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This applied-logic lecture builds on [1] arguing that character traits fostered by logic serve clarity and understanding in ethics, confirming hopeful views of Alfred Tarski [2, Preface, and personal communication].

*Hypotheses* in one strict usage are propositions not known to be true and not known to be false or—more loosely—propositions so considered for discussion purposes [1, p. 38].

Logic studies hypotheses by determining their *implications* (propositions they imply) and their *implicants* (propositions that imply them). Logic also studies hypotheses by seeing how variations affect implications and implicants. People versed in logical methods are more inclined to enjoy working with hypotheses and less inclined to dismiss them or to accept them without sufficient evidence.

*Cosmic Justice Hypotheses (CJHs)*, such as “in the fullness of time every *act* will be rewarded or punished in exact proportion to its goodness or badness”, have been entertained by intelligent thinkers. Some CJHs imply that it is pointless to make sacrifices, make pilgrimages, or ask divine forgiveness: once acts are done, doers must ready themselves for the inevitable payback, since the cosmos works inexorably toward justice.

Some variants of CJHs are *Cumulative Cosmic Justice Hypotheses*, such as “in the fullness of time every *person* will be rewarded or punished in exact proportion to the net goodness or badness of their acts”. Other variants include the *Hereditary Cumulative Cosmic Justice Hypotheses*, such as “in the fullness of time every person will be rewarded or punished in exact proportion to the net goodness or badness of their ancestors’ acts”.

[1] JOHN CORCORAN, *Inseparability of Logic and Ethics*, *Free Inquiry*, S. 1989, pp. 37–40.

[2] ALFRED TARSKI, *Introduction to Logic*, Dover, 1995.