Some recollections of Australian philosophy by its leaders are D. Armstrong, 'Black swans: The formative influences in Australian philosophy', in *Rationality and Irrationality*, ed. B. Brogaard & B. Smith (Vienna, 2000), pp. 11–17 (text at www.ditext.com/armstrong/swans.html) and J.J.C. Smart, 'Australian philosophers of the 1950s', *Quadrant* 33 (6) (June 1989): pp. 35–9. On the earliest period, E. Morris Miller, 'The beginnings of philosophy in Australia and the work of Henry Laurie', *AJPP* 7 (1929): pp. 241–51 and 8 (1930): pp. 1–22 is informative.

The *Australasian Journal of Philosophy* has been the flagship journal of academic philosophy since its foundation (as the *Australasian Journal of Psychology and Philosophy*) in 1923. More specialist journals include *Sophia* (on the philosophy of religion), the *Australian Journal of Professional and Applied Ethics*, *Res Publica*, *Monash Bioethics Review*, *Bioethics Outlook*, the *Journal of Political Philosophy*, *Metascience*, *Educational Philosophy and Theory*, the *Australian Journal of Legal Philosophy*, *Critical & Creative Thinking: The Australasian Journal of Philosophy for Children*, *Contretemps* (online journal of the Australasian Society for Continental Philosophy) and *Concrescence: The Australasian Journal of Process Thought*. The demise of the lively popular magazine *Philosopher* (1995–98) has left a gap in the market.

The website of the Australasian Association of Philosophy www.uq.edu.au/hprc/aap has recent information on events. It includes a link to, among other things, the valuable though now somewhat outdated guide to Internet philosophy resources, 'Philosophy in cyberspace', compiled by Dey Alexander of Monash University.

RECOMMENDED reading in Australian philosophy: the following are simply my favourites, and no litigation will be entered into.

For readability, it is impossible to go past David Stove's stylish polemics in *Popper and After: Four Modern Irrationalists* (Oxford, 1983, repr. as *Anything Goes*, Sydney, 1998, and as *Scientific Irrationalism*, New Brunswick, 2001), (on the philosophy of science); *The Plato Cult, and Other Philosophical Follies* (Oxford, 1991), (on philosophical errors in general) and in the collections of essays, *Cricket versus Republicanism* (Quakers Hill, 1995), *Against the Idols of the Age* (New Brunswick, 1999) and *On Enlightenment* (New Brunswick, 2002).

For abstract argument at the highest level, but still written comprehensibly, there are D.M. Armstrong's books on metaphysics: *Universals and Scientific Realism* (Cambridge, 1978), *What is a Law of Nature?*

(Cambridge, 1983), *Universals: An Opinionated Introduction* (Boulder, 1989), and *A World of States of Affairs* (Cambridge, 1997).

On a different science-related topic is Graham Nerlich's *The Shape of Space* (2nd ed, Cambridge, 1994).

Excellent books on the basic questions of ethics are Raimond Gaita, *Good and Evil: An Absolute Conception* (Basingstoke, 1991) and Alan Donagan, *The Theory of Morality* (Chicago, 1977).

On the philosophy of religion, old issues are treated in a new way in Peter Forrest, *God Without the Supernatural* (Ithaca, NY, 1996).

For a small amount of political philosophy, M. Krygier, 'In praise of conservative-liberal-social democracy', *Quadrant* 36 (5) (May 1992): pp. 12–23.

A good introduction to philosophy of language is M. Devitt & K. Sterelny, *Language and Reality* (Oxford, 1987).

Some interesting attempts at introductions to philosophy via popular culture are R. Hanley, *The Metaphysics of Star Trek* (New York, 1997) and C. Falzon, *Philosophy Goes to the Movies* (London, 2002).

Political and Social Philosophy

APPOLOGIES are in order for the absence of political and social philosophy in this book. They are very large and valuable topics in themselves, but they have a very different character from the more abstract philosophical topics treated here. To deal with them would require another book of the same size. The following surveys provide starting points for further research:

D. Muschamp, 'Political philosophy in Australia', in *Essays on Philosophy in Australia*, ed. J.T. Szrednicki & D. Wood (Dordrecht, 1992), pp. 81–96.

C. Condren, 'Political theory', in *Surveys of Australian Political Science*, ed. D. Aitkin (Sydney, 1985).

G. Stokes, 'Conceptions of Australian political thought — a methodological critique', *Australian Journal of Political Science* 29 (1994): pp. 240–258.

R.E. Goodin & P. Pettit, eds, *Companion to Contemporary Political Philosophy* (Oxford, 1995).

R. Brown, 'Social philosophy', in Academy of the Social Sciences in Australia, *Challenges for the Social Sciences and Australia* (Canberra, 1998), pp. 209–13.

There is a strong Australian presence in the *Journal of Political Philosophy*.

Monty Python's Philosophers Song

THE Bruces from Monty Python Live at City Center and Monty Python Live at the Hollywood Bowl, etc. [courtesy Python (Monty) Pictures Ltd]

Bruce: How are you, Bruce?

Bruce: G'day Bruce.

Bruce: Gentlemen, I'd like to introduce a man from Pommyland who is joinin' us this year in the philosophy department at the University of Woolloomooloo.

Everybruce: G'day!

Michael: Hello.

Bruce: Michael Baldwin, Bruce. Michael Baldwin, Bruce. Michael Baldwin, Bruce.

Bruce: Is your name not Bruce?

Michael: No, it's Michael.

Bruce: That's going to cause a little confusion.

Bruce: Mind if we call you 'Bruce' to keep it clear?

Bruce: Gentlemen, I think we better start the faculty meeting. Before we start, though, I'd like to ask the padre for a prayer.

Bruce: Oh Lord, we beseech Thee, Amen!!

Everybruce: Amen!

Bruce: Crack tube! (*Bottles opening*)

Bruce: Now I call upon Bruce to officially welcome Mr Baldwin to the philosophy faculty.

Bruce: I'd like to welcome the pommy bastard to God's own Earth, and remind him that we don't like stuck-up sticky-beaks here.

Everybruce: Hear, hear! Well spoken, Bruce!

Bruce: Bruce here teaches classical philosophy, Bruce there teaches Hegelian philosophy, and Bruce here teaches logical positivism. And is also in charge of the sheep dip.

Bruce: What's New-Bruce going to teach?

Bruce: New-Bruce will be teaching political science, Machiavelli, Bentham, Locke, Hobbes, Sutcliffe, Lindwall, Miller, Hassett and Benaud.

Bruce: Those are all cricketers!

Bruce: Aww, spit!

Bruce: Howls of derisive laughter, Bruce!

Everybruce: Australia, Australia, Australia, Australia, we love you, amen!

Bruce: Another tube! (*Bottles opening*)

Bruce: Any questions?

Bruce: New-Bruce, are you a Poofter?

Bruce: Are you a Poofter?

New-Bruce: No!

Bruce: No. Right, I just want to remind you of the faculty rules: Rule One!

Everybruce: No Poofsters!

Bruce: Rule Two, no member of the faculty is to maltreat the others in any way at all — if there's anybody watching. Rule Three?

Everybruce: No Poofsters!!

Bruce: Rule Four: now this term, I don't want to catch anybody not drinking. Rule Five?

Everybruce: No Poofsters!

Bruce: Rule Six, there is NO ... Rule Six. Rule Seven?

Everybruce: No Poofsters!!

Bruce: Right, that concludes the readin' of the rules, Bruce.

Bruce: This here's the wattle,
 The emblem of our land.
 You can stick it in a bottle,
 Or you can hold it in your hand.

Everybruce: Amen!

(Now all four Bruces launch into the Philosopher's Song.)

Immanuel Kant was a real piss-ant who was very rarely stable.
 Heidegger, Heidegger was a boozy beggar who could think you
 under the table.
 David Hume could out-consume Schopenhauer and Hegel,
 And Wittgenstein was a beery swine who was just as sloshed as
 Schlegel.
 There's nothing Nietzsche couldn't teach ya 'bout the raising of
 the wrist.
 Socrates, himself, was permanently pissed.
 John Stuart Mill, of his own free will, after half a pint of shandy
 was particularly ill.
 Plato, they say, could stick it away, 'alf a crate of whiskey every
 day.
 Aristotle, Aristotle was a bugger for the bottle,
 And Hobbes was fond of his dram.
 And Rene Descartes was a drunken fart:
 "I drink, therefore I am."
 Yes, Socrates himself is particularly missed;
 A lovely little thinker, but a bugger when he's pissed.