Leonard Goddard
(1925–2009)

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Goddard was born in Nottingham, UK. His studies at the University of St Andrews were interrupted by four years in the RAF during the Second World War. After the war, he returned to the university, taking out many prizes, and received his MA in 1951. For a year, he was a research student at Trinity College, Cambridge; his studies there were terminated by the offer of an Assistant Lectureship at the University of St Andrews, which he held until 1956. In that year, he moved to take up a Lectureship at the University of New England (UNE), in Armidale, New South Wales. He was appointed to the Chair of Philosophy there in 1961. He was foundation President of the Australasian Association for Logic (AAL) in 1965. In the same year he was President of the Australasian Association of Philosophy (AAP). In 1967 he returned to St Andrews once more, to take up the Chair of Logic and Metaphysics, though from 1974–76 he held a Senior Research Fellowship at the Research School of Social Sciences, Australian National University, in Canberra. In 1976 he returned permanently to Australia, where he became Boyce Gibson Professor of Philosophy at the University of Melbourne until his retirement in 1989. In 1980, he was elected Fellow of the Australian Academy of the Humanities, and served on the Council of the Academy from 1983 to 1987. From 1980 to 1990 he was Chair of Council of the AAP.

Goddard wrote on metaphysics and, especially, logic. He published twenty-five papers and five monographs, including *The Logic of Significance and Context* (1973, with Richard Routley), *Philosophical Problems* (1977), both with Scottish Academic Press, and *The Metaphysics of Wittgenstein's Tractatus* (1982, with Brenda Judge), which appeared first an AJP monograph published by the AAP. Goddard was well versed in the techniques of contemporary logic ('classical logic'), but much of his work was characterised by a philosophical appreciation of its shortcomings, and attempts to rectify these by the construction of so-called 'non-classical logics'. Especially dear to his heart were logics that accommodated category mistakes and other kinds of 'nonsense' statements.

When he first arrived at UNE, there was, remarkably, virtually no teaching of, or research on, modern logic in Australia. After taking the Chair, he appointed the young Richard Routley (later Sylvan) and David Londey, and in 1964 mounted an MA in logic. Though this ran for only a couple of years, it trained a generation of logicians, including Malcolm Rennie, Ross Brady, Martin Bunder, Val McCrae (later Routley, later Plumwood). And its fruits were disseminated from UNE throughout Australian universities. Notably, Routley founded the logic programme at the RSSS, ANU; Rennie went to the University of Queensland, where, in his short tenure, he firmly established logic, while Goddard himself built up logic at Melbourne when he moved there. All three of these places trained many more logicians. In 1965, Routley and Goddard founded the, and still thriving, AAL. Though Australian logic has since been strengthened by new logicians arriving from overseas, Goddard's approach to the subject, and his influence, came to define contemporary logic in Australia and the way it is perceived overseas. In short, his role in Australian logic was foundational.[1]

Goddard was a quietly passionate person, dedicated to philosophy itself, and to its teaching and learning. In his later years, he was dismayed by what he perceived Australian universities were becoming: their bureaucracy, commercialisation, and abrogation of academic values. He felt that something of the kind he had achieved with respect to logic in Australia was no longer possible under these stifling influences.

In 1971, Goddard was Dean of Arts at the University of St Andrews. He gave a speech at the graduation ceremony that year, perhaps informed by his wartime experiences, which concluded as follows:

> The one thing I have discovered in the past twenty years is that people the world over want the same things, care about the same things, and above all, care about each other. And this has always been, and will always be, our salvation. We may never find the right way to realise our ideals, but so long as we keep trying, it does not matter. Mistakes do not matter. People do. In the years that follow, pause occasionally, return to the quiet beauty of this place and ask yourself where you are going and why; where your country is going and why. And if your answers contain nothing about people, take a tip from David Hume and commit them to the flames, for they will contain nothing but sophistry and illusion. But if, in the end of the day, you can say 'I served my fellow men' then we who remain here will honour you, and our sons and daughters of the next generation.

Goddard will be so honoured.

Graham Priest
University of Melbourne

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1 For his own account of the development of Australian logic, see his essay 'A Personal View of the Development of Deductive Logic in Australia since 1956', ch. 9 of Jan T. J. Srzednicki and D. Wood (eds), *Essays on Philosophy in Australia,* Dordrecht: Kluwer Academic Publishers, 1992.