

# COOL HOUR

## NEWS & REVIEWS

BISHOP BUTLER STUDY CENTER, BISHOP BUTLER SOCIETY LTD, ROCHESTER, NEW YORK

Most recent version: <https://www.bishopbutler.org/summer-2021.html>

If the husbandman lets his seed-time pass without sowing,  
the whole year is lost to him beyond recovery.

Analogy, 1.2.10

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11/17/2021 6:51 PM

C:\Users\White's\Documents\Annotated Bp Butler\chn Summer 04.docx

The Bishop Butler Society Ltd  
Summer 2021



image by Judith Judson

## **The Bishop Butler Society Ltd**

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Wednesday PM: Shea Building, Roc

<https://scale2.com>

Friday AM: Piano Works, East Roc

<https://www.thepiano.works>

—open to the public by appointment only please—

# THE PROFESSION OF PHILOSOPHY

World Congress of Philosophy	<a href="https://www.fisp.org/worldcongress">https://www.fisp.org/worldcongress</a>
World Day of Philosophy (2020)	<a href="https://www.un.org/en/observances/philosophy-day/">https://www.un.org/en/observances/philosophy-day/</a>
Logic and Religion Association	<a href="https://www.logicandreligion.com/lara">https://www.logicandreligion.com/lara</a>
World Congress on Logic & Religion	<a href="https://www.logicandreligion.com/">https://www.logicandreligion.com/</a>
World Logic Day	<a href="https://en.unesco.org/commemorations/worldlogicday">https://en.unesco.org/commemorations/worldlogicday</a>
International Institute for Field Being	<a href="http://fieldbeing.org/">http://fieldbeing.org/</a>
Philosophers Association of Nigeria	<a href="https://www.pan-edu.org/">https://www.pan-edu.org/</a>
American Philosophical Association	<a href="https://www.apaonline.org/">https://www.apaonline.org/</a>
Center for Philosophic Exchange	<a href="https://www.brockport.edu/academics/philosophy/exchange">https://www.brockport.edu/academics/philosophy/exchange</a>
Hume Society	<a href="https://www.humesociety.org">https://www.humesociety.org</a>
Bertrand Russell Society	<a href="https://bertrandrussellsociety.org">https://bertrandrussellsociety.org</a>
Edna St. Vincent Millay Society	<a href="http://www.millay.org">http://www.millay.org</a>
Jung Center Buffalo	FB @buffalocjung
Kipling Society	<a href="http://www.kiplingsociety.co.uk">http://www.kiplingsociety.co.uk</a>
Society of Christian Philosophers	Caution!
Evangelical Philosophical Society	<a href="https://www.epsociety.org">https://www.epsociety.org</a>
Society for Italian Philosophy	<a href="https://www.societyforitalianphilosophy.org">https://www.societyforitalianphilosophy.org</a>
Society of King Charles the Martyr	<a href="http://skcm.org/">http://skcm.org/</a>
Alain Locke Society	<a href="https://alain-locke.com/">https://alain-locke.com/</a>
John Locke Society and Locke Studies	<a href="https://thejohnlockesociety.com/">https://thejohnlockesociety.com/</a>
American Society of Criminology	<a href="https://asc41.com/">https://asc41.com/</a>
Wittgenstein Vienna	<a href="https://wittgenstein-initiative.com/">https://wittgenstein-initiative.com/</a>
Wittgenstein Cambridge	<a href="https://en.wikipedia.org/wiki/Ludwig_Wittgenstein">https://en.wikipedia.org/wiki/Ludwig_Wittgenstein</a>
Wittgenstein Ithaca	<a href="https://www.britishwittgensteinsociety.org/2020">https://www.britishwittgensteinsociety.org/2020</a>
Creighton Club	<a href="http://people.soc.cornell.edu/swedberg/Wittgenstein'sVisittoIthaca.pdf">http://people.soc.cornell.edu/swedberg/Wittgenstein'sVisittoIthaca.pdf</a>
Bishop Butler Society Ltd	<a href="https://creightonclub.blogspot.com/p/membership.html">https://creightonclub.blogspot.com/p/membership.html</a>
Bishop Butler Study Center—Rochester	<a href="http://www.bishopbutler.org">http://www.bishopbutler.org</a>
Bishop Butler Study Center—Baltimore	
SUNY Buffalo	<a href="https://philosophy.buffalostate.edu">https://philosophy.buffalostate.edu</a>
SUNY Oneonta	<a href="https://suny.oneonta.edu/philosophy">https://suny.oneonta.edu/philosophy</a>
SUNY Binghamton	<a href="https://www.binghamton.edu/philosophy">https://www.binghamton.edu/philosophy</a>
SUNY Albany	<a href="https://www.albany.edu/philosophy">https://www.albany.edu/philosophy</a>
SUNY Brockport	<a href="https://www.brockport.edu/academics/philosophy">https://www.brockport.edu/academics/philosophy</a>
Colgate University	<a href="https://www.colgate.edu/academics/departments-programs/department-philosophy">https://www.colgate.edu/academics/departments-programs/department-philosophy</a>
Cornell University	<a href="https://philosophy.cornell.edu">https://philosophy.cornell.edu</a>
Syracuse University	<a href="https://philosophy.cornell.edu/history">https://philosophy.cornell.edu/history</a>
Rochester Institute of Technology	<a href="https://thecollege.syr.edu/philosophy/">https://thecollege.syr.edu/philosophy/</a>
University of Rochester	<a href="https://www.rit.edu/liberalarts/department-philosophy">https://www.rit.edu/liberalarts/department-philosophy</a>
	<a href="http://www.sas.rochester.edu/phl">http://www.sas.rochester.edu/phl</a>
	<a href="http://www.sas.rochester.edu/phl/about/history.html">http://www.sas.rochester.edu/phl/about/history.html</a>

# THE UNITY OF PHILOSOPHICAL EXPERIENCE IN WESTERN NEW YORK STATE

Philosophically speaking Western New York was settled by followers of Jonathan Edwards and Ralph Waldo Emerson out of New England. The influence of Harvard was everywhere. The many religious revivals consumed the fuel needed for enthusiasm, and the area became known as burned over. James Creighton, whose family had fled to Canada at the time of the American Revolution, returned to the area and participated in the early days of the Sage School of Philosophy at Cornell, *The Philosophical Review*, the American Philosophical Association, and the New York State Philosophical Association (later named Creighton Club in his honor).

Established in 1846 as a private institution, UB became part of the SUNY system in 1962, and the Philosophy Department is one of the oldest in the University. In the twentieth century the Department was noted for its orientation to phenomenology under the leadership of Marvin Farber, who edited the journal *Philosophy and Phenomenological Research* for several decades. Since 1992 *The Monist* has been housed at UB under the editorship of Barry Smith.

Lewis White Beck (September 26, 1913 – June 7, 1997) was born in Griffin, Georgia, and was awarded a bachelor's degree from Emory University in 1934. He earned his master's degree (1935) and doctorate (1937) from Duke University. with a dissertation comparing Butler and Kant. Beck published only one paper on Butler on the love of God before turning his attention to Kant. Beck joined the Rochester faculty in 1949 as professor of philosophy and chair of the two-person department.

E C Mossner was born on October 22, 1907, in New York City. He received a bachelor's degree from City College in 1929, and master's and PhD degrees from Columbia University in 1930 and 1936, respectively. Dr. Mossner taught at Syracuse University from 1937 to 1947. Mossner's doctoral dissertation was published as *Bishop Butler and the Age of Reason*.

By the mid-twentieth century, Max Black and Norman Malcolm, students of Wittgenstein, had begun teaching at Cornell, and Wittgenstein himself paid a now well-documented visit in 1949. Rainer Maria Rilke (born in Prague) had tried to help with the publication of the *Tractatus*, and later received financial support from Wittgenstein. A. Poulin, Jr, whose

background was French-Canadian, prepared some of the most respected translations of Rilke. Poulin taught at SUNY Brockport and founded the BOA Editions, Ltd. Brockport was host to the Philosophical Year in the late 1960s and continues to be home to the Center for Philosophical Exchange. Steve Huff worked with Poulin and carried the sensibility on at BOA and at Tiger Bark Press. Huff also holds a seat on the board of the Bishop Butler Society. The Centennial Conference of the New York State Philosophical Association (Creighton Club) is scheduled for April 2022 at Colgate. Colgate's Core curriculum emerged from the 1930s "Colgate Plan," formally adopted by the university in 1946. The text book for Colgate's survey course, innovative at the time, at least mentions Butler.

Edwin Arthur Burt (1892–1989) was an American philosopher and author influential in the fields of philosophy of religion and philosophy of science. In 1909, after living for several years in China, where his parents had taken up missionary work, Burt rebelled against his family's religion. He taught for two years at Columbia and nine at Chicago before joining the faculty at Cornell's Sage School of Philosophy in 1932. His dissertation at Columbia, *The Metaphysical Foundations of Modern Physical Science*, is the most well-known of his writings and is considered to have had a great influence upon the history of science. Burt was also among the drafters of *Humanist Manifesto I* and one of the signatories of *Humanist Manifesto II*. Eventually, Burt rebelled against the linguistic/Wittgensteinian turn taken by the Sage School and refused to attend Discussion Club even though he continued to live in Ithaca in retirement. David White laid the foundations for what was to become the Bishop Butler Society in consultation with Burt in the early 1970s.

The Asian associations of the Bishop Butler Society derive from the work of Burt at Cornell, Kenneth W. Morgan (Chapel House) at Colgate University and Lik Kuen Tong (Field Being) at Fairfield University. These three emerged as leaders in the public practice of the politics of conscience as advocated by Bishop Butler and continued by H. D. Thoreau, M. K. Gandhi, and M. L. King, Jr.

St. John Fisher College has been a national leader in the observance of UNESCO's World Philosophy Day (the third Thursday in November), and for this year Fisher has passed the baton to the Bishop Butler Study Center. Alex Ryan, Bob Gaulke, Marie Starr, Matt Huber, and Robert Zack, Jr. are graduates of Fisher. Sarah Hendrickson (school psychologist) has been with the program since inception. Music (Alan Heatherington, Bob Gaulke, Derrick Lucas, Anne Sousa), poetry (Julie Blue, Kitty Jospé, Mike Lassell, Laura Klinkon, Sara Ries, Stephen Lewendowski), and dance (Lake Angela, Judith Judson) are well represented this year. Mike Lassell, Joe Thomson, and Rick Shannon are the principals for art and design.

Marie Starr, Barry Voorhees, Ken Kelbaugh, and Fran Lee Frank direct the library acquisitions.

Bishop Butler has never been well known outside the English-speaking areas, so we are especially pleased to have Laura Klinkon (Italian), Nikolai Omelchenko (Russian), Chris Gao (Chinese). Julie Blue (website) and Ted Lechman have helped bring us into the digital age. David McNaughton and Wendell O'Brien are the principals for academic research, but there are many other links to scholarship. Theresa Dykeman has helped us close the East/West gap since the death of Lik Tong. David McNaughton's walking tours (Facebook) are more related to Bishop Butler Studies than he lets on. The concept of social cement is essential to Butler's philosophy.

The Bishop Butler Society is not tax exempt and therefore is as free as anyone to engage in political activity. Our principal activists are Dr. Steven Becker (libertarian), Dr. Peter Stone (anarchist), and Marie Starr (free range). The Tenants of the Study Center are Steve Huff, David and Linda White, Rick Shannon, Barry Voorhees, and Marie Starr.

#### **THE EMERGENCE OF ANARCHO-LIBERTARIAN PERFORMATIVE PHILOSOPHY**

As free-thought (the liberty principle) acknowledges and respects the liberty of others as equals (the egalitarian principle) and resists all forms of self-deception and domination (the security principle), favoring instead acceptance of and submission to the reality principle, so the many and various autonomous actors and agents will find it to be in their private interests to organize into a field-network of human being according to the principle of Abundance.

The program printed below is a good-faith effort to inform viewers of what to expect. Individual presenters are always at liberty to present whatever seems most needed from them by the occasion, provided only they mind the time and the terms of service to which we have agreed. The role of the MC is to call presenters on and off at the appointed time, and to provide a substitute if a named presenter does not appear. Most slots have a default script of some kind, but no one is obliged to use the prepared text.

It follows from the principles of Liberty, Equality and Security that any player should be prepared to amend and play any part even at a moments notice. The audience is there to assist. Thus, Performative Philosophy serves to de-contaminate, refine, and purify the universe of discourse. None of this is done well. We are astonished it is done at all.

# CALENDAR of TEXTS & EVENTS

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## FALL

**World Philosophy Day (November 18, 2021)**

**GLOBAL PUBLIC**

**Text:** *Bishop Butler and Logic, Love, and the Pursuit of Happiness in the Age of Unreason* by David E. White and Michael Manara. Cambridge Scholars Publications, 2021. [not yet published]

**Event:** UNESCO World Philosophy Day (November 18, 2021) Rochester, New York on ZOOM and at Before Your Quiet Eyes, 439 Monroe Ave. Rochester, NY 14607. Pearl-Meigs-Monroe (**See pp.30-31 for our Zoom connections.**)

Our event is one of many observances of Philosophy Day around the world.

[Celebration of World Philosophy Day 2021](#)

### **Something to Think About: Philosophy as the Cement of Society**

By celebrating World Philosophy Day each year, on the third Thursday of November, UNESCO underlines the enduring value of philosophy for the development of human thought, for each culture and for each individual. In establishing World Philosophy Day in 2005, the General Conference highlighted the importance of this discipline, especially for young people, underlining that “philosophy is a discipline that encourages critical and independent thought and is capable of working towards a better understanding of the world and promoting tolerance and peace”.

UNESCO's General Conference was convinced that “the institutionalization of Philosophy Day at UNESCO as world philosophy day would win recognition for and give strong impetus to philosophy and, in particular, to the teaching of philosophy in the world”. UNESCO leads World Philosophy Day—but does not own it. It belongs to everyone, everywhere, who cares about philosophy.

## World Philosophy Day (November 18, 2021)

GLOBAL PUBLIC

This is a Zoom event. This program is intended to express support for the UNESCO vision of philosophy in the human community world-wide. Those who accept the invitation to perform are asked to prepare 15 minutes of material, including set-up, break-down, and questions or comments from the audience. An eBook version of Philosophy Day is planned. All are invited to submit content. Please let us know exactly how you want your name, occupation, and topic of presentation listed on the program. All events are on November 18, 2021. Please let us know if you have a preference regarding your time on the program and whether you will be performing live or by recorded material.

### PROGRAM (See pp 30-31 for Zoom connection details)

The Zoom connection is scheduled to open at 5 am (Eastern Time)

#### Main Event

18 November 2021      8:00 am—4:00 pm      EST      ZOOM

<https://us02web.zoom.us/j/84257257884?pwd=eXlucUQ0WHpqRUtqNzcvWXVMdnlOQT09>

Meeting ID: 842 5725 7884    Passcode: 540825    Also live at For Your Quiet Eyes, 8am—4 pm

#### [Suggested] Themes for World Philosophy Day 2021 in Rochester:

**Mulatto Solitude.** Born around 1780, the Mulatto Solitude was a historical figure of the 1802 uprisings against the reinstatement of Lacrosse, who had been appointed Captain-General of Guadeloupe by Napoleon Bonaparte and expelled in October 1801 following a coup by the army's officers of colour. The little known of her is recorded in the book *Histoire de la Guadeloupe* (History of Guadeloupe) by Auguste Lacour (1805–1869)

<https://en.unesco.org/womeninafrica/mulatto-solitude/pedagogical-unit/4>

[suggested by Amma Culture - Education, Sciences & Arts]

**James Edwin Creighton** (born April 8, 1861, in Nova Scotia, died Oct. 8, 1924, in Ithaca, N.Y.) Idealist philosopher, the founding president (1902) of the American Philosophical Association, and an early editor of the *Philosophical Review*. In his presidential address to the APA Creighton stressed the importance of both publication and face-to-face meetings for philosophers of every school, orientation, and grounding. Creighton's only contribution to the "Bishop Butler Bibliography" is the entry on "Butler, Joseph" in the *Encyclopedia Americana*. Creighton was a founder of the New York State Philosophical Association, which after his death became known as the Creighton Club.

## Lik Kuen Tong

In the Field-Being worldview, the universe is not a collection of substantial-monadic entities, intrinsically separate and independent from one another, but a Great Flow or dynamic continuum of empowered activity and a unified field of power concrescence—a cosmic web of interconnectivity. All beings and things are power elements in the unified field or universal matrix topologically intertwined and interdependent.

This dynamic and holo-eco-cosmic conception of reality is not only a basic agreement with the presuppositions of modern physics but has received wide support from the perennial traditions of East Asia as well as, in the West from the majority of the other strands and movements of twentieth century thought in philosophy, art, and the social sciences. The non-substantialistic turn, which implies in essence a turning away from—and a critique of—rigid, dichotomous and bifurcational thinking inimical to the vital fluency and undivided integrity of the Free Flow, is, in various disguises...the most pervasive feature of contemporary thought as notably instantiated by such intellectual movements as Phenomenology, Existentialism, Hermeneutics, Deconstruction, Critical Philosophy, Post-modernism, Feminism, Deep Ecology, and—in particular—System and Process Philosophy.”

[American Philosophical Association, January 7, 2022, 2:00-3:50, Group 12C]

**The Premise of Performative Philosophy.** “... ideas never are in themselves determinate, but become so, by the train of reasoning and the place they stand in; since ’tis impossible that words can always stand for the same ideas, even in the same author, much less in different ones. Hence an argument may not readily be apprehended, which is different from its being mistaken; and even caution to avoid being mistaken may, in some cases, render it less readily apprehended. ’Tis very unallowable for a work of imagination or entertainment not to be of easy comprehension but may be unavoidable in a work of another kind, where a man is not to form or accommodate, but to state things as he finds them.” ~Bishop Butler

**The Case for Rage.** “Ancient Greek philosopher Aristotle and eighteenth-century British philosopher Joseph Butler made connections between anger and justice long before philosophers like me were born, noting particularly anger’s uses for preventing injustice and pursuing justice. ... Butler describes sudden anger as being of the irrational type, but he also claims that settled anger is very much rational, and he recommends it. ... Is it the case that the best method of persuasion is through a calm, rational presentation as opposed to an angry one?” ~Myisha Cherry

**Pragmatism, Logic, and Politics.** We might compare these relations (between axioms and theorems) not to those which subsist in an aristocratic regime between the privileged classes and the other parts of society, but to those which hold in a democratic regime between the people and their democratically elected representatives. The authority of the latter depends on their ability to exercise specific functions in the interest of the public. In other words, the axioms and postulates have been stripped by mathematical logic of that sort of "divine right" they once seemed to enjoy in their capacity as "fundamental, primitive, irreducible" propositions. They have been brought down to the level of plain "employees" whose qualifications, "indispensability", limits of possible use, etc., we investigate with more care. Giovanni Vailati (1972) *Scritti filosofici*, CLXXV, 760.

Tentative line-up for the ZOOM event (and Table of Contents for the eBook)

**8:00 AM EST**

**MC:** [feel free to paraphrase the opening statement of intent for Philosophy Day]

**CEMENTS OF SOCIETY**

Mankind are by nature so closely united, there is such a correspondence between the inward sensations of one man and those of another, that disgrace is as much avoided as bodily pain, and to be the object of esteem and love as much desired as any external goods: and, in many particular cases, persons are carried on to do good to others, as the end their affections tend to, and rest in; and manifest that they find real satisfaction and enjoyment in this course of behaviour.

There is such a natural principle of attraction in man towards man, that having trod the same track of land, having breathed in the same climate, barely having been born in the same artificial district, or division, becomes the occasion of contracting acquaintances and familiarities many years after: for any thing may serve the purpose. Thus, relations, merely nominal, are sought and invented, not by governors, but by the lowest of the people; which are found sufficient to hold mankind together in little fraternities and co-partnerships: weak ties indeed, and what may afford fund enough for ridicule, if they are absurdly considered as the real principles of that union: but they are, in truth, merely the occasions, as any thing may be of any thing, upon which our nature carries us on according to its own previous bent and bias; which occasions, therefore, would be nothing at all, were there not this prior disposition and bias of nature.

Men are so much one body, that in a peculiar manner they feel for each other, shame, sudden danger, resentment, honour, prosperity, distress: one or another, or all of these, from the social nature in general, from benevolence, upon the occasion of natural relation, acquaintance, protection, dependence; each of these being **distinct cements of society**.

And, therefore, to have no restraint from, no regard to others in our behaviour, is the speculative absurdity of considering ourselves as single and independent, as having nothing in our nature which has respect to our fellow-creatures, reduced to action and practice. And this is the same absurdity, as to suppose a hand, or any part, to have no natural respect to any other, or to the whole body.

[Bishop Butler, *Fifteen Sermons*.1.10]

Inspired by these words of Bishop Butler, White and Manara state:

We attempt to reconstruct Butler’s point of view as a leading candidate for determining how future generations will relate to their biological and cultural ancestors. Butler understood all he had inherited—possessions, knowledge, powers—as to be held in trust for the benefit of all. Since the appearances in this world are sometimes contrary to this vision, this world presents us with a test, a trial of whether we are able to keep our heart. For Butler, appearances to the contrary of one’s preferred vision are neither to be dismissed nor quibbled with. The alleged deceptions that virtue can be reduced to utility, that conscience is always reliable, or that we cannot be held responsible for what we cannot control, are to be taken seriously, analyzed with care, and only then evaluated with an open mind.

[White and Manara 2021, MS]

[for reference, no need to read]

J. H. Bernard points to “Even when traveling abroad one can observe that a natural affinity and friendship exist between humans universally” in Aristotle (*Nicomachean Ethics* 1155a22). Butler’s early readers would have identified the cements of society as religion, so Butler’s more naturalistic understanding contrasted not only with Hobbes and Mandeville, who argued the little fraternities were invented by governors, but also with the prevailing orthodoxy. Eventually, many candidates were suggested as the cement (e.g., commerce, law, children, property, morality, weakness), but it was the image of benevolence in Hutcheson and Butler that prevailed in Adam Smith and became famous in Edmund Burke. See also: *The Cement of Society: A Survey of Social Order* by Jon Elster, Cambridge University Press (1989). The cements of society are all the many and various ways of overcoming and transcending the isolation of pathological egoism and its fruits. Nikolai’s paper on the anthropological interpretation of sin with reference to Erich Fromm might well serve as a keynote for this conference.

**8:15 AM** [Do not read all of this, but give a few words of introduction.]

**MC:** I hope you all have had a chance to see Lake Angela dance videos on her website or on YouTube and have comments or questions for her. If not, let's look at some videos. "Esokapi Mystika" is especially to the point. [Lake Angela's video should come up first by searching for "Esokapi Mystika" in YouTube. The whole video is too long for our format, so we suggest minutes 11 to 21 as most obviously pertinent to Philosophy Day. There is one dancer, no audience in the seats, and an inferred camera/sound crew. After dancing in the pit of the amphitheater, the dancer, in apparent agony, crawls up the steps toward the live audience we have supplied on Philosophy Day. At this point Lake Angela should appear live on Zoom.]

In Butler, Sermons 13 and 14 of 15 are on "The Love of God." Commentators have neglected these texts in favor of self-love and love of neighbor. An important exception is Lewis White Beck, the founder of the philosophy department at the University of Rochester, whose early paper on the neglect of Butler on the love of God has itself been neglected. Butler equated religion with the love of God understood as submission to the divine will. Submission to the divine will is also the love of nature as God's creation and a course of life that follows the Delphic injunction to follow nature. This whole attitude, disposition, or way of life is best expressed in dance and music, although choral music is often the most effective cement of society. Esokapi Mystika is a healing dance, a mystic dance, and a love poem by Cia. Lake Angela, dedicated to Mama Prayerwalker. The dance follows the critters of the medicine wheel around the transforming graffiti wall of Sant Martí and the vertical dance of the mystic to the summit of a hill in Barcelona, where the mystic encounters a Koshari: a sacred trickster. Lake Angela dances with a broken toe and cane in one scene. Filmed on an iPad on location in Barcelona, Catalunya.

**Cia. Lake Angela** is a multimedia performance group with tributaries in poetry, dance, and translation. They choreograph and effect intersemiotic translations of poetry into nonverbal languages by moving among meaningful linguistic ambiguities. Their foremost concern is transforming. Although they are now located in Olathe, Kansas, they perform frequently in Barcelona and Orange County, California. They continue to choreograph and perform in public spaces wherever possible. Their first major dance language performance premiered in Richardson, Texas at University Theatre in 2015 as a feature-length translation of the poetry of Georg Trakl into dance. **Lake Angela** is a poet, choreographer, and dancer from Lake Erie who constantly studies and develops her methods of dance as language.

She currently works with psychiatric patients on discovering the transformative properties of dance as a therapeutic and accessible nonverbal language. Lake Angela studied choreography, modern dance, and ballet with Michele Hanlon and flamenco and rumba flamenca with Antonio and Delilah Arrebola in Dallas. In Barcelona, she continued her professional training in contemporary, release, improv, ballet, kung fu, and capoeira with Tragant Dansa, ESDM, Company & Company, Dao Kwon, and Capoeira Matumbé. In California, she trained with the Anaheim Ballet and choreographed and performed for Maha and Company of Long Beach. She taught for five years at the University of Texas at Dallas and later taught classes in composition and creation in Barcelona, where she is a member of the Association of Dance Professionals of Catalunya (APDC). She holds a PhD from the University of Texas at Dallas for her intersemiotic translations of German Expressionist poetry into movement and has her MFA in poetry. Her first full-length poetry collection, *Organblooms*, will be published by FutureCycle Press in 2020. Lake Angela's special interests involve the poetry and dance of medieval women mystics, the possibilities in and kinds of darkneses and silences, and expressions of colors, waters, and suffering, which she often explores in her poems and choreography.

**Lake Angela**, dance <https://lakeangeladance.com>

### **8:30 AM**

[MC checks to see if Alex is logged in.] Alex is one of several Fisher grads on the program who wrote back when he found work. No doubt wags will jest about how little is gained by substituting legal technicalities for philosophical obscurities, but no one can doubt the relevance of Alex's work to that which concerns us: the cements of society.

**Alex Ryan**, law (compensation, fiduciary and prohibited transaction provisions)  
<https://www.willkie.com/professionals/r/ryan-alexander>

### **8:45 AM (time is of the essence for this segment)**

**Kitty Jospé**, a paradigm of performance

Nov. 18, 2021 **World Philosophy Day** — For e-book version: Kitty Jospé, poetry

## *Fine*

could be response to *how are you*,  
the Italian to mark the end of a repeat,  
a series of acronyms or merely  
what is acceptable for the conditions—

like a French *bien*, with  
that little catch of a breath before launching  
into what's next, or an Italian *benissimo*, giving  
the impression that what happened before  
has been understood, enjoyed like a good meal—

or an approving adverb for something accomplished  
like a delicate piece of lace some lovely German Fraulein  
listening to Schubert is making, applied to  
her tender yet distinguished qualities  
her lover admires as he murmurs, *schön*.

Fine meanwhile, wanders into 18 variations of dialect  
casting a cheery fine-dayness wherever  
the weather allows, wrapped in multiple meanings  
to invite you to travel in 6,500 languages—

Fine... but what I really want to know,  
is how you are.

- published in the Fall 2021 Volume 10 of Rundelania  
<https://rundelania.com/4781-2/> (9<sup>th</sup> poem of 10 by Kitty Jospé

## *Twisted Carrot Root*



Of course, if you don't *see* this carrot, you may not believe me,  
but an inch below the top, where it should taper into a proper  
root, for some reason, it splits, and twists and braids...  
slinky, sexy, without a note of sorry—

crosses its orange legs, not once, but twice as if seeking  
alternatives to straight down in one piece... changing  
its mind, carrying on in tandem parallel fashion...  
sneaky subterranean subterfuge...

What's with this wonky, whacky carrot?  
Do not condemn it for not looking like the photo

on your seed package. Perhaps it met a rock,  
started reckoning with itself,

tried to continue, one part arming out in one direction,  
the other growing straight, only to find another  
obstacle, and proceeding to grow, finding another  
route in the dark—

perhaps both arms were not desperate, but merely  
exploring, seeking separate paths — or playing  
hide and go seek, only to find they are more entwined  
than ever, and never really were, in charge of the game.

- Also published in the Fall 2021 Volume 10  
Rundelania <https://rundelania.com/4781-2/> (6<sup>th</sup> poem of 10 by Kitty Jospé

### ***What the Paint Can Do***

inspired by the Van Gogh Self-Portrait with a Straw Hat.

It's more than image of a face,  
more than piercing, penetrating gaze—

the paint leaps in the background,  
becomes flame and firefly on the skin,  
livenes the sun on that yellow hat,  
trumpeting in the key of jaune—  
bright and close to jaunty.

In the artist's brush, the paint will not cease its  
entrechats, refuses to be stilled—concentrates  
energy of lightening—desire squeezed into each  
color, shining, bright, glad—akin  
to the sound of glathr[1], rooted in joy.

[1] etymology of “glad” related to Old Norse, glathr ‘bright, joyous.’

— published in The Sunlight Press, April, 2021 <https://www.thesunlightpress.com/2021/04/01/poetry-by-kitty-jospe> and  
her 6<sup>th</sup> book, Sum:1 : published by FootHills publishing, March 2021  
<http://www.foothillspublishing.com/2021/jospe.html>)

#### **About these poems:**

In the first, the conventional politeness of “how are you” rambles through possibilities of different languages responding “fine” which is quite different than the philosophical ending point inquiring on the “how” of being. (How you are).

The second relies on the listener/reader's imagination to visualize a metaphor of a carrot root on its subterranean route. (Note the play on the homonym R-O-O-T and R-O-U-T-E.

The third celebrates the power of art to bring stilled paint, sounded words into a livened sense of gladness.

This advertisement is for the American Philosophical Association's observance of ~~World Philosophy Day~~.

~~Each year, UNESCO designates the third Thursday in November as World Philosophy Day. To mark World Philosophy Day this year, the APA has organized a webinar for APA members: **Global Perspectives: African Philosophy and History of Philosophy.**~~

This webinar is sponsored by the APA's Committee on International Cooperation. The purpose of the webinar is to consider and reflect upon philosophy in global and international contexts. Panelists will examine why African philosophy makes a significant contribution to world philosophy and will consider what it might mean to analyze the history of philosophy in global context. If you are interested in African philosophy, world philosophy, or philosophy in global context, then this webinar is for you.

The panelists for the webinar are as follows:

- **Yoko Arisaka**, Research Associate, University of Hildesheim
- **Rebecca Bamford**, Senior Lecturer in Philosophy, Queen's University Belfast (chair)
- **Bruce Janz**, Professor of Philosophy, University of Central Florida
- **Bernard Matolino**, Associate Professor of Philosophy, University of KwaZulu-Natal



**The webinar will be held on Thursday, November 18 at 12 p.m. Eastern time / 9 a.m. Pacific time.** To participate, register on the APA website. Registration will be available until 9 a.m. Eastern time / 6 a.m. Pacific time on the day of the webinar, and access information will be provided to registrants at least one hour prior to the start of the webinar. **Registration is limited to current APA members.**

**MC: Our program continues on page 17.**

## **9:00 AM EST**

**Barry Voorhees**, book selling. Barry is the chief acquisitions officer at the Bishop Butler Study Center. “North Star Books” on Facebook @northstarbooks. Accepting new clients. Barry also works at Quiet Eyes.

**Bob Gaulke**, performance. Unable to appear because of work, but his website is excellent, a treasure chest <https://bobgaulke.com/home> Past master of performative philosophy. “Cements of Society” is the theme of this conference, is found in paragraph 10 of Butler’s first of fifteen sermons, and is used throughout this issue of CHNR. Statement submitted by Mr. Gaulke for use on November 18.

Cements of Society

The college I attended specializes in producing middle-class professionals who can transition from institution to institution without tripping over existential questions which might prepare an individual for a predictably dystopic social-environmental future.

In googling “SJF Philosophy”, I am comforted to know that the department still exists despite what must be constant pressure from an administration to cancel it or fold it into a niche of the business education department as “advanced marketing research training”.

Perhaps I’m underestimating the influence of its Basilian foundations or the enduring popularity of humanities in medium-sized North American communities. My work experience in the decades since graduating from its shiny brown walls have shown me that, the business of America is, indeed, business. The existence of programs, classes, and individuals dedicated to loftier pursuits is surely a glitch in the system that will soon be corrected.

Dr. David White had the reputation of being weird. As I’m reminded by my 12-year old Bronx students, (and Americans as a group), our inner lives are constructed from hormonal desires, flashes of media, traumatic events, and deeply-processed caloric intakes. Any attempt to assess, reevaluate, or question structures we’re embedded in will not end well; the body fights infection vigorously.

Perhaps one day you wake to discover that you’re weird, too.

I work in a poor public school. I confuse the children. I crawl home and make my art. It might have been Bishop Butler, but perhaps it was John Cage who once said, “Encouragement is not the point”.

**9:30 AM**

**Chris Gao**, Chinese language and culture. “Chris Gao” on Facebook @chrisgao  
Chris is a scientist with a doctorate from RIT. She is one of the sun glass girls.  
Thanks to missionaries, Butler’s work was widely read in China during the nineteenth century.

Unlike most Chinese and Westerners, James Legge doubted whether the supposed Confucian doctrine that man’s nature is “good” was really a denial of the Fall. His analysis of Mencius’ teaching led him to believe that the “goodness” of human nature of which he spoke referred to an original goodness, something like the biblical statement that man was created in the image of God, and very similar to the views of Bishop Butler.

~ G. Wright Doyle

This naturally reminds one of Bishop Butler's sermon on the text ‘For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves’. Indeed the resemblance between Mencius' moral philosophy and that of Butler was pointed out long ago by Legge (see Introduction to *Chinese Classics* vol. ii). I wish, however, to draw attention to the difference between them. Butler, as has often been pointed out, had a hankering after the view that enlightened self-interest and conscience, in the last resort, really point the same way. But Mencius was most uncompromising in his attitude towards self-interest (利), as can be seen from, for instance, VIIA. 25, where he says, ‘One who gets up with the crowing of the cock and untiringly works for goodness is the same sort of man as Shuenn; one who gets up with the crowing of the cock and untiringly works for profit (*lih*) is of the same sort as Jyr. If you want to know the difference between Shuenn and Jyr, it is nothing else than this: it is the difference between profit and goodness’ (J 13 pp. 10b 1. 8—11a 1. 2; Legge, p. 464). Google Scholar

~D. C. Lau

**9:45 AM**

**David McNaughton**, philosophy (moral philosophy, Bishop Butler, annotation)

<https://david-mcnaughton.com> FB Bishop Joseph Butler\_@damcnaughton

[expected to appear] “Butler, conscience, and self-deception”

An old Butler hand. CHN will review his new edition of the Works of Bishop Butler (OUP) in our next issue. Walking matters as we can see from David’s website. David appears on the list of over 30 editors who have collaborated in delivering the text to us. Butler’s works were originally published by Knapton and successor firms, but throughout the nineteenth century Oxford University Press dominated the field with an edition which included the widely reprinted introduction by Samuel Halifax. Only at the end of the century did Oxford replace this edition with a magnificent three volumes edited by Gladstone, the former Prime Minister, with extensive notes, commentary, and textual interventions. The twentieth century saw an Italian translation of the complete works and a few important new editions of the sermons, but it was not until well into the present century that Oxford got back into the business of publishing the works of Bishop Butler, although the McNaughton edition leaves out a few of the public sermons. So far David has not commented on Butler’s use of the phrase “cements of society.” David is also a pioneer in developing Butler’s web presence with his “Bishop Joseph Butler” page on Facebook. David reports regularly to his Facebook friends regarding his walks about the countryside. Butler understood the whole course of nature, art, and commerce as a system. This analogical vision of the landscape is not forced on us, but it remains what it is no matter what we affirm or deny since the whole is governed the deity. Walking, canoeing, and horseback riding provide us with easy access to the true view of our environment, just as dancing, singing, cooking, and gardening are superior ways of expressing our individual places in the analogy of nature. Butler insisted that despite its many faults and sorry condition the church has done a good job of delivering the text of scripture to us. As Butler was a curator of sorts so we, the unlimited Bishop Butler Society, have worked to preserve, protect and pass on the works of Bishop Butler for the benefit of all. [*The Tory View of Landscape* by Nigel Everett 1994 expounds Butler’s views on nature as a system.]

## **10:00 AM EST**

Local radio personality and hanger on at Quiet Eyes. **Derrick Lucas**, music (jazz, radio, public service) [www.jazz901.org](http://www.jazz901.org)

THERE is exactly one authentically radical social movement of any real significance in the United States, and it is not Occupy, the Tea Party, or the Ron Paul faction. It is homeschoolers, who, by the simple act of instructing their children at home, pose an intellectual, moral, and political challenge to the government monopoly schools, which are one of our most fundamental institutions and one of our most dysfunctional. Like all radical movements, homeschoolers drive the establishment bats. In the public imagination, homeschooling has a distinctly conservative and Evangelical odor about it, but it was not always so. The modern homeschooling movement really has its roots in 1960s countercultural tendencies; along with **A Love Supreme**, it may represent the only worthwhile cultural product of that era. The movement's urtext is *Summerhill: A Radical Approach to Child Rearing*, by A. S. Neill, which sold millions of copies in the 1960s and 1970s. Neill was the headmaster of an English school organized (to the extent that it was organized) around neo-Freudian psychotherapeutic notions and Marxian ideas about the nature of power relationships in society. He looked forward to the day when conventional religion would wither away—"Most of our religious practices are a sham," he declared—and in general had about as little in common with what most people regard as the typical homeschooler as it is possible to have.

~Kevin D. Williamson

Chief of Operations in the Hunt for Bishop Butler

**Fran Lee Frank**, bookselling. <http://www.greenwoodbookstore.com>

**MC:** See Fran Lee at her place of business (123 East Ave., Rochester, NY) on p. 44.

**John Cieslinski**, bookselling (retired teacher tutors in Spanish, French, German and Latin. Poet and playwright, facilitates support groups for writers and teaches the theories of Abundance) We want to concentrate on the "Last Confession of Teilhard de Chardin". [http://calendar.yahoo.com/books\\_etc](http://calendar.yahoo.com/books_etc) See also Abundance on Facebook in Macedon. We are encouraging people to reach their greatest potential and enjoy their lives to the fullest. [Confirmed]

**Joseph Thomson**, art. Links may need to be clarified. Joe has been in this from the beginning and has presented in many venues including the APA and NYAC.

<https://www.gscrts.com> <https://museo.astratto.online>

[Not performing on this year's Zoom]

## **11:00 AM EST [this slot is 30 minutes]**

**Judith Judson**, dance as expressive art. MA, dance history, American University; member, Cecchetti Institute; emerita member, Cecchetti Council of America; member National Dance Education Organization. Ms. Judson taught ballet for many years in the Washington DC area, wrote on dance for the *Washington Post*, was critic for *Pointe Magazine* and has written for the NDEO Journal.

## **MC: SHOW [Judith Judson on Bishop Butler](#)**

### **Reflections on Bishop Butler**

Bishop Joseph Butler of Durham—who is he to me? I only know of him because I encountered an amiable lunatic named Dr David White when I retired to Rochester and joined a several discussion groups. Perhaps I joined these groups because for most of my life I had been involved in study of drawing, painting and dance—disciplines in which the voice is not paramount. Most artists do not care to chat or dispute while engaged in their art—most dance can lead to such shortness of breath that speech is not easy. And one of my mentors, the great choreographer Antony Tudor, tells us that if he could state it, he need not dance it.

Much of Dr White's life interest has been tracing the influence of Bishop Butler as a moral theologian. He informed me some time ago that I had been allotted two fifteen minute spaces during the UNESCO International Philosophy Day. He had reserved some time in which he hoped to memorialize the influence of Dr Butler. But in no way did he constrict us to direct reference to the Bishop. Nonetheless, I was aware that this was his primary concern. I was, to use an inelegant but arresting expression, gobsmacked. What does a dancer have to say about a moral theologian, whose works she has not read? Well—David handed me a selection of excerpts of the bishop's words. I duly read them—dancers are good on taking direction—and was quite astonished.

Although I have a Master's Degree, it was bestowed on me in my primary discipline—dance. I am a dance historian. I have not been formally trained in philosophy, rhetoric, or classical languages, and read such famous moralists as Plato and St Augustine only in pursuit of arguments about my thesis, which discussed censorship in Western dance, from ancient to modern times.

However, my mother's library contained many books on Oriental philosophy and religion, as well as a King James Bible, the Episcopal Book of Common Prayer, an Everyman's Library Koran, much mythology, and many other volumes of what is sometimes called wisdom literature, as well as several books on the beliefs and work of Dr Carl Jung. This is what I grew up with. I have long been drawn to the form of Buddhist practice known as Zen. A lifelong friend gave me Heinrich Zimmer's *Philosophies of India* for my seventeenth birthday. In between ballet classes and my other life experiences I squirreled away at much of this.

So, when I read Dr White's selection of Bishop Butler's aphorisms, thoughts—whatever you choose to call them—I was immediately drawn to these workings of the mind of an eighteenth-century English cleric. I was especially impressed by the clarity of Butler's thought. From reading his words in sermons, letters and in his *Analogy of Religion* I discover that he is concerned with the community of humankind, saying:

That mankind is a community, that we all stand in a relation to each other, that there is a public end and interest of society which each particular is obliged to promote is the sum of morals.

To that end he states: As I design to search after truth as the business of my life, I shall not be ashamed to learn from any person.

Socrates told us as much, and this clear minded English cleric follows in that tradition. But he warns us: Language is by its very nature, inadequate, ambiguous, liable to infinite abuse, even from negligence; and so liable to it from design, that every man can deceive and betray by it.

And further: Why might not whole communities and public bodies be seized with fits of insanity, as well as individuals? Nothing but this principle, that they are liable to insanity, equally at least with private persons, can account for the major part of those transactions of which we read in history.

This woeful argument is certainly applicable, alas, to our own vexed time.

But his most famous statement—no ambiguity here:

Everything is what it is, and not another thing.

As a longtime reader in Zen and Taoist thought, I was much struck by that simple statement.

So—there are some of the good Bishop's words. No dogma, no scary stuff about damnation and hell. Just common sense, a sincere effort to help people achieve an awareness of commonality, of truths, of ways towards Dr Butler's belief: That mankind is a community, that we all stand in a relation to each other, that there is a public end and interest in society which each particular is obliged to promote.

But Bishop Butler warned that language is by its very nature, inadequate, ambiguous—and recall what was said by my great mentor, Antony Tudor—if he could state it, he need not dance it. I will dance for you my feelings about Bishop Butler's illuminating words.

MC: Ms Judson's dance was composed to Arvo Pärt's lovely *Spiegel im Spiegel*. The music is not included for copyright reasons.

### **A Note on the Use of *Spiegel im Spiegel* in Performative Philosophy**

Arvo Pärt: *Spiegel im Spiegel* [appreciative inquiry #007] By [Cees Hoogendijk](#)

-

Jan Flameling is 'my' brilliant Dutch social constructionist philosopher who taught me to *do* philosophy (instead of trying to understand all that difficult stuff). Once in a management conference, Jan told his audience about this strange western phenomenon called "I". There are lots of cultures and languages in which only the word 'we' exist. For most of the managers this was quite a new perspective. So, Jan provided the circumstances for his audience to experience that there's more than I. He asked the attending managers to listen to a piece of music for about ten minutes. Very quiet, almost minimal music. Some of the people got nervous, others went in tears, most of them were staring, all were silent. There was only this peculiar music. One piano note every five seconds. Beautiful. Helping to come to your senses. Enabling everyone the experience of being connected to something a lot bigger than the 'self'.

*Spiegel im Spiegel* is the title. Arvo Pärt the author. Playing this music is a powerful means of preparing people for a group conversation, or a meeting. Just allow these ten minutes to happen. If you are the chair, suggest three steps during the appreciation of Arvo Pärt. First, connect to your breathing, and be open for your 'self'. Second, after a few minutes, when it feels comfortable, connect to your thoughts: what am I here to do, what are my expectations of the meeting, what else is on my mind? And third,

connect to the others in the group, one by one: what is on their minds, what are their expectations, why are we here for today? During this third part, keep your eyes open and look around; connect. Music has effect on circumstances. Preparing in this way will influence the proceedings of your meeting. Very valuable, and it takes only ten minutes. The impact? A complete new atmosphere.

You may not have bought or downloaded this serene piano music yet. But perhaps, reading the above gave you already a sense of calmness. If so, this is what music can do. This is what even reading about music can do.

*Consider your first upcoming meeting, in business or in private. Which music are you going to play, inviting everyone to connect before they start their conversation?*

### **Program Notes Provided by the Arvo Pärt Centre**

*Spiegel im Spiegel* (Mirror in the Mirror) is one of the best known and most performed pieces by Arvo Pärt and also one of his last compositions before his departure from Estonia. In 1978, the renowned Russian violinist Vladimir Spivakov commissioned a piece from Pärt for violin and piano, and already in December of the same year he premiered it at the Moscow Conservatory with the pianist Boris Bekhterev.

The musical material of *Spiegel im Spiegel* is presented with utmost clarity and strictness. It only consists of the melody of the solo instrument and the three-note piano accompaniment. The structure of the piece follows a strict formula, where no note is left to chance. The title directly reflects what is happening in the music: each ascending melodic line is followed by a descending mirror phrase. Initially, the melody consists of only two notes, with another note being added with each of the following phrases, thus creating a seemingly endless continuum. After each distancing, the melody returns to the central pitch of A, which, according to the composer, is like "returning home after being away". The piano part accompanies the melody part at each step like a "guardian angel", as the composer himself likes to say. In addition to the accompaniment, the piano part includes tintinnabuli notes – like little bells that alternately sound above and below the melodic line, following a fixed formula.

This seemingly simple composition poses a great challenge to a musician in bringing the music alive during the performance. The composer believes that first and foremost, the musician has to have something to say to himself or herself and to others: "Everything redundant must be left aside. Just like the composer has to reduce his ego when writing the music, the musician too must put his ego aside when performing the piece." Purity and innocence are the qualities valued by the composer in the performance of his music. *Spiegel im Spiegel* is one of the works of which the composer as well as the musicians have created numerous versions for various instrument combinations. It has often been used in ballet and dance performances, films and documentaries and even in DJ remixes.

**11:30 AM**

**MC Open at this time.**

**11:45 AM**

**Laura Klinkon**, literature (Italian language and culture, translation)

<https://www.justpoetsinc.com/laura-klinkon>

Translator, essayist, and poet, has published two volumes of sonnets by Edna St. Vincent Millay in Italian: *The Silent Lyre/La Lira Silente* (2018) and *Sonnets from Fatal Interview/ Sonetti da Colloquio Fatale* (2018). Essays on poetry have appeared in *L'Idea Magazine Online*, *Atelier Poesia*, *The Journal o Italian Translation and Gradiva: International Journal of Italian Poetry*. Her own poems appeared in a full collection *Trying to Find You* (2013) and in two chapbooks (2017): *Kitchen Abrasives* and *Looking Askance*. A member of "The Collision of Art and Philosophy," she has contributed to the Bishop Butler Study Center with English translations of the biography of Albino Babolin and the article "Henry Sidgwick e il dissidio tra egoismo ed utilitarismo" by Giuseppe Barreca, *Rivista di Storia Della Filosofia* (2007).

Laura has submitted a video, which we plan to show via screen share in Zoom.

**MC: Laura's video is 15 minutes so her segment will run a little past noon.**

**12:00 NOON EST**

**MD:** Long time librarian to the BpBS, along with Barry Voorhees.

**Marie Starr**, discomfoting the complacent. <https://serendipity3.wordpress.com>

Another Fisher grad who made good. There should be plenty to discuss in his area

**12:15 PM**

**Matt Huber**, finance (home, marriage, children, health care) [expected to appear]

<https://www.nic.org/insider/march-2021>

**12:30 PM**

**Michael Lassell**, design [unconfirmed]

[https://en.wikipedia.org/wiki/Michael\\_Lassell](https://en.wikipedia.org/wiki/Michael_Lassell)

Philosophers are lovers, lovers of wisdom. To love wisdom is to acknowledge one's ignorance, to seek the truth unashamed to learn from anyone.

Philosophers accept and practice the Delphic injunction to know yourself, which entails avoiding self-deception and making work on philosophy work on yourself.

For the Butlerian what is most important is setting a good example. Living under the discipline of total excuse deprivation and with a profound shyness regarding complaints or explanations.

The wise are guided in life by what the total evidence renders actionable when that evidence is presented as a cumulative case by skilled advocates in the best light with lucidity of mind. Philosophy has little to say but much to do is truth-seeking is the business of one's life.

What—I wanted to ask—is your wildest fantasy?

This to a semi-clothed man on the heath at Hampstead ...

~Martin Humphries

Commerce has taught us there are hundreds of shades of white, of formal purity

...

Happily, the realm of fantasy gives a designer room to invent whatever she or he likes—so long as it is convincing to an audience.

~Michael Lassell

**Alan Heatherington**, orchestra (Anglican ministry) [unconfirmed]

<https://www.graceanglicanfellowship.org/leadership.html>

<https://www.cedillerecords.org/artists/alan-heatherington>

Alan Heatherington (born 1945) is one of the leading orchestra conductors in Illinois. He has conducted and/or played with virtually all of the major orchestras in the Chicago area. He was the Music Director of Ars Viva Symphony Orchestra, the Lake Forest Symphony Orchestra and the Chicago Master Singers, and is Music Director Emeritus of all three ensembles.

Heatherington grew up in Rochester, New York. He began his musical training at age five, first in piano and later in violin, voice, and conducting. While still in high school, he studied at the Eastman School of Music in Rochester, New York.[1] He later turned down a scholarship at Eastman to attend Houghton College in New York and Trinity Evangelical Divinity School in Bannockburn, Illinois (now part of Trinity International University). [2] He received a Master of Music degree from Northwestern University in 1974. While at Northwestern, he studied conducting under Margaret Hillis and Bernard Rubenstein and violin under Chicago Symphony Orchestra concertmaster Samuel Magad, winning the honors competition.

In 2013, Heatherington resumed his seminary studies, completing the Anglican Studies Program at Nashotah House Theological Seminary in Nashotah, Wisconsin. He was ordained Priest in the Anglican Church in North America in February, 2017, and is now vicar of Grace Anglican Fellowship in Lake Forest, Illinois. (Wiki)

Much has been made of the influence of Butler's theology on the words of Handel's *Messiah* (1742), to give just one of example of philosophical music. In our time the contrast between music and philosophical theology deserves equal attention:

Jehan Alain's most famous work is *Litanies*, composed in 1937. That work is prefaced with the text: "Quand l'âme chrétienne ne trouve plus de mots nouveaux dans la détresse pour implorer la miséricorde de Dieu, elle répète sans cesse la même invocation avec une foi véhémence. La raison atteint sa limite. Seule la foi poursuit son ascension." ("When, in its distress, the Christian soul can find no more words to invoke God's mercy, it repeats endlessly the same litany....for reason has reached its limit; only faith can take one further..."). (Wiki)

Marie-Claire Alain plays Litanies by Jehan Alain on YouTube

<https://www.youtube.com/watch?v=PrH-zCJMb7s>

## **1:00 PM EST**

**Nikolai Omelchenko**, philosophy (Russian language and culture, Erich Fromm)

<https://www.cambridgescholars.com/editors/item/378>

[https://efsc.ipu-berlin.de/fileadmin/downloads/1-forschungskonferenz-print/Omelchenko N 2015.pdf](https://efsc.ipu-berlin.de/fileadmin/downloads/1-forschungskonferenz-print/Omelchenko_N_2015.pdf)

[https://www.fromm-gesellschaft.eu/images/pdf-Dateien/Omelchenko\\_N\\_2021.pdf](https://www.fromm-gesellschaft.eu/images/pdf-Dateien/Omelchenko_N_2021.pdf)

This last paper, “The Anthropological Interpretation of Sin” is essentially our keynote.

**Peter Stone**, politics (anarchist action, chance, moral luck)

[https://www.tcd.ie/Political\\_Science/people/pstone](https://www.tcd.ie/Political_Science/people/pstone)

“Thanks for this. Happy to speak at bit about anarchism on the panel listed at 1 PM EST (6 PM in Dublin). Easiest thing for me to do would be to talk about the new edition of *Bertrand Russell: Public Intellectual*, and what it has to say about Noam Chomsky and anarchism.”

**Rick Shannon**, photography (equipment, image-making, Samuel Beckett)

@RICKSHANNONPHOTOGRAPHY · Photographer

**Robert Zack, Jr**, logistics (diplomacy, travel, security)

[https://fisherpub.sjfc.edu/intlstudies\\_masters/7/](https://fisherpub.sjfc.edu/intlstudies_masters/7/) (on World Philosophy Day)

## **2:00 PM EST**

**Sarah Hendrickson**, school psychology <https://www.rcsdk12.org>

The Project Method (aka Performative Philosophy) is both psychological and educational. It has been argued that “Hume’s stress on experiment in moral philosophy has one of its primary sources in Butler’s criticisms of Clarke’s moral rationalism and his arguments for a moral philosophy based on probable reason and restricted to experience. Butler avoids claims about providence and other metaphysical explanations (without at the same time denying their existence), and it is important to understand the origin of his sermons at the Rolls Chapel as discourses to lawyers. Butler also anatomized human nature and tried to give an account of what morals are for creatures like us, both of which prefigure and likely influenced Hume.” ~Aaron Garrett

<https://oxford.universitypressscholarship.com/view/10.1093/acprof:oso/9780199227044.001.0001/acprof-9780199227044-chapter-9>

**Steve Huff**, publishing (Tiger Bark Press, N. Kazantzakis, graveyard tourism)

<http://tigerbarkpress.com>

<https://inourhomeground.wordpress.com>

**Sara Ries Dziekonski**, poetry <https://www.sararies.com>

Sara Ries, a Buffalo native, holds an MFA in poetry from Chatham University, where she received the Best Thesis in Poetry Award. Her first book, *Come In, We're Open*, which she wrote about growing up in her parents' diner, won the Stevens Poetry Manuscript Competition and was published in June 2010 by the NFSPS Press. Her poem, "Fish Fry Daughter," was selected by Ted Kooser for his American Life in Poetry column. Ries taught composition and literature at Erie Community College for five semesters before moving to South America to teach EFL for SENA, Colombia's public university. Her chapbook, *Snow Angels on the Living Room Floor*, was released in December 2018 by Finishing Line Press. Her poems have appeared in *Slipstream*, *The Buffalo News*, *Blue Collar Review*, *LABOR: Studies in Working-Class History of the Americas*, *Words Without Walls: Writers on Addiction, Violence, and Incarceration*, and *Earth's Daughters*, among others.

**Steven Becker**, libertarian politics

<https://lpny.org>

The Libertarian Party is committed to America's heritage of freedom: individual liberty and personal responsibility, a free-market economy of abundance and prosperity, a foreign policy of non-intervention, peace and free trade.

**3:00 PM EST**

**Steven Lewandowski**, poetry (Tiger Bark Press)

<https://www.owllightnews.com/poetry-from-stephen-lewandowski>

<http://foothillspublishing.com/2010/id57.htm>

<http://mayapplepress.com/under-foot-stephen-lewandowski>

3:15 PM EST

Ted Lechman, "The Effect of Russell's Paradox on Causality"

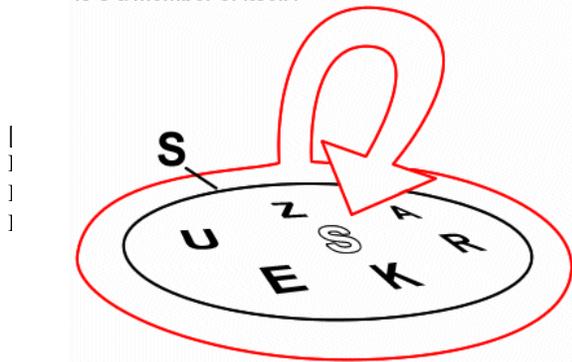
## The Effect of Russell's Paradox on Causality

By Theodore W. Lechman<sup>[1]</sup>

### Abstract

Classical philosophy had developed clear ideas as to the various causal powers and their properties. Two of the most important Neoplatonic causal properties was that cause is always greater than effect, and a thing cannot be its own cause. These were sufficient and useful until the renaissance when mathematical abstraction became the primary language of the science, replacing the notion of causality. In trying to formalize arithmetic, Bertrand Russell discovered his famous "Russell's Paradox" which showed that mathematical properties alone have insufficient 'causal powers' to define sets. This impasse resulted in two approaches to overcome the problem. The first was the Zermelo-Frankel axioms of set theory, in particular the Axiom of Comprehension. This resulted in the formal re-establishment of the classical notion that a cause must be greater than its effect, and that a thing cannot cause itself. The second approach, Non-Well Founded Set Theory, took the opposite approach of allowing something to be its own cause. Although ZFC axioms, forcing the cause to be greater than the effect, are ubiquitous in mathematics, in engineering and computer science, self-causing effects in the form of recursive functions and iterative discrete-time systems dominate the contemporary technological world, if not humanities departments. Pictured below are two schema describing the Russell Set Paradox.

Russell's Paradox asks whether, if S is the set of all sets which do not have themselves as a member, is S a member of itself?



### Russell's paradox

- Consider the set:
  - $S = \{ A \mid A \text{ is a set and } A \notin A \}$
- Is S an element of itself?
- Consider:
  - Let  $S \in S$ 
    - Then S can not be in itself, by the definition
  - Let  $S \notin S$ 
    - Then S is in itself by the definition
  - Contradiction!

[1] Editor, Bulletin of the Rochester Academy of Science.  
Founder, the AI Geier Plato Reading Group.  
Electrical and Computer Engineer, Sequential Machines, LLC.  
Former participant of the Rochester Russell Set.

**Therese Dykeman**, philosophy (Lik Tong, Field Being)

One of the main aims of UNESCO's philosophy program is to heal the faults that have resulted in our present state of anxious fear. Therese has dealt with two of the causes of the separation: the male/female split and the division between Eastern and Western philosophies.

<https://mellenpress.com/book/American-Women-Philosophers-1650-1930-Six-Exemplary-Thinkers/682>

<http://www.fieldbeing.org/about>

<https://pdfslide.net/documents/obituary-of-lik-kuen-tong.html>

**Wendell O'brien**, philosophy (Bishop Butler)

[https://philosophynow.org/issues/91/How Not To Forgive](https://philosophynow.org/issues/91/How_Not_To_Forgive)

### **Essays Toward an Interpretation of Butler's Ethics**

Dissertation, The Johns Hopkins University (1992)

This dissertation consists of two parts. In the first part I discuss the thought of some of Butler's forgotten intellectual predecessors in the Church of England, viz., Robert Sanderson, Jeremy Taylor, and John Tillotson. A number of aspects of their thought shed light on Butler's. ; The second part of my dissertation, the principal part, is an analytical study, focusing on what I take to be Butler's main contribution to ethics, a case for the reasonableness of practicing virtue or morality. My general conclusion is that Butler's case is quite strong, given the teleological and theological assumptions he and his intended audience share, and that it should be of interest to readers who do not share those assumptions--though they may not find it altogether convincing. In the course of my discussion I emphasize the extent to which Butler's work in ethics is connected with his religious views and concerns. I also offer interpretations of his notions of human nature, conscience, its authority, and virtue. On Butler's view human nature is our original nature as God created it; conscience is natural conscience; virtue is obedience to natural conscience; the authority of conscience is its original tendency to govern and direct all the "principles" or motives of action, a tendency arising largely from our natural belief that we ought to obey it. I argue that there is nothing in Butler's understanding of these

**4:00 PM EST Closing**

**This ZOOM event will be available to the public at:**

**Before Your Quiet Eyes  
439 Monroe Avenue  
Rochester, NY 14607, USA**

**8:00 AM-4:00 PM (Eastern)**

**November 18, 2021**

**World Philosophy Day (November 18, 2021)**

**GLOBAL PUBLIC**

**Doors open at 5 AM Eastern, program begins at 8.**

Before Your Quiet Eyes will be open 8 to 4 on Thursday.

David White is inviting you to a scheduled Zoom meeting.

Topic: Bishop Butler World Philosophy Day

Time: Nov 18, 2021 05:00 Eastern Time (US and Canada)

Join Zoom Meeting

<https://us02web.zoom.us/j/84257257884?pwd=eXlucUQ0WHpqRUtqNzcvWXVMdnlOQT09>

Meeting ID: 842 5725 7884

Passcode: 540825

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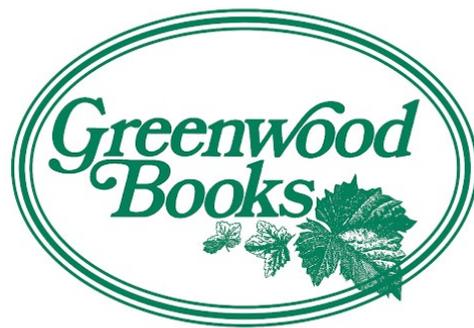
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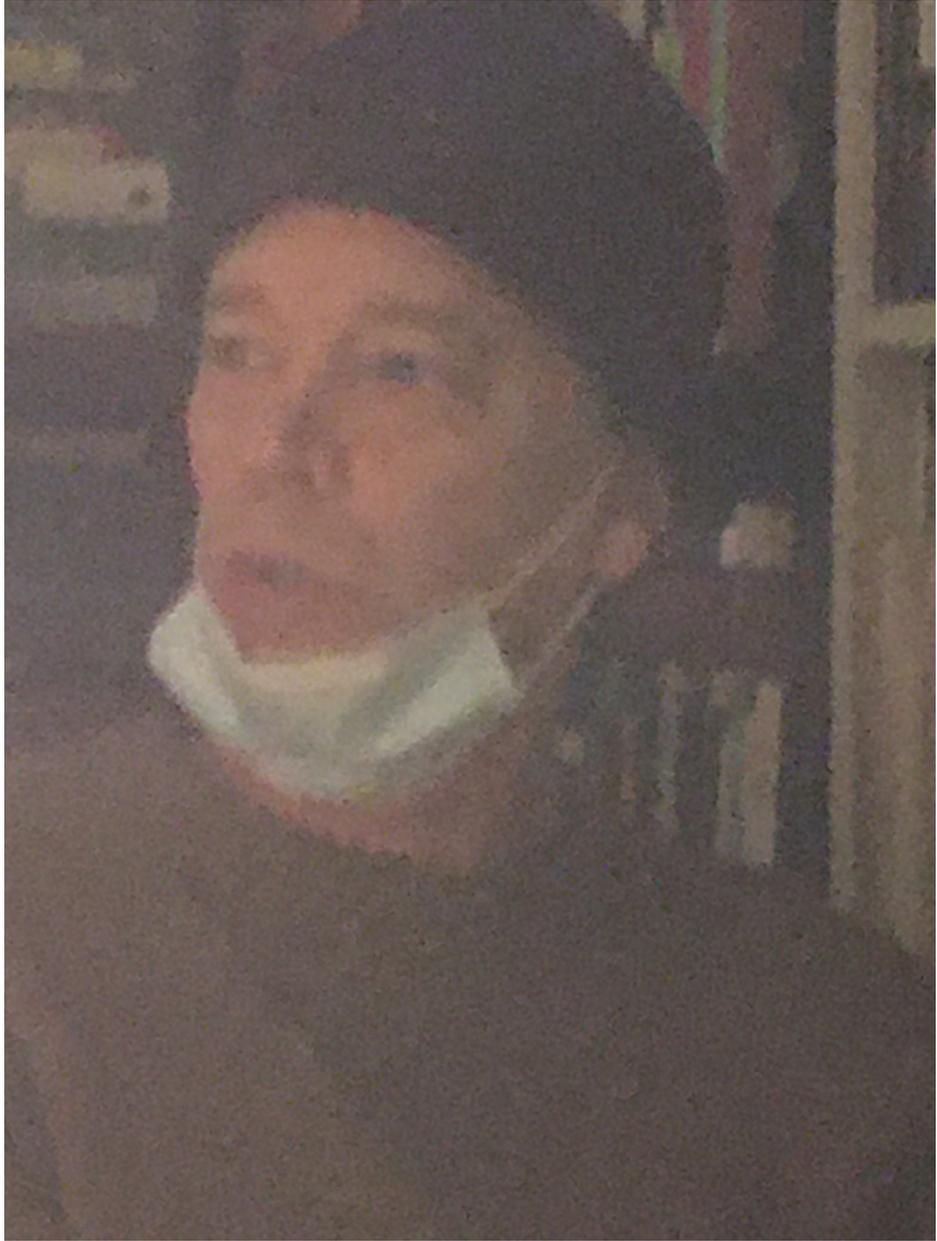
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## DEALERS





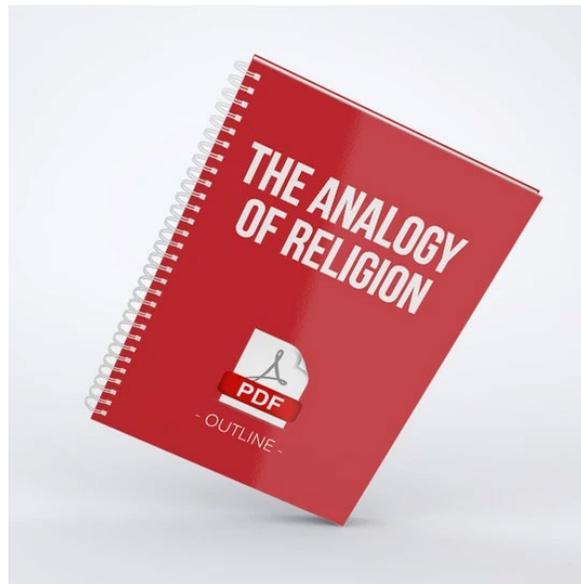






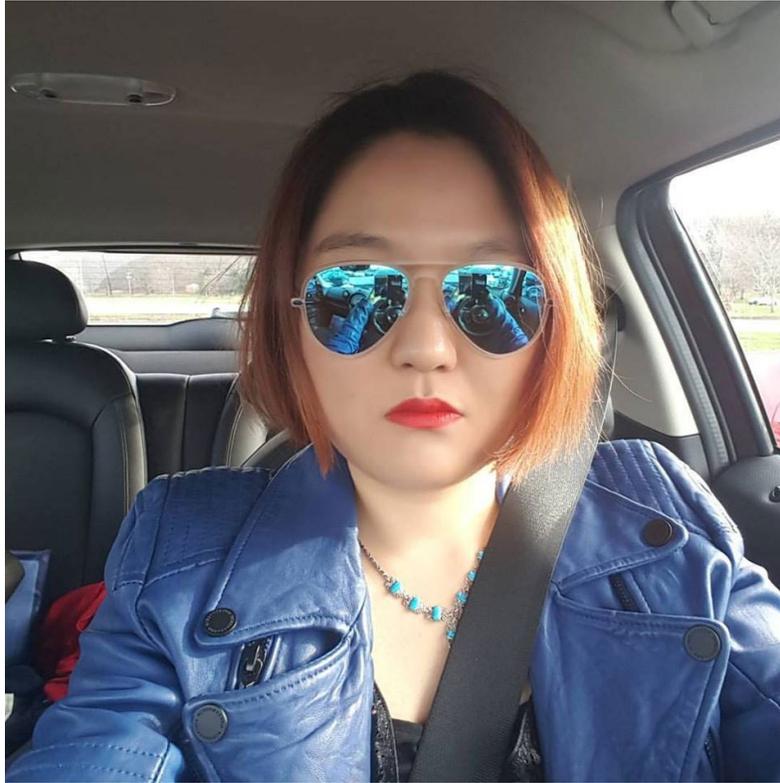


**Inside the Study Center**



**Marketing Concept**

## Conscience or Reflection





## Back Cover

“THE RETURN OF ALL KNOWLEDGE”

Collage by Joe Thomson

(*Critique of Pure Reason* Lecture Notes: Practical Reason by G. J. Matthey)

Now that Kant has established the theoretical uselessness of what would satisfy the practical ends of reason, Kant turns to the question of whether reason generates any ideas which would serve reason’s practical ends. If it does, then practical reason can be satisfied in a way that theoretical reason cannot.

In general, reason’s interest is in the answers to the following three questions (A805/B833).

What can I know?

What ought I to do?

What may I hope?

The first question is speculative and the answer is that the range of knowledge is somewhat limited. Further, what knowledge we have sheds no light on “the two great purposes” of speculative reason, to prove that the soul is immortal and that God exists. The second question is a practical question and as such does not involve the sort of transcendental considerations relevant to the main theme of the *Critique*.

The third question involves both practical and theoretical concerns, because it contains an implicit condition. Properly stated, the question is, if I do what I ought to do, what may I hope? The condition concerns morality, but the hope itself concerns existence, “that there is something” (A805/B833).

In the most basic sense, what one ought to do is to attain happiness, which Kant describes as “the satisfaction of all our inclinations” (A806/B834). We can obtain happiness if we behave prudently, that is, if we do what is necessary to satisfy our inclinations. The “ought” in this case is pragmatic, so that “the pragmatic law advises what we must do if we want to partake of happiness” (A806/B834).

A more refined sense of what one ought to do makes the goal not happiness, but worthiness to be happy. The “ought” which leads to worthiness of happiness is moral, and “the moral law commands how we ought to behave in order just to become worthy of happiness” (A806/B834). Whether one is worthy to be happy is independent of what one’s inclinations are and depends only on “the freedom of a rational being as such” (A806/B834). In this way, the moral law (if there is one) “can rest on mere ideas of pure reason and thus be cognized a priori” (A806/B834).

Kant goes on to assume that there is a moral law which is based in reason alone and which motivates the power of choice to act freely, independently of its inclinations. Such a law would command absolutely. It would be what Kant would in his ethical writings call a “categorical imperative.” There, he tries to give an a priori deduction of the moral law, but in the Critique he merely appeals to the authority of moralists and “the moral judgment that every human being makes if he wishes to think such a law distinctly” (A807/B835).

Now this purely practical use of reason is tied to an experience that is at least possible. Kant appeals to the principle that “ought” implies “can”: “since pure reason commands that such actions ought to occur, they must be able to occur” (A807/B835). The occurrence of what reason commands would have to take place in the experience of the human being. This gives the principles of pure reason in its moral use “objective reality” (A808/B836).

A generalization of the possibility of any individual moral imperative being carried out is the thought that all of moral imperatives are carried out. Thus, a moral world

is possible. Such a world is merely intelligible, a mere idea, since we abstract from the sensible world all purposes based on inclination, as well as all other hindrances to the moral law's being obeyed. "It is a practical idea that actually can and ought to have its influence on the world of sense, in order to bring this world as much as possible into accordance with the moral world" (A808/B836). This gives the practical idea "objective reality," though not in the sense that it is an object of an intellectual intuition. Rather, it is a possible state of the sensible world.

## Section II. Of the Ideal of the Summum Bonum as a Determining Ground of the Ultimate End of Pure Reason

Reason conducted us, in its speculative use, through the field of experience and, as it can never find complete satisfaction in that sphere, from thence to speculative ideas—which, however, in the end brought us back again to experience, and thus fulfilled the purpose of reason, in a manner which, though useful, was not at all in accordance with our expectations. It now remains for us to consider whether pure reason can be employed in a practical sphere, and whether it will here conduct us to those ideas which attain the highest ends of pure reason, as we have just stated them. We shall thus ascertain whether, from the point of view of its practical interest, reason may not be able to supply us with that which, on the speculative side, it wholly denies us.

The whole interest of reason, speculative as well as practical, is centred in the three following questions:

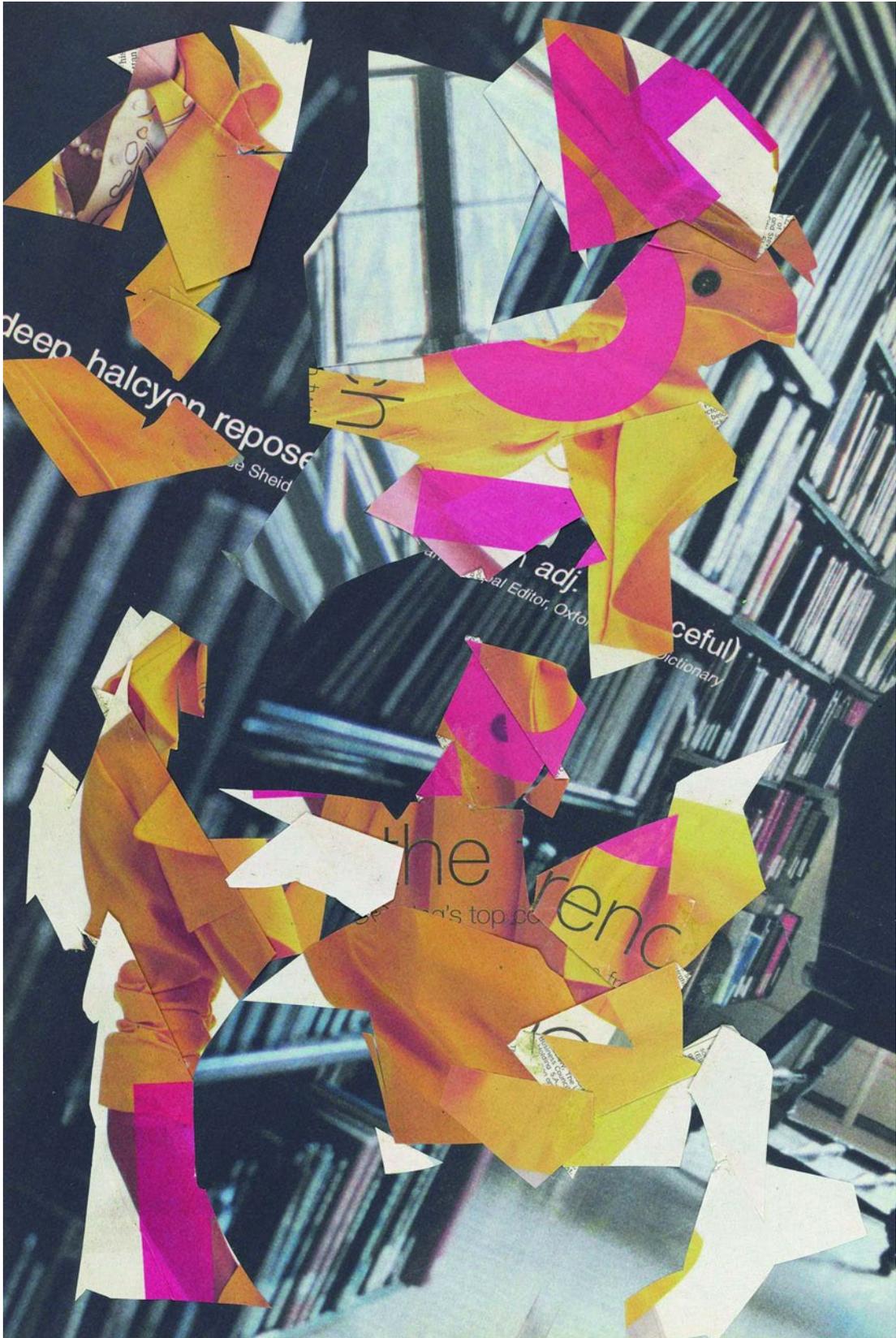
1. WHAT CAN I KNOW?
2. WHAT OUGHT I TO DO?
3. WHAT MAY I HOPE?

The first question is purely speculative. We have, as I flatter myself, exhausted all the replies of which it is susceptible, and have at last found the reply with which reason must content itself, and with which it ought to be content, so long as it pays no regard to the practical. But from the two great ends to the attainment of which all these efforts of pure reason were in fact directed, we remain just as far removed as if we had consulted our ease and declined the task at the outset. So far, then, as knowledge is concerned, thus much, at least, is established, that, in regard to those two problems, it lies beyond our reach.

The second question is purely practical. As such it may indeed fall within the province of pure reason, but still it is not transcendental, but moral, and consequently cannot in itself form the subject of our criticism.

The third question: If I act as I ought to do, what may I then hope?—is at once practical and theoretical. The practical forms a clue to the answer of the theoretical, and—in its highest form—speculative question. For all hoping has happiness for its object and stands in precisely the same relation to the practical and the law of morality as knowing to the theoretical cognition of things and the law of nature. The former arrives finally at the conclusion that something is (which determines the ultimate end), because something ought to take place; the latter, that something is (which operates as the highest cause), because something does take place.

Happiness is the satisfaction of all our desires; extensive, in regard to their multiplicity; intensive, in regard to their degree; and protensive, in regard to their duration. The practical law based on the motive of happiness I term a pragmatial law (or prudential rule); but that law, assuming such to exist, which has no other motive than the worthiness of being happy, I term a moral or ethical law. The first tells us what we have to do, if we wish to become possessed of happiness; the second dictates how we ought to act, in order to deserve happiness. The first is based upon empirical principles; for it is only by experience that I can learn either what inclinations exist which desire satisfaction, or what are the natural means of satisfying them. The second takes no account of our desires or the means of satisfying them, and regards only the freedom of a rational being, and the necessary conditions under which alone this freedom can harmonize with the distribution of happiness according to principles. This second law may therefore rest upon mere ideas of pure reason, and may be cognized *à priori*.



## WINTER

**American Philosophical Association (January 5-8, 2022)**

**PROFESSIONAL**

**Text:** *Introduction to Field-Being Philosophy: An Anthology* Lik Kuen Tong  
—Not yet published—

**Event:** 118th meeting of the APA Eastern Division, Baltimore Marriott Waterfront.

### **Bridging the East/West Divide**

Field-Being with its concept of field is at once a philosophy that is flexible and open, for field means a field of activity rather than of things. Its conception of things and selves is as power elements—and so not as Being but as Becoming. Power elements become or are shaped relatively and from mutual influences. Field is itself activity. The activity is of appropriation, creation, and pro-creation. This activity contributes to field's dynamic nature, its togetherness and oneness. With no absolutes, activity is conceived of as activity of leveling directed toward bettering or worsening as opposed to activity of dominance, and activity of ambiguity rather than of certainty.

Field-Being philosophy provides the possibility of a different political worldview from which to understand human equality and global unity, and, too, an aesthetic conception of the world as creativity and procreative activity. It provides also an ethics derived from the forces of ego and empathy, shaped as motivations in moral action, and focused on desire and care, care for the world and others as opposed to selfishness, greed, empowerment of inflated egoistic desire. Field-Being philosophy does not concern a religious notion of a personal God nor an indigenous cosmic God but rather a philosophical notion of a transcendental force or energy, Power of the Whole, creative and procreative, and a way to Truth and Goodness.

## SPRING

**Bishop Butler Month (May 18-June16, 2022)**

**LOCAL (WNYS)**

**Text: *Annotated Bishop Butler with Introduction and Bibliography.*** A revised and expanded version of *The Works of Bishop Butler* (2006) to appear on [bishopbutler.org](http://bishopbutler.org)

### Events:

May 18 Joseph Butler was born on 18 May 1692, in Wantage, England  
Joint Birthday of Bishop Butler and Bertrand Russell  
Annual Meeting of the Bishop Butler Society Ltd  
June 16 Joseph Butler died 16 June, 1752, in Bath, England  
Joseph Butler and George Berkeley in the Book of Common Prayer

**Places Associated** (England). Butler was born in Wantage to a Presbyterian family. He attended a dissenting academy in Gloucester, later moved to Tewkesbury. After conforming to the Church of England, he became a student at Oriel College, Oxford. After taking his degree and being ordained, Butler's first job was as preacher at the Rolls Chapel, London (1719-1726), where he preached his *Fifteen Sermons* (1726). He also served as rector of Haughton-le-Skerne (1722-1725), until becoming rector of Stanhope (1725-1740). Charles Talbot, Lord Chancellor, presented Butler to the Prebend of the Second Stall in Rochester Cathedral (1736-1738). After publishing his *Analogy of Religion* (1736), Butler became bishop of Bristol (1738-1750). As a bishop, Butler served in the House of Lords and preached six "public sermons" in various London churches (St. Bridget, Christ Church, St. Mary-le-Bow, St. Lawrence Jewry, Westminster Abbey). Butler's finances greatly improved as dean of St. Paul's in London (1740-1750), and at some point, he acquired a house in Hampstead. Finally, Butler moved from one of the poorest sees to one of the richest, Durham (1750-1752), and took up residence at Bishop Auckland. One of his charities was the infirmary at Newcastle upon Tyne. Butler soon became ill and was moved to Bath, where he died after the waters failed to cure him. He is buried in Bristol Cathedral.

### **Birthday Observance at Books ETC, Macedon, on or about 18 May 2022**

A Basilian priest with Rochester roots is taking part in the Rochester Fringe Festival. Basilian Father **Edward Heidt** will portray controversial philosopher, theologian, paleontologist, and priest Jesuit Father Pierre Teilhard de Chardin in the show "Divine Milieu: The Last Confession of Teilhard de Chardin." The show focuses on the Father Teilhard de Chardin, who lived from 1881 to 1955. He connected his work as a natural scientist to his faith and was asked to repudiate his controversial theories on evolution. The show is written and directed by **L. John Cieslinski**, a local playwright and retired teacher who owns Books, Etc. in **Macedon**.



**The Mission of the Bishop Butler Society Ltd is to work to know Bishop Butler better and to make Bishop Butler better known for the benefit of all.**

The structure of the Bishop Butler Society is tree-like. Our root system is the life of Bishop Butler and his sources in the Bible and in the ancient and modern philosophers. Our trunk consists of the many publications, revisions, and re-printings of the works of Bishop Butler. The trunk is fed by the root system and holds up the branches. “Most mature trees are made up of 99% dead cells. The only living parts are the leaves, the buds, the apex of the branches, the root tip, and a thin layer under the bark (the cambium) which serves as a food and moisture delivery system. That’s why a hollow tree can live for decades even if its wood has almost entirely disappeared: the heart of any tree is dead anyway and its absence makes little difference to the tree’s survival.”

<https://laidbackgardener.blog/2016/08/13/living-trees-are-mostly-dead>

The monographs, articles, essays, chapters, quotations, dissertations, videos, and anthologized snippets are so many leaves, often of great beauty, that serve as our outreach system. And should that tree fall when no one is around to hear ...

**Officers and Directors of the Society are all elected annually.**

Alan Grosser  
Ashley Black  
David White  
Geoff Kendig  
Linda White  
Patti Megerle  
Prince Singh  
Steve Huff  
Timothy Madigan

## SUMMER

**Declaration of Independence and Inclusivity (July 4, 2022)      NATIONAL (US)**

**Texts: *Declaration of Independence Resource Script***

- Colonists' Declaration
- Loyalists' Reply
- British Crown's Reply
- Women's Declaration of Sentiments
- Frederick Douglass Response
- United Nation's Declaration on Indigenous Peoples
- Spanish Point of View

**Event: TBA**

Blackstone weaves together theology, philosophy, and science throughout the Introduction to his Commentaries, and, although he engages in a broadly Protestant polemic against the Roman Catholic Church, his ideas are not broadly Protestant, or even broadly Anglican, but instead specifically reflective of the ideas of those Anglicans known as "Latitudinarians," and the preaching of this group's most prominent eighteenth century bishop, Joseph Butler.

Carli N. Conklin, *The Origins of the Pursuit of Happiness*, 7 Wash. U. Jur. Rev. 195 (2015).  
[https://openscholarship.wustl.edu/law\\_jurisprudence/vol7/iss2/6](https://openscholarship.wustl.edu/law_jurisprudence/vol7/iss2/6)

Still, American dissent turns on a tradition of troublemaking, suspicion of elites and feelings of powerlessness, no matter where on the political spectrum dissent takes place. Surely just about every Tea Partier agrees with Ginsberg on the enervating effect of the liberal media: "Are you going to let our emotional life," he once wrote, "be run by Time magazine?" More seriously, the origin of the word "beat" has a connection to the Tea Partiers' sense that they are being marginalized as the country is taken away from them. According to Ginsberg, to be "beat" most basically signified "exhausted, at the bottom of the world, looking up or out . . . rejected by society." Barack Obama meant much the same thing when, during the presidential primaries, he notoriously said that "in a lot of these communities in big industrial states like Ohio and Pennsylvania, people have been beaten down so long, and they feel so betrayed by government." That he went on to characterize such people as "bitter" souls who "cling to their guns or religion or antipathy toward people who aren't like them" only strengthened the anxiety among proto-Tea Partiers that they were about to be "rejected by society." ~Lee Siegel

## **Declaration of Independence and Inclusion**

- I. Africa and the Declaration
- II. American Loyalists
- III. American Rebels
- IV. Asians and Asian Americans
- V. Blacks and the Declaration
- VI. British Legal Thought and the Pursuit of Happiness
- VII. British Replies
- VIII. Europeans and the Declaration
- IX. Hispanic/Latino Issues
- X. History, Commentary, Annotation
- XI. Independence and Inclusion Day (U.S)
- XII. LGBTQ Issues in Philosophy
- XIII. Native American and Indigenous Reactions
- XIV. Teaching the Declaration
- XV. Woman and the Declaration

## YEAR ROUND

The following **Small Groups in Greater Rochester** (New York) have helped with the design of this issue of *Cool Hour News & Reviews*.

1. Anarchist Action of Rochester and Parma
2. Artists' Breakfast Group—Rochester, NY
3. Big Red Reads Book Club
4. Chapel House at Colgate in Hamilton
5. Independent Scholars of Rochester
6. Just Poets of Rochester
7. Luella Street Fiction Group
8. Museo Astratto at the Piano Works
9. Philosophy and Spirituality of Macedon
10. Quiet Eye Saturday Group
11. Ramsey High School Alumni Assoc
12. Rochester Row Sherlock Holmes Society
13. Shea Development Tenants' Association
14. St John Fisher College Alumni Call-In
15. Steve's Film Club

**Current and Back Issues of the Cool Hour are available free from the Society**

BpBS website            <http://BishopButler.org>  
BpBS Newsletter        “Cool Hour News & Reviews”  
                                  <https://www.bishopbutler.org/coolhournewsletter>

**The following Publishers in Western New York have helped make Bp Butler better known and known better for the benefit of all. Thank you.**

BOA Editions  
Clevis Hook Press  
Cosmographia Books  
Foothills Publishing  
Ken Kelbaugh  
RIT Press <https://www.rit.edu/press/history>  
Serendipity Press  
Tiger Bark Press  
University of Rochester Press/Boydell and Brewer

## Editors and Publishers

### **Publishers**

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- Allman. *Analogy*. 307p, 1819. (London)
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15 Blaise Pascal and Joseph Butler - John M. Frame

16 Joseph Butler Continued, William Paley, and Thomas Reid - John M. Frame

8.3 Problems for Locke's View of Personal Identity - Peter Millican

A Walk Around Kings-Mead-Square, Bath, England

Bishop Joseph Butler\_@damcnaughton on FB

Bishop Joseph Butler on conscience by Alicia Kightley

Bishop Joseph Butler's Analogy of Religion by Donald Veitch

Butler on Conscience with Peter Baron

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<https://www.durhamcathedral.co.uk/worship-music/regular-services/sermon-archive/loving-and-serving-god-some-insights-from-bishop-joseph-butler>

Ethical Theory of Bishop Butler by Dr. Nesy Daniel

Evening Prayer for Wednesday, 16th June 2021 by the Rev'd Jim Garey

Excursions, Ep. 151: Self-Interest and Social Order in Classical Liberalism: Joseph B

Excursions, Ep. 152: Self-Interest and Social Order: Joseph Butler, Continued

Filosofia Moderna-Joseph Butler/Andrea Gonzalez

<https://www.episcopalchurch.org/lectionary/joseph-butler>

Joseph Butler by Chrtistopher Cunliffe

Joseph Butler on Egoism and Altruism by Dr. David Corbin

Joseph Butler 🧑🏫📖 Everything Philosophers 🧠🧑🏫

Joseph Butler, Bishop of Durham, 1752, June 16, 2020

Joseph Butler, June 16, 2020 at St Paul's Parish, K Street, Washington, DC

JOSEPH BUTLER: ANALOGY OF RELIGION; INTRODUCTION; LESSON #01

[Judith Judson on Bishop Butler](#)

Lectons for Joseph Butler, Bishop and Theologian/Church of our Savior

Midday with Gray June 16th, 2021 Bishop Joseph Butler of Durham

Morning Prayer Wednesday, June 16, 2021 St Andrews

Noonday Prayer for June 16, 2021- Joseph Butler, Bishop and Theologian, St. Andrews, Seattle

Noonday prayer with brief meditation-Holy Comforter, Vienna VA

Of Personal Identity 1736 By Joseph Butler

Summary of Joseph Butler Sermon 1

Summary of Joseph Butler Sermon 10

Summary of Joseph Butler Sermon 11

Summary of Joseph Butler Sermon 12

Summary of Joseph Butler Sermon 2

Summary of Joseph Butler Sermon 3

Summary of Joseph Butler Sermon 4

Summary of Joseph Butler Sermon 5

Summary of Joseph Butler Sermon 6

Summary of Joseph Butler Sermon 7

Summary of Joseph Butler Sermon 8

Summary of Joseph Butler Sermon 9

The Bishop Butler plaque by volunteer guide David Hunt

Wed Noon: Fun with Saints. Today we talk about Joseph Butler.

