Play a Little! Aristotle on *Eutrapelia*, SILVIA CARLI

This paper provides an interpretation of Aristotle's discussion of *eutrapelia* in *Nicomachean Ethics* 4.8. The case is made that, contrary to the customary understanding of this virtue as a sense of humor and a recent interpretation of it as a sensitivity to the hatefulness of jokes, *eutrapelia* is gracious social play, an amiable disposition and a facility at all kinds of light-hearted exchanges. Additionally, the paper argues that *eutrapelia* promotes political friendship, and thus justice in the city, by fostering harmonious social relations and strengthening bonds among fellow citizens.

Rethinking Kant on Duty, SAMUEL KAHN

According to a common caricature of Kant's ethics, it is synonymous with the categorical imperative (CI) and with the sublime and clarion call of duty. But in this paper, the author argues that the conjunction of Kant's concept of duty and his idea of morality as a system of imperatives is unsustainable on the grounds that it commits him to the following two theses: (I) If an agent has a duty to D, then he must be constrained to D, and (II) the Supreme Law of Morality always manifests in the form of duty for humans. The author begins by examining (and rejecting) various attempts to defend these two theses. He then explores how this bears on various central aspects of Kant's thought including "ought implies can" (OIC), "ought implies able not to" (OIAN), his system of duties, and the nature of respect.

The Unity of Nature in Schelling's *World Soul*, NAOMI FISHER

Schelling sets out to provide a unified account of nature in his 1798 treatise, *On the World Soul*. Here the author examines notions of unity operative in this treatise. Schelling posits two fundamental principles of nature, a positive and a negative. These two principles and their interaction jointly explain all phenomena in nature, and in this way Schelling provides an explanatory ground that unifies the mechanical and organic features of nature. At the same time, Schelling explains the difference between mechanism and organism in the differing structure of interaction between these two principles: The organic is generated through a higher iteration of the interaction of these principles. The unitary ground of these two principles outstrips our discursive faculties, but it can nevertheless be given in higher cognition. The two principles comprising the dualistic ground of nature are thus united in a conceptually inarticulable absolute.

Kierkegaard on the Transformative Significance of Depression, RYAN KEMP

In this essay the author investigates whether serious and lasting depression provides a person like Kierkegaard's "reflective aesthete" a considered reason to transform her life. Using *Either/Or*'s pseudonym "A" as a test case, he argues, in contrast to received views, that depression can be central to the success of the larger aesthetic project. So not only does depression *not* provide a

reflective aesthete a considered reason to change (for example, become "ethical" or "religious"), it can sometimes encourage her in her aesthetic commitments.

Prudence as Command across Presence and Absence, SCOTT RONIGER

In this essay, the author clarifies philosophically what prudence is by illuminating both its structure as the virtue of practical thinking and the ways in which it allows one to deal thoughtfully with presence and absence. He discusses the nature of prudence and show how it is made possible by our ability to span presence and absence in various ways, especially those identified by St. Thomas Aquinas: knowledge of things past, present, and future. In order to illuminate the former point (the nature of practical wisdom), he discusses Aquinas's conception of prudence, and in order to illuminate the latter point (the blends of presence and absence at work in prudential action), he attempts to move Aquinas's insights forward by integrating his ideas with aspects of Edmund Husserl's phenomenology. While Aquinas helps us to articulate the nature and "parts" of practical wisdom, phenomenology thematizes presence and absence as such and manifests the myriad ways in which the human mind spans presence and absence in prudential thinking and action.