

*VOLUME LXXV, Number 2*

*December 2021*

Does Every Genuine Philosophy Have a Skeptical Side? MICHAEL NEIL FORSTER

In an important early article from 1802 Hegel advances the thesis that every genuine philosophy has a skeptical side, by which he often seems to mean: is either skeptical or antiskeptical. This article considers this thesis and endorses it. In the case of ancient philosophy not only does a preliminary survey support it, but the most impressive-looking counterexample, Aristotle, turns out, on closer inspection, not to be one—in part for reasons that Hegel himself identified. Surveys of modern philosophy and of non-Western philosophy support the thesis as well, seeming counterexamples again turning out, on closer examination, not to be ones. Indeed, far from being refuted by the apparent counterexamples, Hegel's thesis proves to be a guiding light for a deeper understanding of their nature.

Bring Back Substances! RALPH WEIR

Those Things which the Coachmen Do: Boethius's Answer to A. N. Prior on Future Contingents, MAX CRESSWELL

There is a view, dating perhaps from Aristotle, that what are called future contingents—sentences about the future that are as yet undetermined—have no truth values. This view was held in the last century by A. N. Prior, who claimed that truth values for future contingents are incompatible with the freedom of the will. The present paper looks at a passage in which Boethius argues that if a free action is possible at all then it must be possible that it is happening at present, and that therefore future contingents must have truth values in just the same way as sentences about the present do. Prior also considers the claim that divine omniscience is incompatible with attributing truth values to future contingents. This claim turns out to raise more complicated problems than the free will objection to their truth values.

Dissonance and Child's Play: Nietzsche, Tragedy, and Heraclitean Metaphor, PAUL KIRKLAND

This paper offers a reconsideration of the relationship of Nietzsche to Heraclitus, focusing its attention on Nietzsche's claim that Heraclitus saw the world as only an aesthetic man could. Nietzsche's tragic aesthetics involves a confrontation with ontology, one in which the connection between contesting drives shows the need for aesthetic responses to logical paradoxes. The author argues that Nietzsche finds in Heraclitus an appropriate metaphor for the paradoxical unity of opposites, one that aligns with his tragic aesthetics. Nietzsche's treatment of musical dissonance and play shows the sort of metaphors suitable to an aesthetic view of this paradox.

Thin as a Needle, Quick as a Flash: Murdoch on Agency and Moral Progress, JACK SAMUEL

Iris Murdoch's *The Sovereignty of Good* is often associated with a critique of a certain picture of agency and its proper place in ethical thought. There is implicit in this critique, however, an alternative, much richer one. The author proposes a reading of Murdochian agency in terms of

the continuous activity of cultivating and refining a distinctive practical standpoint, and he applies this reading to her account of moral progress. He argues that Murdochian moral progress requires overcoming socially conditioned and often ideological forms of alienation, and making the social conditions that inform our practical standpoints self-conscious. His aims are not purely exegetical: He offers a reading of the text that he finds compelling, and in doing so use Murdoch to pose a challenge to the orthodox presentation of logical space. By reflecting on and somewhat updating Murdoch's intervention in her contemporary debates we can see new and promising possibilities.