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The conventional view that Kant sought to steer a middle course between the rationalism

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of 18<sup>th</sup> century German school philosophy initiated by Leibniz's follower Christian Wolff and the empiricism of David Hume furnishes a useful point of departure for understanding Kant's intellectual context and his aims and intentions. However, Kant's aim in propounding his critical philosophy was not merely to transcend the stalemate of dogmatism vs. skepticism in general epistemology, but to ...

Leibniz's Influence on Kant (Stanford Encyclopedia of ...

The greatest contemporary and, in a sense, adversary of Newton was Leibniz; and in his philosophical outlook, the young Kant of the cosmogony follows the lines of Leibniz. The difference between Newton and Leibniz is probably most clearly seen in the letters exchanged between Leibniz and Samuel Clarke (who is there just Newton's spokesman) during the last years of Leibniz's life.

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Just relations of beings o Only thing not extended or having spatial relations is God and monads  
More Background: Du Chatelet  
The Question: are space and time actual entities or just relations?  
o The main debate between Leibniz and Clarke/Newton, as well as Du Chatelet responding to that debate  
o Kant instead asks about the formulation of that question, whether that question only tells ...

Then Leibniz philosophy needs that as well as principle of ...

The discussion of Kant's and/or Leibniz' theory of modality as being central to their general metaphysics and philosophical

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projects; The work of another philosopher on the ontological argument in relation to Kant and/or Leibniz;

This addresses the transformations of metaphysics as a discipline, the emergence of analytical mechanics, the diverging avenues of 18th-century Newtonianism, the body-mind problem, and philosophical principles of classification in the life sciences. An appendix contains a critical edition and first translation into English of Newton's scholia from David Gregory's Estate on the Propositions IV through IX Book III of his Principia.

Actes for 5th-11th Congress issued as Collection de travaux de l'Académie internationale d'histoire des sciences, 2-[17].

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notions? Should we abandon a belief in reason and an adherence to rationality? Or can reason and rationality be reformulated and reframed? And what does politics have to do with how we think about reason and why we act more or less rationally? The Politics of Rationality differs from other books with "reason" or "rationality" due to its historical, political, depth-psychological, and multidisciplinary approach to understanding reason through history. Charles P. Webel eloquently clarifies the links among ideas, their creators, the relevant mental processes, and the political cultures within which such important concepts as reasons and rationality take hold. He demonstrates how reason and rationality/irrationality have become what they mean for us today and proposes a way to rethink reason and rationality in light of the withering critiques leveled against them. In doing so, he presents a "history of reason and rationality" by examining the intellectual and political contexts of four representative theorists of reason and rationality-- Plato, Machiavelli, Kant, and Weber--and by addressing contemporary challenges posed by postmodernism, depth psychology, and neurophilosophy.

Newton is an evocative intellectual history of the life and ideas of Isaac Newton the natural philosopher, covering his influential thoughts about philosophical problems, our

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Kant is widely acknowledged as the greatest philosopher of modern times. He undertook his famous critical turn to save human freedom and morality from the challenge of determinism and materialism. Intertwined with his metaphysical interests, however, he also had theological commitments, which have received insufficient attention. He believed that man is a fallen creature and in need of 'redemption'. He intended to provide a fortress protecting religious faith from the failure of rationalist metaphysics, from the atheistic strands of the Enlightenment, from the new mathematical science of nature, and from the dilemmas of Christian theology itself. Kant was an epistemologist, a philosopher of mind, a metaphysician of experience, an ethicist and a philosopher of religion. But all this was sustained by his religious faith. This book aims to recover the focal point and inner contradictions of his thought, the 'secret thorn' of his metaphysics (as Heidegger once put it). It first locates Kant in the tradition of reflection on the human weakness from Luther to Hume, and then engages in a critical, but

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Charitable, manner with Kant's entire pre-critical work, including his posthumous fragments. Special attention is given to *The Only Possible Ground* (1763), one of the most difficult, interesting and underestimated of Kant's works. The present book takes its cue from an older approach to Kant, but also engages with recent Anglophone and continental scholarship, and deploys modern analytical tools to make sense of Kant. What emerges is an innovative and thought-provoking interpretation of Kant's metaphysics, set against the background of forgotten religious aspects of European philosophy.

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