

# DOWNLOAD PDF THE TWO PHILOSOPHIES OF WITTGENSTEIN : DIALOGUE WITH ANTHONY QUINTON

## Chapter 1 : Modern British philosophy. ( edition) | Open Library

*Ludwig Wittgenstein developed two linguistic philosophies: one studies language as a way of giving picture-meanings to objects; the other studies the ways language is used to create different impressions.*

Share via Email Lord Quinton was a brilliant raconteur. Billett Potter Anthony Quinton, who has died aged 85, was the funniest philosopher since Hume. A political philosopher and metaphysician, as well as a writer about ethics, philosophy of mind and the history of ideas, he taught at New College, Oxford, for 23 years. He went on to be president of Trinity College from to , and chairman of the board of the British Library from to But he was never swayed by what was fashionable, either in philosophy or politics. He was more of an old-style patrician Tory than a new-style libertarian, although liberal in his views on homosexuality and florid in life-style. Quinton is best known in academic circles for his book on metaphysics, *The Nature of Things* , and also for his more popular *The Politics of Imperfection* , about the history of conservatism. *Utilitarian Ethics* was a brilliant exposition of utilitarianism – the notion, which he himself espoused, that morality consists in promoting the greatest happiness of the greatest number. He was firmly in the Anglo-American analytic school, and of a robust empiricist persuasion, holding that only what can ultimately be traced back to sensory experience should count as knowledge – he excoriated the "rhapsodic style" and "Bacchanalian revels of unreason" of much continental philosophy. Yet, his no-nonsense Dr Johnson tendency, coupled with the Humean sensibility of an 18th-century man of letters, gave him a conception of philosophy that was more wide-ranging and pluralistic than that of his socialite, socialist friend and fellow empiricist, AJ Freddie Ayer. Anglo-Saxon philosophy had a "strangely attenuated way" of dealing with humans, treating them as merely rational thinking beings. Cooking and laughing, he said, were also defining human characteristics. A penetrating but unmalicious wit, and a marvellous raconteur, Quinton could make a well-aimed, funny, affectionate speech for any occasion at the drop of a hat, and often featured on Radio 4 series that combined humour and scholarship, such as *Round Britain Quiz*, which he chaired, and *Quote Unquote*. He could lucidly distil the essence of the Chinese novel, Portuguese architecture, the most abstruse philosopher, or a television soap, when asked, and was frequently consulted by colleagues for the source of quotations or references, which he would supply on the back of a racy postcard. Quinton was educated at the liberal public school, Stowe, in Buckinghamshire. His father was a surgeon captain in the Royal Navy. It was torpedoed, and they were among 50 people who were lowered to the sea in a lifeboat. Quinton was proud of his mother for behaving with "old-fashioned grit", managing to hold on to her handbag throughout the ordeal. It was by no means the worst experience of his life, he would later say, but some of his friends wondered if it accounted for his being "quite good at eating". Despite his brilliance, he was never very prolific, yet his slim output was incisive and influential. In the much-cited article *Spaces and Times* , he mooted that it was possible in principle for someone to inhabit two spatially unrelated worlds, one of which is his waking reality, the other the reality of continuous and coherent dreams. His magnum opus, *The Nature of Things* , presented a materialist metaphysics, taking as its central theme the much-disputed concept of substance, originated by Aristotle. Quinton argued that there are four distinct, if connected, problems of substance, and that many of the muddles in philosophy have been brought about by failure to recognise this distinctness. *Thoughts and Thinkers* and *From Wodehouse to Wittgenstein* were collections of his eclectic and witty articles and papers. Quinton had a long association with New College, starting in , and was made emeritus fellow in and honorary fellow in Consulted in about concerns that male undergraduates were cohabiting with women in the college, Quinton himself pretty portly at this time declared, "That is most unlikely, considering the size of the rooms," and the matter was laid to rest. The following year, a proposal that undergraduates should be allowed to sleep with women undisturbed at weekends was met with the objection that this was "the thin end of the wedge". He failed to be elected warden of New College, but did become head of Trinity. Maybe wealth sapped his ambition. He was never, as the philosopher Ronald Dworkin said, celebrated enough by Oxford. Widely

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perceived as out of tune with the times – conservative, unsympathetic to student revolt, snobbish even – he was, in fact, with his huge capacity for enjoyment, easy wit, unpretentiousness, very much a creature of his hedonistic era. He enjoyed opulence but also the studenty hobby of "totting": What he loved about analytic philosophy was its solid appeal to "our common capacity to understand" and "our common agreement as to the obvious truth of some matters of fact" – just as what he hated about continental philosophy was its scorn for "the decencies of logical explicitness". Sartre, Heidegger and other "prophets of irrationality", he said, were guilty of "hypernegation", unable to deny that human nature is fixed, for instance, without asserting the absolute, hyperbolic opposite – that we are ineluctably creatures of non-being, forced to create ourselves with anguish. For him, philosophy was "an essentially social undertaking", and dialogue "its bloodstream". Yet despite his bonhomie and clubbability, he himself was hard to pin down. He is survived by Marcelle, a daughter and a son.

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## Chapter 2 : Lord Quinton obituary | World news | The Guardian

*Ludwig Wittgenstein developed two linguistic philosophies: one studies language as a way of giving picture-meanings to objects; the other studies the ways language is used to create different.*

This work is a collection of nineteen essays. Only four of these have been published previously either in collections of essays by various authors or in regular journals. Nine others were originally delivered on various ceremonial occasions and, if published at all, presumably appeared only in ephemeral pamphlet form. The remaining six have surely never been printed at all. The essays included deal with a wide variety of topics, topics of which the only common characteristic seems to be that they are ones on which there is room for a philosophical view. Since Quinton is the philosopher contributing these philosophical views they are always worth hearing. A reviewer can comment on only a few of the nineteen. This was in *Mind* for It has rarely been noticed and, apparently, never reprinted. This paper provides a sympathetic historical account of the growth of a great gulf between philosophy in the Englishspeaking world and philosophy on the continent of Europe. Arguments are deployed with a view to sustaining strange propositions, but there is no practice of considering possible objections. The counter example is a species for which there is no place in their menagerie. Each is calmly and coolly demolished. His concluding words are: The special frisson that attends its contemplation in the minds of many people is simply superstitious. Next he contrasts the post-independence performance of India with the present lamentable condition of former British colonies in Africa. It is perhaps suggestive to mention a further contrast, the contrast between their present condition and that of the former British colonies in the Caribbean. These were all under British rule for much longer and all “unlike those in Africa” remain democratic. A friend of mine who is of Sri Lankan origin, and achieved a cricket blue at Cambridge, loves to point to a further difference “that those in the Caribbean became cricket enthusiasts while those in Africa did not. He tells the story of a Prime Minister of Barbados who accepted defeat in a General Election by saying: The first is a serious, scholarly and at the same time entertaining essay in literary criticism. But there is a further aspect. The comparison invites us to feel more fellowship with a pig than is customary. Something that is ordinarily seen as compensating for its unpleasant appearance and manner of life by supplying us with ham, sausages and the better sort of suitcase is suddenly represented as having its own point of view. His ideas were the ultimate substance of, first, logical positivism and then, after his return to the subject, of the linguistic philosophy so triumphant in the early post-war years and still far from extinct. The importance of the *Tractatus* was not as a source of new ideas for the members of the Vienna Circle but as an encouragingly independent endorsement of the ideas which it already had. But there are two things which I have to add. That was published in , and it was, appropriately reprinted in as the initial essay in the First Series of Essays in Logic and Language. Yet he was certainly neither surprised nor inclined to disagree when, as one of his graduate students, I mentioned them to him. Somewhat later I confessed to him that, if I was ever invited to give Gifford Lectures, these would result in a book entitled *The Logic of Mortality*. He never tried to dissuade me nor suggested that my project was misconceived.

## Chapter 3 : Bryan Anthony :: calendrierdelascience.com

*The Two Philosophies of Wittgenstein. About us. Editorial team.*

## Chapter 4 : Anthony Quinton, The Two Philosophies of Wittgenstein - PhilPapers

*Bryan Magee talks with Anthony Quinton about the two incommensurable views of Wittgenstein: his logical view of language and his somewhat pragmatic view of language.*

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## Chapter 5 : Bryan Magee's In-Depth, Uncut TV Conversations With Famous Philosophers () | Open Culture

*The Two Philosophies of Wittgenstein (Subtitles Available) source: Philosophical Overdose* — Bryan Magee and Anthony Quinton discuss the work of Ludwig Wittgenstein.

## Chapter 6 : Ludwig Wittgenstein Interviews

*Books From Wodehouse to Wittgenstein by Anthony Quinton* Antony Flew marks a set of essays by Anthony Quinton.. This work is a collection of nineteen essays. Only four of these have been published previously either in collections of essays by various authors or in regular journals.

## Chapter 7 : lectures/ideas: The Two Philosophies of Wittgenstein (Subtitles Available)

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## Chapter 8 : From Wodehouse to Wittgenstein by Anthony Quinton | Issue 22 | Philosophy Now

*Documentary Description. Ludwig Wittgenstein developed two linguistic philosophies: one studies language as a way of giving picture-meanings to objects; the other studies the ways language is used to create different impressions.*

## Chapter 9 : Anthony Quinton - Wikipedia

*PHIL Wittgenstein. Lecture 8: The Nature of Logic 0. If, at this stage, you'd like an `overview' of Wittgenstein's work, I can recommend a video, `The two philosophies of Wittgenstein', a dialogue between Anthony Quinton and Bryan Magee in the series Men of Ideas.*