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Chapter 1 : Theological Subjectivism

Force, monads, and pre-established harmony: the public offensive of the mids. Dark clouds on the mathematical horizon. Force, monads, and pre-established.

The history of Joseph, considering it merely as an object of curiosity and literature, is one of the most precious monuments of antiquity which has reached us. We regard the Arabs as the first authors of these ingenious fictions, which have passed into all languages; but I see among them no adventures comparable to those of Joseph. Almost all in it is wonderful, and the termination exacts tears of tenderness. He was a young man of sixteen years of age, of whom his brothers were jealous; he is sold by them to a caravan of Ishmaelite merchants, conducted into Egypt, and bought by a eunuch of the king. This eunuch had a wife, which is not at all extraordinary; the kishar aga, a perfect eunuch, has a seraglio at this day at Constantinople; they left him some of his senses, and nature in consequence is not altogether extinguished. No matter; the wife of Potiphar falls in love with the young Joseph, who, faithful to his master and benefactor, rejects her. She is irritated at it, and accuses Joseph of attempting to seduce her. Potiphar consulted the child, whose mind was very advanced for its age. The child said to Potiphar: It is thus that this adventure is related in the Koran, after the Arabian author. It informs us not to whom the infant belonged, who judged with so much wit. If it was not a son of Potiphar, Joseph was not the first whom this woman had seduced. However that may be, according to Genesis, Joseph is put in prison, where he finds himself in Edition: These two prisoners of state both dreamed one night. Joseph explains their dreams; he predicted that in three days the butler would be received again into favor, and that the baker would be hanged; which failed not to happen. Two years afterwards the king of Egypt also dreams, and his butler tells him that there is a young Jew in prison who is the first man in the world for the interpretation of dreams. The king causes the young man to be brought to him, who foretells seven years of abundance and seven of sterility. Let us here interrupt the thread of the history to remark, of what prodigious antiquity is the interpretation of dreams. Jacob saw in a dream the mysterious ladder at the top of which was God Himself. In a dream he learned a method of multiplying his flocks, a method which never succeeded with any but himself. Joseph himself had learned by a dream that he should one day govern his brethren. Abimelech, a long time before, had been warned in a dream, that Sarah was the wife of Abraham. To return to Joseph: We doubt if at present a king could be found, even in Asia, who would bestow such an office in return for an interpreted dream. Pharaoh espoused Joseph to a daughter of Potiphar. It is said that this Potiphar was high-priest of Heliopolis; he was not therefore the eunuch, his first master; or if it was Edition: However, the famine happened, as Joseph had foretold; and Joseph, to merit the good graces of his king, forced all the people to sell their land to Pharaoh, and all the nation became slaves to procure corn. This is apparently the origin of despotic power. It must be confessed, that never king made a better bargain; but the people also should no less bless the prime minister. In this history is found all that constitutes an interesting epic poem—exposition, plot, recognition, adventures, and the marvellous; nothing is more strongly marked with the stamp of Oriental genius. What the good man Jacob, the father of Joseph, answered to Pharaoh, ought to strike all those who know how to read. I have met with men of all nations Edition: Jerome did, who resided a long time in Bethlehem, and describes the country as the refuse and rubbish of nature. He says that in summer the inhabitants cannot get even water to drink. This country, however, must have appeared to the Jews luxuriant and delightful, in comparison with the deserts in which they originated. Were the wretched inhabitants of the Landes to quit them for some of the mountains of Languedoc, how would they exult and delight in the change; and how would they hope eventually to penetrate into the fine and fruitful districts of Languedoc, which would be to them the land of promise! Such is precisely the history of the Jews. Jericho and Jerusalem are Toulouse and Montpellier, and the desert of Sinai is the country between Bordeaux and Bayonne. But if the God who conducted the Israelites wished to bestow upon them a pleasant and fruitful land; if these wretched people had in fact dwelt in Egypt, why did he not permit them to remain in Egypt? To

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this we are answered only in the usual language of theology. You have only been duped and made fools of. You have almost always been slaves. To promise and to perform, my poor unfortunate fellows, are different things. There was an old rabbi once among you, who, when reading your shrewd and sagacious prophecies, announcing for you a land of milk and honey, remarked that you had been promised more butter than bread. Be assured that were the great Turk this very day to offer me the lordship seigneurie of Jerusalem, I would positively decline it. By the Baron de Broukans. Justice is often done at last. Two or three authors, either venal or fanatical, eulogize the cruel and effeminate Constantine as if he had been a god, and treat as an absolute miscreant the just, the wise, Edition: All other authors, copying from these, repeat both the flattery and the calumny. They become almost an article of faith. At length the age of sound criticism arrives; and at the end of fourteen hundred years, enlightened men revise the cause which had been decided by ignorance. In Constantine we see a man of successful ambition, internally scoffing at things divine as well as human. He has the insolence to pretend that God sent him a standard in the air to assure him of victory. He imbrues himself in the blood of all his relations, and is lulled to sleep in all the effeminacy of luxury; but he is a Christian—he is canonized. Julian is sober, chaste, disinterested, brave, and clement; but he is not a Christian—he has long been considered a monster. At the present day—after having compared facts, memorials and records, the writings of Julian and those of his enemies—we are compelled to acknowledge that, if he was not partial to Christianity, he was somewhat excusable in hating a sect stained with the blood of all his family; and that although he had been persecuted, imprisoned, exiled, and threatened with death by the Galileans, under the reign of the cruel and sanguinary Constantius, he never persecuted them, but on the contrary even pardoned ten Christian soldiers who had conspired against his life. His letters are read and admired: I have called home their exiles, I have liberated their prisoners, I have restored their property to those who were proscribed, and have compelled them to live in peace; but such is the restless rage of these Galileans that they deplore their inability any longer to devour one another. What a sentence, dictated by philosophy, against persecuting fanaticism. Ten Christians conspiring against his life, he detects and he pardons them. How extraordinary a man! What dastardly fanatics must those be who attempt to throw disgrace on his memory! He possessed the continence of Scipio. Finally, he was in all respects equal to Marcus Aurelius, who was reputed the first of men. There are none who will now venture to repeat, after that slanderer Theodoret, that, in order to propitiate the gods, he sacrificed a woman in the temple of Carres; none who will repeat any longer the story of the death scene in which he is represented as throwing drops of blood from his hand Edition: These ridiculous absurdities of men, denominated fathers of the Church, are happily no longer current and respected. Still, however, the effect of ridicule was, it seems, to be tried against him, as it was by the light and giddy citizens of Antioch. He is reproached for his ill-combed beard and the manner of his walk. Of what consequence was it, comparatively, that he had a slovenly beard and an abrupt, headlong walk, while his heart was full of magnanimity and all his steps tended to virtue! One important fact remains to be examined at the present day. Julian is reproached with attempting to falsify the prophecy of Jesus Christ, by rebuilding the temple of Jerusalem. Fires, it is asserted, came out of the earth and prevented the continuance of the work. Nature was always the favorite resource of unbelievers; but she serves the cause of religion so very seasonably, that they might surely suspect some collusion between them. It is not true that it is said in the Gospel, that the Jewish temple should not be rebuilt. It is perfectly false that not one stone remained upon another when Titus demolished it. All its foundations remained together, with one entire wall and the tower Antonia. Of what consequence could it be to the Supreme Being whether there was a Jewish temple, a magazine, or a mosque, on the spot where the Jews were in the habit of slaughtering bullocks and cows? It is not ascertained whether it was from within the circuit of the walls of the city, or from within that of the temple, that those fires proceeded which burned the workmen. But it is not very obvious why the Jews should burn the workmen of the emperor Julian, and not those of the caliph Edition: Had Jesus any particular predilection for the mosques of the Mussulmans? Jesus, notwithstanding his having predicted that there would not remain one stone upon another in Jerusalem, did not prevent the rebuilding of that city. Jesus predicted many things which God

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permitted never to come to pass. He predicted the end of the world, and his coming in the clouds with great power and majesty, before or about the end of the then existing generation. The world, however, has lasted to the present moment, and in all probability will last much longer. If Julian had written an account of this miracle, I should say that he had been imposed upon by a false and ridiculous report; I should think that the Christians, his enemies, employed every artifice to oppose his enterprise, that they themselves killed the workmen, and excited and promoted the belief of their being destroyed by a miracle; but Julian does not say a single word on the subject. The war against the Persians at that time fully occupied his attention; he put off the rebuilding of the temple to some other time, and he died before he was able to commence the building. This prodigy is related by Ammianus Marcellinus, who was a Pagan. It is very possible that it Edition: They have been charged with committing numberless others which have been clearly proved. But it is not the less probable that at a time when nothing was spoken of but prodigies and stories of witchcraft, Ammianus Marcellinus may have reported this fable on the faith of some credulous narrator. From Titus Livius to de Thou, inclusively, all historians have been infected with prodigies. Contemporary authors relate that at the same period there was in Syria a great convulsion of the earth, which in many places broke out in conflagrations and swallowed up many cities. There was therefore more miracle. If Jesus performed miracles, would it be in order to prevent the rebuilding of a temple in which he had himself sacrificed, and in which he was circumcised? Or would he not rather perform miracles to convert to Christianity the various nations who at present ridicule it? Julian died the noblest of deaths, in the pursuit of his enemies, after many victories. Jovian, who succeeded him, reigned a much shorter time than he did, and reigned in disgrace. I see no divine vengeance in the matter; and I see in La Bletterie himself nothing more than a disingenuous, dishonest declaimer. But where are the men to be found who will dare to speak out?

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Chapter 2 : The Revelation of Law in Scripture: Fairbairn

Monads are independent (correlation, not causation) from each other, but they act synchronically based on a pre-established harmony (psychophysical parallelism, which suggests dualism rather than monism, but means two monads act in a parallel manner but independently).

Life and Works Margaret Lucas was born in Colchester into a family of aristocrats and staunch royalists. She received little formal education, being tutored at home with her seven siblings, of which she was the youngest. She reports having spent much time in conversation with one of her brothers, John, who considered himself a scholar and who would become a founding member of the Royal Society. They were married in Margaret herself reports having attended several dinners, at which these philosophers were present, though she denies having spoken to them about any, but the most superficial of matters. While her husband remained in exile, she returned in and again in to England. This was during the reign of Commonwealth, during which her husband, were he to have returned, would have had to renounce his royalism and swear fealty to the Commonwealth, as was required by the republican parliament of the time. The parliament did not extend that requirement to women, claiming that women were not capable of such political acts. Thus Margaret was allowed to return to England without swearing fealty to the Commonwealth. During her visit, she arranged for the publication of her first collection of writings, *Poems and Fancies and Philosophical Fancies*. She reports having delivered the second philosophical treatise a few days too late to have it included with the first in a single publication, which had been her original intention. The publisher was Martin and Allestrye, at the Bell in St. It is truly remarkable that she was able to secure their publication, as few women published philosophy in England in the seventeenth century, much less under their own name and while in exile. The second work of , *Philosophical and Physical Opinions*, contained five parts and chapters, the first part of which, consisting of 58 chapters, was in fact a reprinting of her earlier *Philosophical Fancies*. With the Restoration of Charles II to the throne, she returned to England with her husband and continued to write. There may have been some controversy over a woman publishing works on natural philosophy, as she felt the need to include several epistles, both from herself and from her husband and brother-in-law, attesting to the fact that she had written these works herself. Indeed, she returns to defend herself as an author and natural philosopher at a number of different places in her work, often in epistles to the reader. She also defends the propriety of her being so bold as to write in her own name and to think her thoughts worthy of publication. Her several discussions of fame are worth noting in this context. She continued to write on natural philosophy, among other topics, to growing attention. She sent her works to many of the well-known philosophers then operating in England, as well as to the faculties at Cambridge and Oxford. Indeed, after she had published her most famous work of natural philosophy, *Observations Upon Experimental Philosophy* in , she was invited to attend a meeting of the Royal Society, a privilege rarely granted to women at the time. In all, she may be the most prolific woman writer of early modern Europe and certainly the most prolific woman philosopher. Depending on how one counts, she published over a dozen and perhaps as many as twenty works, at least five of which are works on natural philosophy and many more contain essays with substantive philosophical content. Natural Philosophy Cavendish wrote half a dozen of works on natural philosophy. Indeed, natural philosophy constituted the largest part of her philosophical output and a large part of her writing as a whole. Her philosophical commitments can be described as materialist, vitalist and panpsychist. In what follows, her philosophical discussions will be grouped around several recurring themes and arguments. She explains that her intent is to provide a philosophical system accessible to all, without special training. From her earliest work, *Philosophical Fancies*, published in , Cavendish argued for materialism in nature. This infinite material substance is composed of an infinite number of material parts, with infinite degrees of motion. Similarly, this motion is all of the same kind, differing from instance to instance only in swiftness or direction. In other words, the natural world is entirely constituted by a single type of stuff, which she calls matter and a single

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force, which she calls motion. She distinguishes the objects and events in nature from one another by the varying parts of matter, bearing different motions, within that one infinite material substance. Thus we see from the very beginning of her first work that she is a materialist. The exact nature of her materialism develops over time, however. Later, in her *Observations*, she provides at least two arguments against atomism. She also argues that composite bodies, each with their own motions, could not account for the unity of the complex body, but would instead be like a swarm of bees or a school of fish. Atomism, she argues, cannot explain organic unity. Instead of atomism, Cavendish proposes that matter is both infinite in extension and always further divisible. Furthermore, for Cavendish, complex beings such as animals are composed of distinctive matter in motion, which she takes to provide them with their unity. Even so, her primary targets are not atomist materialism, as much as both the occultism of the Schools and the mechanism of some of her contemporaries. She also applies her materialism to the human mind. In her early works, she suggests that there is nothing of the human being that is not material. For example, in her first work, she wrote a brief dialogue between body and mind, in which she claims that the only way the mind can attain any sort of life after the death of the body is by fame, that is, by being thought well of by others. Indeed, she elsewhere claims that "all the actions of sense and reason Cavendish seems to qualify her materialism with regard to the human soul later in her career, when she clarifies that her previously strong and consistent commitment to materialism only applies to the natural world. For example, in *Observations*, she claims that humans have both a material mind and, in addition, a supernatural, immaterial soul. She argues that the way, in which this supernatural soul is related to the material mind and body is itself supernatural. After all, she suggests, place is a property belonging only to bodies and thus, could not belong to an immaterial soul. Therefore, the way, in which the immaterial soul is related to the material person is itself a supernatural, that is, miraculous phenomenon. Unfortunately, she offers little explanation for this immaterial soul and refrains from explaining whether or how the immortal soul might interact at all with anything in nature, instead implying that it does not. To make matters even more confusing, she seems to amend her view in when claiming that only God is immaterial and all other things are material. It may be that she had changed her mind as to whether or not human beings have immaterial, supernatural souls, but the texts themselves do not seem to speak definitively. Throughout her work, however, Cavendish did claim that human beings possess a material soul. She explains the material, natural soul in the same way, in which she explains the mind, through her distinction among the different degrees of motion in matter, as mentioned above. In contrast, there is also a finer and more rare matter, which possesses more motion. This faster and lighter matter infuses dull matter. The natural, material, human soul or mind, she explains, is the finer, rarer matter within our grosser, cruder material bodies. Scholars have noted the similarity this view bears to Stoic doctrine, in that the rarer, more quickly moving matter resembles the Stoic *pneuma*. Just like the Stoics, she also explicitly states in her later works "and suggests at times in her earlier works" that all bodies are completely infused with varying degrees of this active matter. Indeed, it is this matter that accounts for the regularity of natural phenomena across all of nature. She claims, for example, that animals possess motions visible externally, such as jumping or running, whereas vegetables and minerals possess and exhibit motions only detectable internally, such as contracting or dilating. Ultimately, though, these motions and the matter they infuse are of the same fundamental kind, differing only in their degree of motion. In other words, if a bit of matter has a certain degree of motion, according to Cavendish, it cannot lose that degree of motion nor communicate it to another piece of matter. We might say that, for Cavendish, the particular degree of motion that a part of matter bears is essential to that part. Thus, the cruder and grosser matter that bears a lesser degree of matter does so by its nature and cannot lose or gain a degree of motion. Similarly, the more quickly moving, finer parts of matter also bear their greater degree of motion by nature and cannot gain, lose or communicate the motion either. Vitalism and the Variability Argument In addition to her commitment to materialism, Cavendish took pains to reject a position that was often associated with materialism in the seventeenth century, namely that of mechanism. Mechanism can be understood as the view that the natural world, as well as human beings, are made up of uniform material

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components that interact according to laws of motion and collision. Cavendish argued that mechanism could not be an accurate account of the natural world, because it could not properly explain the world that we observe. She claimed that two notable features of the natural world are variety and orderliness. The world around us is full of a vast array of different sorts of creatures and things, each performing distinctive activities or bearing distinct properties. If we understand the nature of a particular creature or substance, we could predict successfully how it might behave or react to certain stimuli. Cavendish reasoned that if the world was ultimately constituted by uniform matter, passively receiving and transferring motion, according to mathematical laws of collision, then the universe should be either entirely homogenous or entirely chaotic. In other words, if passive, uniform matter communicating motion was really all we had to explain nature, we would not be able to account for its variety and orderliness—it would lack one or the other. Instead, she claimed, different parts of the infinite material substance bear different degrees of motion by nature. They cannot directly transfer motion from one body to another, since motion is a property of the body that possesses it and not as something that can exist apart from its body. Thus individual bodies cannot give or receive their motions. Hence, the phenomena we observe are not to be explained by reference to uniform pieces of matter exchanging motion via collision. Rather, she explains, what we see is like a dance, in which each body moves according to its own, distinctive, internal principle, such that a pattern might be created by the dancers on the dance floor. She explicitly offers this dance metaphor in her first work of and again in . For example, when she explains perception, she claims that the rational spirits flow in and out of the body through the eyes and touch upon the object being perceived, intermixing with the rational spirits found therein. The object, possessing its own distinctive spirits and motions, dances a pattern before the rational spirits, which flow back into the eyes. Note that, throughout this account of perception, motion is never transferred from one body to another. The matter moves itself according to its own nature and initiates changes in its own motion via natural sympathy. Even so, the account is largely the same. Her argument from the Observations could be reconstructed as follows: Bodies move in orderly and infinitely variable ways. Either they are moved by spirits or they are moved by bodies. But not spirits because that is mysterious, so bodies. If bodily motion issues from the body, then, it must issue from either inanimate matter mechanism or animate matter vitalism. But not inanimate matter mechanism, for the mechanistic account of bodily motion, such as animals spirits and inanimate fine particles that transmit force, cannot account for the infinite variety and orderliness of the activity in nature. This is what might be called the argument from the variability and regularity of nature for self-moving matter. Premise 5 implies the argument that if the world was ultimately constituted by uniform matter, passively receiving and transferring motion, according to mathematical laws of collision, then the universe should be either entirely homogenous or entirely chaotic. Another significant feature of her natural philosophy, and one that appears especially clearly when she critiques mechanism, is her refusal to take mathematical physics as an exemplar. Whereas Cartesian and Hobbesian natural philosophy could be described as attempts to understand nature with metaphors and modes of explanation taken from the new, mathematical physics, Cavendish instead draws from other sources, especially her personal experiences with country life and, less directly, the life sciences. When explaining natural phenomena, she often makes reference to the behaviors of animals and humans, as well as her awareness of botanical phenomena. By the s, at least, we know that she had read and engaged the work of other vitalist and anti-mechanists, such as the alchemist Johannes Baptista Van Helmont.

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Chapter 3 : GERMAN PHILOSOPHY : definition of GERMAN PHILOSOPHY and synonyms of GERMAN F

The soul follows its own laws, and the body likewise follows its own laws; and they agree with each other in virtue of the pre-established harmony between all substances, since they are all representations of one and the same universe.

Sara Holmes Ad Manager Rufus Lovett Editorial Adviser Rachel Stallard Design Adviser Jamie Maldonado F e at u r e s No. Staff positions are held by Kilgore College communications students. Comments and views expressed in The Flare Magazine reflect the thoughts of the individual writers and do not necessarily reflect the beliefs or opinions of other students, staff members, faculty members, administrative officers or the Board of Trustees. Point of view, attitude, clothing, lighting and spontaneity are the variables I used to generate a sense of chance. The instructions for the models were simple: Nothing is new under the sun in Prints have become universally gender-neutral and it is not uncommon to see a woman dressed in a pantsuit, or a man in bright colors with fitted wear as a staple in his wardrobe. Statement pieces dating as far back as the early s have made a comeback and head to toe, hodgepodge fashion is taking over. Dressing up or dressing down, there is a hat for that! What better way to keep ears warm and stay casually cute than to wear a beanie? The modern-day beanie became popular in the s when frat boys sported them. Some fashionable beanies are oversized and worn with leather or jean jackets. Urban beanies give a close fit to the cranium. A hat soaring in favor is the Panama or bucket hat. The Bohemian accessory that makes any outfit fabulously feminine is the floppy hat. Alive with color palettes from the s, these hats lend themselves well to the fashionistas who often add trimmings of lace from the s or paisley prints from the s. A floppy hat looks perfectly mod with a bold lip. Highlighting and contouring has been a large factor in make-up. Earth-toned eyeshadows with bold liners can make any eye pop for the day, while pairing dark eyeshadows with thick eyeliner creates a more daring evening look. If there was ever a trend in eyebrows, this would be the year of talking about it. In contrast to the thin tweezed look that was popular from to , dark, arched eyebrows dominate the current make-up scene. The trend is thick but very well-groomed. The more defined, the better! Working on a budget has never been easier with thrift and consignment shops offering affordable clothes. One treasure a thrift shop usually comes through with is a cable knit sweater. With popular brands like Coogi, cable knit sweaters are an established item in the closets of most clothes aficionados. One of the best ways to pay homage to the past is with a vintage tee. Vintage shirts are quite the fashion must-have for trendy folks. Leggings, tight pants, skinny jeans and pencil skirts comprise only a part of the list. Leggings arrived on the fashion market in the late s. They are more available and versatile than any other type of bottoms. There are solid colors, prints, high-waisted, workout, sleep and even leggings disguised as blue-jeans. Flats were once the standard footwear for leggings but as the styles have evolved, so have the shoes. It is not unusual to see leggings complemented by high-tops, boots or tennis shoes. For the people who need a more relaxed fit, the s are making a comeback with joggers. Joggers make a statement of cool with their tight fit cuffs and wacky designs. A flattering fashion piece is the pencil skirt of the s. Hiphugging pencil skirts enjoy a wide market with a surprising current demand for hemlines below the knee. Pencil skirts can be worn as part of a suit with a blazer. A more casual approach is a highwaisted pencil skirt with a matching crop top and an additional option of a jacket. Nothing says edgy like the s bomber jacket. This fashion piece can be worn zipped up for a sleek statement or kept open for a more dangerous approach. Blazers come in all different colors and prints that can tie an entire ensemble together. Little details such as printed cuffs or unique buttons make the blazer classy and smart. For a casual look, the jean jacket is the right add-on. Normally worn with all black apparel, jean jackets give a pop of color and texture. Fur vests, a throwback from the early s, have also come full circle. Unlike the s, fur vests today are normally made of faux fur. Faux fur saves you money and preserves wildlife as well. A layering piece that now comes with a twist is the trench coat. No matter what color, the trench coat is still a sophisticated fashion piece, especially when paired with a dress. Except for those women willing to push the envelope, most females were generally attired in dresses until the s. From the sack dresses of the s, to the cinched waists of the

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s, to the wandering waistline of the s, the influence of the eras is evident in the dresses now hanging on department store racks. Not only did waistlines wander in the s, but hemlines have also taken their travels. Mini, midi, maxi and everything in between has appeared on the fashion scene. If she wants to model a short, curve-accentuating black dress, she may. The possibilities are endless in They can be worn as sandals or with socks and are the comfort shoe of choice for most college students. A brand founded in , Nike has dominated the world with its athletic shoes. Converse shoes come in almost any style, color and pattern and are a staple in most closets. Funny Face put ballet flats on the fashion industry map. Flats are available in almost any color or design. Shops have ballet flats with sides cut out or a saddle strap added. Vestiges of trends from on are still visible in the fashion industry, and anyone is free to imprint his or her own stylish mark on the next pages of garment history. Perhaps Charm fashion writer Dawn Whittington says it best: So just find something that says you and match it up with what you have in your closet Flatter your body with what you put on. Be confident in what you choose Love how you feel in the fashions you wear. It sounds like an unlikely mash-up, but Postmodern Jukebox is re-imagining these musical arrangements and proving that music does not have to be bound by genre. Everything, but, at the same time nothing. Bands today do not have a specific set of genre rules to stick to. It seems the more original you can be, the better. In some cases, music takes a step back in time. They are a mixture of folk, bluegrass, pop and rock, all in one. Many bands even cross genres with just some elements of their music, like harmonies. The old sound often transfers into country as well. Censorship A huge controversy in the music world is that of censorship. Pres, foul language was not something most had to worry about hearing in their favorite music. There was a different standard as to what was acceptable in public. However, this did not stop anyone from speaking their thoughts in music. From progress and experimentation come new genres, new sounds, new technology, and it drives innovation. Songs may have lacked in the explicit, four-letter word department, but many were heavy on euphemisms and innuendo. Think back to some of your favorite oldies. Do some of them make no sense if you pay attention to the lyrics in a literal sense? Now songs, with help from the hip-hop community, have become more offensive with drug references and profanities more common. It has all become so common that you can barely turn on the radio without hearing an edited version of every song. An artist should never be told to restrain his work, for he would no longer have creativity, but people do have control over what they hear. The question people must ask themselves is if they are content with hearing tampered art. The messages and topics music contains have not really changed, but the way they are delivered has. Medium T here is almost no way to talk about music trends without addressing the elephant in the room “ vinyl. Anything from The Beach Boys to Etta James finds itself in the stacks of the old vinyls separated only by dust. Near where the soft sounds of Ella Fitzgerald play from the spinning black disc, a man in a fiery scarlet Hawaiian shirt, topped with a sunhat, sits gently swaying to the beat of the harmony. During his life, Will Day has followed his love for music throughout the state of Texas, until finally he ended up in San Antonio as the owner of Alamo Records. After years as a guitar teacher and seller, he discovered the vinyl sounds that represented the musical past and created a sense of nostalgia in him. One day, he realized that he was sending his students to guitar shops when he could make more money by both selling guitars and continuing to teach his lessons.

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Chapter 4 : Philosophers' Playground: June

These later denials are in response to an attack on Leibniz's doctrine of pre-established harmony that Boehm, racedaydvl.com has convincingly argued is central to Leibniz's later thought on the vinculum substantiate in particular and to his thought on composite substance in general.

Collections of the Massachusetts Historical Society. The New England Tragedies. The New England Tragedies in Prose. The Edinburgh Review, July, Instead of fading out from the memory of men, the incidents of Salem Witchcraft are receiving more attention to-day than at any former period. The fact of its being the last great exhibition of a superstition which had cursed humanity for thousands of years, and that every incident connected with it has been preserved in the form of record, deposition, or narrative, imparts to it a peculiar interest, and one which will be permanent. It is not as a record of VOL. More victims than suffered at Salem were hurried to the gallows by witchcraft, year after year, in a single county of England, during the seventeenth century; but the details of English trials, then so common, were generally not thought worth preserving. Probably as much authentic and reliable information respecting the Salem proceedings is extant as of the trials of the thirty thousand victims who suffered from the same cause in England. How did the Salem delusion originate? Who was responsible for it? Was it wholly the result of fraud and deception, or were there psychological phenomena attending it which have never been explained? Is there any resemblance between the proceedings of the afflicted children of Salem Village and modern spiritual manifestations? Were the clergy of New England, or any other profession or class in the community, especially implicated in it? Any one of these questions affords a theme for discussion. We propose, however, to review the incidents of this fearful tragedy for the purpose of re-examining the historical evidence on which, in the popular estimation, so large a portion of the culpability for those executions has been laid upon one individual. Upham printed his Lectures on Salem Witchcraft, in which he brought some very grave charges against Cotton Mather, as being the contriver, instigator, and promoter of the delusion, and the chief conspirator against the lives of the sufferers. These charges have been repeated by Mr. Quincy in his History of Harvard University, by Mr. Peabody in his Life of Cotton Mather, by Mr. Bancroft, and by nearly all historical writers since that date. Upham, after an interval of thirty-six years, has reiterated and emphasized his original accusations, in his elaborate History of Salem Witchcraft, printed in They have obtained a lodgment in all the minor and school histories; and the present generation of youth is taught that nineteen innocent persons were hanged, and one was pressed to death, to gratify the vanity, ambition, and stolid credulity of Mr. If any one imagines that we are stating the case too strongly, Let him try another boy with the question, Who was Cotton Mather? An examination of the historical text-books used in our schools will show where these ideas originated. We have the latest editions of a dozen such manuals before us; but the following examples must suffice. Cotton Mather, an eccentric, but influential minister, took up the matter, and great excitement spread through the colony. Among those hanged was a minister named Burroughs, who had denounced the proceedings of Mather and his associates. At his execution Mather appeared among the crowd on horseback, and quieted the people with quotations from Scripture. Mather gloried in these judicial murders. Cotton Mather and other popular men wrote in its defence. Calef, a citizen of Boston, exposed Mather's credulity, and greatly irritated the minister. Mather called Calef a weaver turned minister, a coal from hell, and prosecuted him for slander. Most of those who participated as prosecutors in the unrighteous work confessed their error; still there were some, the most prominent of whom was Cotton Mather, who defended their course to the last. The new authorities, under the influence of the clergy, of whom, in this particular, Cotton Mather was the leader, pursued a course which placed the accused in situations where they had need to be magicians not to be convicted of magic. Malice and revenge carried on the work which superstition began. We give two other extracts from more elaborate works. New England, at that time [], was unfortunate in having among her ministers a pedantic, painstaking, self-complacent, ill-balanced man called Cotton Mather; his great industry

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and verbal learning gave him undue currency, and his writings were much read. He was indefatigable in manufacturing himself and his office. In an age Cotton Mather and Salem Witchcraft. In the progress of the superstitious fear, which amounted to frenzy, and could only be satisfied with blood, he neither blanched nor halted; but attended the courts, watched the progress of invisible agency in the prisons, and joined the multitude in witnessing the executions. Bancroft adopts substantially the views of Mr. Cotton Mather's boundless vanity gloried in the assaults of evil angels upon the country. Was Cotton Mather honestly credulous? He is an example how far selfishness, under the form of vanity and ambition, can blind the higher faculties, stupefy the judgment, and dupe consciousness itself. Bancroft's second-hand and rhetorical statements. It is to be regretted, that, with his candid and impartial methods of study, he did not go far enough to reach the whole truth. The suggestion, that Cotton Mather, for purposes of his own, deliberately got up this witchcraft delusion, and forced it upon a doubtful and hesitating people, is utterly absurd. Mather's position, convictions, and temperament alike called him to serve, on this occasion, as the organ, exponent, and stimulator of the popular faith. These views respecting Mr. Mather's connection with the Salem trials are to be found in no publication of a date prior to 1790, when Mr. Upham's Lectures were published. Elliott's authority for Margaret Rules dire afflictions, which occurred late in 1692, is Mather's Memorable Providences, printed in How those afflictions should have prepared the public mind for the Salem delusion of the historian does not explain. Cotton Mather and Salem Witchcraft. But these charges were very different from those we are to consider. Upham, in the Appendix to his second edition, printed in 1790, sets forth and maintains for his opinions the claim of originality, to which he is entitled. The accuracy of his statements respecting Mr. Mather's character had been questioned. Upham, in his reply, admits, that, previously to the investigation of the subject of his Lectures, a shadow of a doubt had never been suggested respecting Mr. Mather's moral and Christian character. It was with the greatest reluctance that such a doubt was permitted to enter my mind. It seemed incredible nay, almost impossible that a man who had been at the head of all the great religious operations of his day, who had been the instrument of so many apparent conversions, and who devoted so many hours and days and weeks of his life to fasting and prayer, could in reality be dishonest and corrupt. In this discussion we shall treat Mr. Upham's Lectures and History in the same connection, as the latter is an expansion and defence of the views presented in the former. In the history Cotton Mather appears more frequently and in a more unfavorable light than in the Lectures, and many of the allusions to him are not referred to in the Index. Upham is never at a loss to know what Mr. Mather contemplated on any occasion, what he longed for, what he would have been glad to have, what he looked upon with secret pleasure, and what he was secretly and cunningly endeavoring to do. Peabody also knows when Cotton Mather was in his element, and what he enjoyed the great felicity of. We do not hope to follow these writers into the dark recesses of Mr. Mather's mind; but in the course of this investigation we shall take up some of their statements and examine them in the light of evidence that may be re-. A few words touching the wide-. No nation, no age, no form of religion or irreligion, may claim an immunity from this superstition. The Reformers were as zealous in this matter as the Catholics. Statutes against witchcraft were enacted in the reigns of Henry VI. Learning and religion were no safeguards against this de-. Under date of February 3, 1692, he writes: I speak it with horror. God guard us from the Devil! Scotland swarms with them now more than ever, and persons of good quality are executed daily. In New England, the earliest witch execution of which any details have been preserved was that of Margaret Jones, of Charlestown, in June, 1692. Governor Winthrop presided at the trial, signed the death-warrant, and wrote the report of the case in his journal. No indictment, process, or other evidence in the case can be found, unless it be an order of the General Court of May 10, 1692, that, after the course taken in England for the discovery of witches, a certain woman, not named, and her husband, be confined and watched. At this court one Margaret Jones, of Charlestown, was indicted and found guilty of witchcraft, and hanged for it. The evidence against her was 1. That she was found to have a malignant touch, as many persons men, women, and children, whom she stroked or touched with any affection or displeasure, were taken with deafness, or vomiting, or other violent pains or sickness. She practising physic, and her medicines being such things as by her own confession were

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harmless, as anise-seed, liquors, etc. She would use to tell such as would not make use of her physic that they would never be healed; and accordingly their diseases and hurts continued, with relapse, against the ordinary course, and beyond the apprehension of all physicians and surgeons. Some things which she foretold came to pass accordingly; other things she could tell of as secret speeches, etc. The like child was seen in two other places, to which she had relation; and one maid saw it, fell sick upon it, and was cured by the said Margaret, who used means to be employed to that end. We are soon to consider the credulity and superstition of Cotton Mather, and desire here to call attention to the not entire absence of these qualities in the staid and judicious Winthrop, the founder of the Massachusetts Colony. The facts in relation to Margaret Jones seem to be, that she was a strong-minded woman, with a will of her own, and undertook, with simple remedies, to practise as a female physician. Were she living in our day, she would brandish a diploma of M. Her touch seemed to be attended with mesmeric powers. Her character and abilities rather commend themselves to our respect. She made anise-seed and good liquors do the work of huge doses of calomel and Epsom salts, or their equivalents. Her predictions as to the termination of cases treated in the heroic method proved to be true. The regulators pounced upon her as a witch, as the monks did upon Faustus for printing the first edition of the Bible, put her and her husband into jail, set rude men to watch her day and night, subjected her person to indignities unmentionable, and, with the assistance of Winthrop and the magistrates, hanged her, and all this only fifteen years before Cotton Mather, the credulous, was born! Mary Johnson was executed the same year in Hartford.

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Chapter 5 : | Internet Encyclopedia of Philosophy

Gottfried Leibniz (): He was a philosopher who developed the philosophical theory of the Pre-established harmony; he is also most noted for his optimism, e.g., his conclusion that our.

The Australian Creative Nation Initiative might be seen as its predecessor but receives hardly any attention in the literature. The central idea behind the British initiative was that in order to stay on top of the global value chain, a national economy needs to specialize in creativity and innovation. The Blair government immediately recognized the ideological potential of such an approach: On top of that, Britain was assumed to be in the fortunate position of harboring an indigenous population whose exceptional creative and innovative faculties give the country a natural competitive advantage. The DCMS also provided the necessary data in support of the claim that the creative industries are the post-industrial economic engine: It is certainly true that by the end of the s cool Britannia could refer to a number of achievements: Soho had just pushed Madison Avenue from the throne of the advertizing industry, the young British artists where conquering the art world and there where a few internationally successful British pop bands. However, the phenomenon never reached a magnitude that would legitimize the belief the creative industry could lead the British economy out of its misery. Here one encounters a crucial problem with regard to the creative industries â€” one that economists repeatedly level against creative spin doctors: Certainly, there are cases of urban regeneration based on the concentration of cultural and artistic entrepreneurs. East London and Glasgow are prominent examples. However, attempts to copy their relative! James Heartfield, mouthpiece of the economically-informed left in Britain, draws at- 28 theory on demand tention to the short half-life of countless art centres and similar New Labour investments that systematically fail to instigate the creative sector and reverse the process of post-industrial urban devastation Heartfield Another important issue concerns the effect CI-subsidy policy had on British artists â€” not least because this has by now become a problem for artists on a global scale. Under the aegis of the CI-paradigm art subsidies are increasingly bound to demands of either positive social relevance or commercial value. Which is to say that art has become an instrument of social policy. This has led to the substantial growth of the community arts movement but also pushed art practice further away from the idea of an autonomous or even critical aesthetics. As sociologists David Hesmondhalgh and Andy Pratt emphasize, artist are forced to think of themselves explicitly as entrepreneurs. One does not need to find this problematic per se. However, one should be aware that the artist who is consciously a business man is essentially different from the one who beliefs him- or herself to be autonomous Hesmondhalgh and Pratt Florida, USAmerican urban sociologist, claimed to have discovered the pivotal factor of present and future economic well-being: Florida thus intensified the British debate by repackaging the arguments in pseudo-radical class rhetoric. If one were to take his intervention seriously, momentous policy adjustments would be in order as decisive factor of future economic success, the creative class must first be attracted and then pampered in order to make its members stay. Local politicians and business leaders are to create the apposite people climate or else the creative class goes elsewhere and with it economic success. According to Florida, these are the parameters setting out the playing field upon which cities and regions compete against each other for a successful economic future. The most important element of the T-triade is doubtlessly talent. If Florida is right then future urban success-stories will be written exclusively by those who are able to make creative talent feel at home. There are two reasons for that. The first one is of practical nature: What is more, investment in art and culture to generate the creative eco-system cost less and provide for better PR than the intricacies of sustainable economic policy Peck This package, topped with a clever marketing strategy, made Florida a guru and his consulting company Catalytics a very successful business venture. In spite of its limited practical success and a very substantial body of critique, recent years have seen the rise of the creative industries paradigm to something of a global panacea among urban policy makers and city planners. Since the start of the new millennium, more and more governments sign up for the creative industries paradigm and policy hoping to

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have found a viable path into the post-industrial future. Hence, rather than continuing to criticize the ideology behind it, it might be more apposite to contextualize the phenomenon within the contemporary configuration of capitalist development. Very constructive in this respect is the approach suggested by Australian media theorist Ned Rossiter. According to Rossiter, this double foundation of CI policy makes clear what is at stake at the rise of the Creative Industries paradigm. In other words, the phenomenon creative industries can be made accessible only by an analysis of both, its discourse and its practice. In the process, the structural conditions of creative labor are altered as well leading to collateral openings and opportunities for new forms of political organisation. Another, more pragmatic strategy for potential emancipation are the so-called co-working spaces that have started to mushroom in the global metropolises. There is absolutely no revolutionary ideology behind these new spaces of work. Creative Industry Task Force: Elliott, Larry and Atkinson, Dan. *The Rise of the Creative Class. The Creativity Gap*, , www. Hesmondhalgh, David and Pratt, Andy. Donna Haraway is her mother, there is no father, the father is inessential. She, the Cyborg, is a creature in a postgender world, in a world without genesis. Her life is on the surface of the body. A body which plays with affinity, not with identity. A body that transgresses its borders, oscillates between machine and organism, between human and animal, between social reality and fiction. The cyborg is the new ontology, politics has to face her arrival. Her appearance marks the movement from an organic, industrial society to a polymorphous, information system. The home, work place, market, public arena, the body "all can be dispersed and interfaced in nearly infinity, polymorphous ways. The crucial tools today are communications technologies and biotechnologies. Communication sciences and modern biologies are constructed by a common move "the translation of the world into a problem of coding. A cyborg is a cybernetic organism, a hybrid of machine and organism, and was first introduced as a term by Manfred E. Clynes and Nathan S. Kline in to address the future man in space. Clynes and Kline, the former in charge of the Dynamic Simulation Lab, the latter director of research at Rockland State since , focus their research on human beings under non-human conditions, since the political and scientific will to travel into space had become the rocket for the cold war. Space travel challenges mankind not only technologically but also spiritually, in that it invites man to take an active part in his own biological evolution "according to the two scientists. The term cyborg was introduced to free man to explore his new environment, to address the fact that he could and should be controlled automatically by apparatuses and machines taking over parts of the human organism. Attack ships on fire off the shoulder of Orion. All those moments will be lost in time, like tears in rain. I have come to see cyborgs as junior siblings, as Donna Haraway writes in her *Companion Species Manifesto*, siblings in the much bigger, queer family of companion species, in which reproductive biotechnopolitics are generally a surprise. Cyborgs are refigurations for living within contradiction, attentive to the naturecultures of mundane practices, opposed to the dire myths of self-birthing, embracing mortality as the condition for life, and alert to emergent historical hybridities. But today we have to ask different questions, since we have to rethink kinship structures and the meaning of co-habitation. We have to think about alter-globalisation and autre-mondialisation, terms coined by European activists to stress that their approaches to militarized neoliberal models of world building are not about antiglobalization but about nurturing a more just and peaceful other-globalization. There is a promising autre-mondialisation to be learned, as Haraway emphasizes in her introduction to *When Species Meet*, in retying some of the knots of ordinary multispecies living on earth. I am, she continues, a creature of mud, not the sky. I am a biologist who has always found edification in the amazing abilities of slime to hold things in touch "I love the fact that human genomes can be found in only about 10 percent of all the cells that occupy the mundane space I call my body, the other 90 percent of cells are filled with the genomes of bacteria, fungi, protists " Today Donna Haraway lives with her dogs rethinking and reshaping the relationship of humans and non-humans. In this process bio-capital has become one of her major interests. Whereas the cyborg was meant as a figure to indicate the tiny difference between technology and human beings, the shift towards the companion species underlines the necessity to understand the human being as one species among others "under the control of a globally-acting bio-capitalist network. The question of design has turned into a question

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of bio-creature and bio-engineering. Design has become a question of life, of designing the patterns of bodies, species, societies, cells, and bacteria, traffic, waves, and other moments of becoming-other. Almost everything Haraway wrote in the mid 80s has become real since then: Everybody might be one, some are excluded, others seem to be part of the club of C. The cyborg, born 25 years ago, played with her technical part, played with her body as interface. Whereas the Cyborg-girl was meant to address the new humannonhuman relationship, today humans have already become another species among others, an affective organism which has more in common with apes, rats, and dolphins. The question is no longer who is human, machine or animal, the question is rather who or which is able to do things in a word of electronic communication. She, the woman-cyborg, is perfectly adapted to move along the waves of 0: If the male human has been the only human, the female cyborg is the only cyborg. Women have always been in-between, they sent the messages from A to B, they counted the numbers of their husbands, gave birth to their children. But the arrival of the universal code dissolves the distinction between message and messenger, between container and content, between materiality and immateriality, with radical consequences, as Sadie Plant puts it: Complex interactions of media, organisms, weather patterns, ecosystems, thought patterns, cities, discourses, fashions, populations, brains, markets, dance nights and bacterial exchanges emerge. Tausend Plateaus, Kapitalismus und Schizophrenie, Berlin: Do Androids Dream of Electric Sheep? A Theory of Networks, Minneapolis, London: Minneapolis University Press, Grey, Chris Hables ed. The Companion Species Manifesto. Dogs, People, and Significant Others, Chicago: Prickly Paradigm Press, When Species Meet, Minneapolis, London: George Robertson et al. This is a somewhat different task from reconfiguring new media technologies by taking into account corporeality or rethinking corporeality as something changed by new media. The first approach has been tackled in recent approaches to embodied human-computer interaction and to the growth of areas such as affective computing. Paul Dourish, for example, takes inspiration from phenomenology, asking how the user experiences technology as embodied. Research into the areas of wearable computing and robotics has also rethought the corporeal basis of gesture and mood in creating digital systems and processes that both respond to and try to emulate human emotions. By way of contrast, an approach to digitality and corporeality that traverses the gaps, discontinuities and differentials between bodies and new media so as to unfold an always emerging, processual digital embodiment needs emphasis.

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Chapter 6 : Project MUSE - The Free Impersonality of Bourgeois Spirit

Several problems with the preceding: (1) pre-established harmony is for Leibniz a fact, an explanation of why mental and physical states seem to affect each other. It is not an end of man, at least in nothing I've read by Leibniz.

Leibniz Gottfried Wilhelm Leibniz " was both a philosopher and a mathematician who wrote primarily in Latin and French. The work of Leibniz also anticipated modern logic and analytic philosophy , but his philosophy also looks back to the scholastic tradition, in which conclusions are produced by applying reason to first principles or a priori definitions rather than to empirical evidence. It must be the best possible and most balanced world, because it was created by an all powerful and all knowing God, who would not choose to create an imperfect world if a better world could be known to him or possible to exist. In effect, apparent flaws that can be identified in this world must exist in every possible world, because otherwise God would have chosen to create the world that excluded those flaws. Leibniz is also known for his theory of monads , as expounded in *Monadologie*. Monads are the ultimate elements of the universe. The monads are "substantial forms of being" with the following properties: Monads are centers of force ; substance is force, while space , matter , and motion are merely phenomenal. His main achievement was a complete oeuvre on almost every scholarly subject of his time, displayed and unfolded according to his demonstrative-deductive, mathematical method, which perhaps represents the peak of Enlightenment rationality in Germany. Wolff was also the creator of German as the language of scholarly instruction and research, although he also wrote in Latin , so that an international audience could, and did, read him. A founding father of, among other fields, economics and public administration as academic disciplines, he concentrated especially in these fields, giving advice on practical matters to people in government , and stressing the professional nature of university education. Immanuel Kant In , Immanuel Kant " published his *Critique of Pure Reason* , in which he attempted to determine what we can and cannot know through the use of reason independent of all experience. Briefly, he came to the conclusion that we could come to know an external world through experience, but that what we could know about it was limited by the limited terms in which the mind can think: Since the publication of his *Critique*, Immanuel Kant has been considered one of the greatest influences in all of western philosophy. In the late 18th and early 19th century, one direct line of influence from Kant is German Idealism. They were also greatly concerned with the problem of freewill as understood through Kantianism: The three most prominent German Idealists were Fichte " , Schelling " and Hegel " On some interpretations, Hegel did away with Kantianism altogether to achieve absolute knowledge, while others read him as working within the confines of Kantianism. His method of dialectics has become a commonplace means of reasoning in continental philosophy. His analysis of will led him to the conclusion that emotional, physical, and sexual desires can never be fulfilled. Consequently, he eloquently described a lifestyle of negating desires, similar to the ascetic teachings of Vedanta and the Desert Fathers of early Christianity. Karl Marx " often attended their meetings. He developed an interest in Hegelianism, French socialism and British economic theory. He transformed the three into an essential work of economics called *Das Kapital* , which consisted of a critical economic examination of capitalism. Marxism has had a massive effect on the world as a whole. Neo-Kantianism Neo-Kantianism refers broadly to the revival of the type of philosophy explained by Immanuel Kant and of the interpretations of Kant provided by post-Kantian philosophers such as Schopenhauer , Jakob Friedrich Fries and Johann Friedrich Herbart. Major figures in the neo-Kantian movement, which began around the s, include Friedrich Albert Lange and Hermann Cohen. He believed this task to be urgent, as he believed a form of nihilism caused by modernity was spreading across Europe, which he summed up in the phrase "God is dead". His work continues to have a major influence on both philosophers and artists. This was the beginning of analytic philosophy. In the early part of the 20th century, a group of German and Austrian philosophers and scientists formed the Vienna Circle to promote scientific thought over Hegelian system-building, which they saw as a bad influence on intellectual thought. The group considered themselves

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logical positivists because they believed all knowledge is either derived through experience or arrived at through analytic statements, and they adopted the predicate logic of Frege, as well as the early work of Ludwig Wittgenstein as foundations to their work. Wittgenstein did not agree with their interpretation of his philosophy. Contemporary analytic philosophy In the 20th and 21st centuries Germany has been an important country for the development of contemporary analytic philosophy in continental Europe, along with France, Austria, Switzerland and the Scandinavian countries. Phenomenology Phenomenology began at the start of the 20th century with the descriptive psychology of Franz Brentano, and then the transcendental phenomenology of Edmund Husserl. It was then transformed by Martin Heidegger, whose famous book *Being and Time* applied phenomenology to ontology, and who, along with Ludwig Wittgenstein, is considered one of the most influential philosophers of the 20th century. Phenomenology has had a large influence on Continental Philosophy, particularly existentialism and poststructuralism. Heidegger himself is often identified as an existentialist, though he would have rejected this. Hermeneutics Hermeneutics is the philosophical theory and practice of interpretation and understanding. Originally hermeneutics referred to the interpretation of texts, especially religious texts. Frankfurt School Main article: Although they drew from Marxism, they were outspoken opponents of Stalinism. Postmodernists consider the Frankfurt school to be one of their precursors.

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Chapter 7 : UrÃ¢nia - JosÃ© Galisi Filho: Outubro

The monads are "substantial forms of being" with the following properties: they are eternal, indecomposable, individual, subject to their own laws, un-interacting, and each reflecting the entire universe in a pre-established harmony (a historically important example of panpsychism).

Thank you for all that information! Neither author states a professional affiliation. The Email addresses given are commercial ones. If our thesis is right--that the Energy Systems Language is a characteristic universalis--the late H T Odum shares in this title. Moreover, the work of Odum and colleagues can be considered a progression of natural science, creatively realising what Just how much of modern thermodynamics can be recast into ESL? Between and , Carnap, Reichenbach, Suppes, among others, tried to recast parts of modern physics into first and second order formal languages. Mainstream physicists have resolutely refused to pay this effort any mind. He expanded from ecosystems into thermodynamics, the economics of nature see Geerat Vermeij , and systems theory a la von Bertalanffy. An interesting cross-disciplinary sort of guy, whose early research was ahead of the curve. The first paragraph of Maud and Cevolatti also describes Leibniz as a "16th century Enlightenment" philosopher. The claimed century is off by one, and Leibniz died just as the 18th century Enlightenment was about to begin. Yes I picked up that error, I and the error with H. I have in my study a copy of the following, which may be relevant: I encountered it in the writings of Stewart Brand a generation ago, who repeatedly acknowledged having learned much at the feet of Gregory Bateson. A fair bit of the contemporary literatures on evolution and on climate change strike me as using concepts from systems ecology. The ESL symbolic language laid out in systems ecology is probably a graphical realization of a first order theory consisting of a dozen-odd triadic and teradic predicates. Did Leibniz see that first order logic needed a diagrammatic language in order accurately depict energetic flows like electronic schematics? To me, the single most attractive feature of Wikipedia is the ease with which anyone can correct any bad syntax s he chances upon. I am more indulgent towards errors of fact and omission than towards sins that trample on that most useful tool for scientific and philosophical discussion, the English language! But the claim, made in the Intro, that Leibniz played a similar role, leaves me startled. I find no supporting evidence for this claim in the subsequent entry. Would someone please enlighten me? While these were in French, which Jefferson read well and some other Founding Fathers could more or less parse in the 18th century, an educated person HAD to read French , it is an interesting question whether a single copy of either work ever found its way to the 13 colonies. I am open to the revisionist suggestion that Locke was less important for the American Founding than has been supposed; contemporary research has shown over and over that received wisdom in the history of ideas contains much urban myth. Frege is supposed to have begun the predicate calculus. Frege was first in time but nobody noticed, mainly because his notation was off-putting. Meanwhile, Peano and Schroder diffused the essence of Peirce throughout Europe. Husserl is an airy-fairy German windbag. But I am more skeptical that the Fathers were aware of de Vattel. Not sure about the veracity of these sources But after a little research it seems to be at least a possibility to be considered. Untill the doubters read the books discussed above my vote is on keeping it. Conferences present work in progress, and a fair number of conference papers never make it into print. Things get interesting if a conference publishes a proceedings volume. Have never heard of Fidelio before. It appears that the Symposium: Leibniz and the American Revolution took place as recently as Hence this is a radically new direction in the history of ideas. The jury is still out. Nova methodus pro maximis et minimis New Method for maximums and minimums. Is it against Wiki policy to install counters? This is the answer OwenX and admin gave me: Thanks There is quite a bit of information at Wikipedia: Sorting out that mess is perhaps the hardest editorial job in world civilisation. His very important correspondence, amounting to circa items, is the largest I know of. Hermann Hesse, in his Glass Bead Game, predicted that the 20th to the 23rd centuries would not prove very interesting in artistic and intellectual achievements, excepting fields where knowledge is clearly

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cumulative, such as math, science, and technology. But he did predict that historical and exegetical scholarship would flourish. Leibniz was no saint; he was too eager to suck up to the kings and lords of his day, and some of his diplomatic activities were less than idealistic and scrupulous he was no worse than the average diplomat of his day, and may have been a good deal better. But all my reading of Leibniz suggests a shrewd, energetic, and likeable man, with unbelievably broad curiosity about nature and the human condition. The marvelous anthology Wiener, sadly long out of print, contains a curious essay by Leibniz sketching an intellectual theme park, a sort of 17th century Science Alive cum IMAX theater. This essay is great fun, and reveals a Leibniz who had a shrewd commonsensical understanding of the common run of humanity. On Leibniz and ethics, see also Jolley What you say about saying more about Russell, etc. For it is unworthy of excellent men to lose hours like slaves in the labor of calculations which could safely be relegated to anyone else if the machine were used. So in a sense, all of information theory derives from Leibniz, for he was the first to emphasize the creative combinatorial potential of the 0 and 1 bit, and how everything can be built up from this one elemental choice, from these two elemental possibilities. So, perhaps not entirely seriously, I should propose changing the name of the unit of information from the bit to the leibniz! And all of my work may be regarded as the development of another sentence in Leibniz: Newtonian physics is now receding into the dark, distant intellectual past. In our new interest in complex systems, the concepts of energy and matter take second place to the concepts of information and computation. And the continuum mathematics of Newtonian physics now takes second place to the combinatorial mathematics of complex systems. Bell stated so forcefully [32], Newton made one big contribution to math, involving the continuum, but Leibniz made two: Newton obliterated Leibniz and stole from him both his royal patron and the credit for the calculus. Newton was buried with full honors at Westminster Abbey, while a forgotten Leibniz was accompanied to his grave by only his secretary. Bell stated a half a century ago [32], with every passing year, the shadow cast by Leibniz gets larger and larger. How right Bell was! The digital philosophy paradigm is a direct intellectual descendent of Leibniz, it is part of the Leibnizian legacy. Are there, Wolfram and I wonder, more treasures there that we have not yet been able to decipher and appreciate? Chaitin the author of algorithmic information theory! Among living philosophically oriented mathematicians and information theorists, Gregory Chaitin is about as consequential as they come. But he too is not authoritative when it comes to Leibniz. He quotes Bell on Leibniz, the I Ching, and binary numeration. Much has been written about this in recent years, revealing that earlier writings are filled with misunderstandings and superficial readings. Leibniz discovered the power of binary numeration before he became a Sinophile in old age and learned of the I Ching. He considered himself to be quite good. Mind you, such thoughts were in the air in the 17th century, the time when discrete probability, modeled by games of chance began. Pascal, Fermat, and Mersenne dabbled in this as did, I think, the Bernoullis. It amazes me that no one wrote on the mathematical structure of strategy and conflict until, to my knowledge, Emile Borel did so around 1900. Keep in mind that Leibniz did not do anything here, beyond speculating that game theory cum probability would be a worthy research agenda the 20th century proved him right. As we shall demonstrate, Leibniz and Papin developed the steam engine based upon a scientific hypothesis concerning the nature of the Universe, elaborated by Leibniz in such "metaphysical" writings as his Monadology. My own grain of salt: This deserves a much deeper historical investigation. I hope to hear the opinion of others I find it especially interesting in the context of our above mentioned Maud Cevolatti article. The discussion of Vis Viva Versus Mechanics is interesting with respects to the concept of "useful work performed by a heat engine", which was later called exergy. I will leave others to form their own opinions. But most authors of that secondary literature are academic philosophers who are not comfortable with Leibniz the scientist and engineer, and so gloss over that part of his work. Moreover, not a single extant volume of the Academy edition is devoted to Leibniz the technologist. The main publication of primary sources on this topic is an anthology by Gerland, published in German. In my experience, this volume is difficult to access. The upshot is that it is impossible to evaluate the claims made by Sholto Maud above. Claims such as the above need to be carefully supported by a close study of the Royal Society archives. Without such, I would not dare

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speaking to his motivations. The steam engine was but one of a number of technologies driving the Industrial Revolution. Because of his scholastic education, Leibniz was happy to wear his metaphysics on his sleeve, but under the surface was a man of phenomenal energy and insight about matters practical. And if anyone was a budding logician, it was Leibniz. These are his drawings of a device to automatically and continuously turn the sails of a windmill into the direction of the wind, and his conception of an automatic braking mechanism to control the speed of rotation of the wind-shaft of a vertical or standard windmill. His genius truly deserves that distinction. What can we do?

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Chapter 8 : Smash All Old Things!: SIGHTINGS NO ENLIGHTENED DESPOTS

The soul follows its own laws, and the body likewise follows its own laws; and they agree with each other in virtue of the pre-established harmony between all substances " -- Gottfried Leibniz When this natural balance is not recognized (or the balance is misperceived off) the soul becomes preeminent, which introduces many problems.

Smash All Old Things! A blog about the politics, culture and economics of modern China. I will post anything about this subject on here that I think will interest others - from reviews of China-related music, books and film, old and new, to random finds, detailed commentary on China stories in the news, and occasionally idiosyncratic thought-pieces about some aspect of contemporary China. Spence to describe formative encounters of China by Westerners. I want to tell that story by focussing on two events that best reflect the curiously distorted influence Chinese political practice - or at least how it has been perceived by certain influential Western thinkers - has had on Western politics itself - the eighteenth-century model of "enlightened despotism", and the more recent bundle of ideas loosely named the "Big Society. Advocates of both presented Chinese political theory and practice as imperatives that showed the necessity of Europe adopting reforms. With the caveat that the Enlightenment was more a set of shared premisses than a unified doctrine, thinkers challenging various objects of conventional wisdom - the Biblical account of creation and history, the conflation of religious piety and moral virtue, the political power of the clergy and aristocracy - looked to China to provide counter-examples which might broaden the horizon of possibilities for the West and rejuvenate civic life. The Enlightenment philosophers got most of their information about life in present-day China from the accounts of Jesuit missionaries whose social status I touched on in a previous post. Here is a portrait of Matteo Ricci, the most renowned of the Jesuits, who lived in China from And here is the cover of the first Latin translation of the Analects of Confucius, from Unfortunately, these were heavily biased descriptions of Chinese society and governance. This distortion of the evidence by the Jesuits was to have far-reaching and unintended consequences. Consequently, Hampson tell us, "An idealised Confucianism came to be equated with the pagan values of ancient Rome, and free-thinkers, disconcerted by the fall of the Roman Empire, could now point to China for proof that their secular values were no less politically effective than Christian ones. To go beyond it is as wrong as to fall short. Davis has described how the Jesuits, "by their devious efforts, inadvertently played themselves into the hands of libertines and rationalists who saw in Confucian philosophy the basis for natural religion. During this period, Halle emerged as a centre of language studies, which was the reason it held such interest for Leibniz - he was enthralled by the possibility that contemporary written Chinese contained what remained of a mythical Adamic "universal language", as described in the Old Testament. Some believed it might be Chinese; by elaborate and totally unfounded argument they came to the conclusion that China had been peopled by the children of Noah before the confusion of tongues. It was even suggested that Confucius was a Christian prophet. According to Lach, Leibniz thought that if that artificially-contrived language could be re-discovered, it could serve the purpose of overcoming religious strife in the world and reveal that all true ethical systems were derived had the same divine origins: Current scholarship suggests that these mysterious forms were simplified depictions of cracks that formed in tortoiseshells when they were heated in divination rituals. Leibniz inferred from this that the Chinese had, from the dawn of their civilisation, arranged their society according to meticulous and highly rational, even if largely unspoken, moral laws that reflected the law of nature. Decades earlier, he had invented a system of binary numbers in which two rather than ten was the base scale of notation - in the patterns of the I Ching he thought he could see a codification of the same system. The University of Halle had been founded by his paternal grandfather, Frederick I, but his predecessor had considered closing it down as it became engulfed in controversial religious dispute - it was kept going, and allowed to operate with expanded royal priveleges, by Frederick the Great, as part of his wider policy of religious toleration and education. Halle was a centre of the Pietist movement, which Edwards has described as a "controversial current within German Lutheranism, a

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reaction to the religious warfare which devastated the German states, and also to the rigid formalism of Orthodox Lutheranism. Their proselytising activism and charity thus had a metaphysical basis: What mattered was doing the right thing, according to the circumstances of each time and place - this was "the spirit of Halle. Here is one of the charity-schools in Halle. His name was Christian Wolff. Mark Larrimore has argued that Wolff wrote the book to challenge "the understanding of ethics as obedience to the utterly unconstrained commands of an omnipotent deity" - and in so doing, he appeared to many of his peers to be going one step beyond the Pietists. Where they had argued that motivation was not all that mattered in ethics, he appeared to be though was not in fact arguing that it did not really matter at all. But one cannot deny God if one does not know distinctly what God is. He believed that the Chinese had not advanced beyond the first stage but, to their credit, had achieved the most virtue possible within those limits. More pertinently, he saw his own Orthodox critics as trying to pass to the third stage before completing the second, and he sought to use the example of China to educate them on the importance of toleration and learning: Another influence was Voltaire with whom he enjoyed a lasting if turbulent friendship. This is confirmed by He streamlined the civil service to make it more responsive to his instructions, simplified the legal codes to provide transparent and predictable justice, abolished torture, and provided limited guarantees of freedom of press and of belief. Here is a description taken from The Columbia History of the World: No earlier sovereign anywhere in Europe so thoroughly dominated the machinery of government. As alternative eyewitness reports from returning merchants became more widely available in the mid-eighteenth century, attitudes hardened. If the sciences purified morals But there is no vice that does not dominate them, no crime with which they are not familiar Larrimore tells us that "Sinophilia faded with the rise of romanticism, historicism, and imperialism" - in other words, currents of thought that are alternately regarded as offshoots or reactions against early Enlightenment philosophy. Crucially, it faded with the declining vogue for enlightened despotism; as Edwards has written, "The Sinophiles never really considered the people as worthy of their proselytising endeavour They believed in the Confucian principle that a virtuous administration, operating within the harmony of natural law, was the only way to stability. They were reformers, not revolutionaries. As far as the suggestion that philosophers should rule went, the monarchs "treated such suggestions as they did the chinoiserie of their palace, as a pleasant gloss on the business of living. In a psychologist named B. Skinner wrote a book called Beyond Freedom and Dignity, which laid out his stark case for "radical behaviourism. He believed his theories had important applications to the governance of society and in Beyond Freedom and Dignity he explained that the problems humanity faces today are the consequences of the naive Enlightenment belief in progress through science and technology alongside an emphasis on the fanciful notion of free will: All his progress has been at the expense of damage to his environment which he cannot repair and could not foresee. Instead, a third party ought to modify the social environment so that people are left free to choose what they want to do - but the choice is framed in such a way that they are very likely to choose what the third party knows is best for society overall. A "struggle session" against "counter-revolutionaries" In the s Skinner said that China in the early stages of the Cultural Revolution represented the closest real-life approximation to his model society. I am not sure how much he knew about what was really happening at the time, but it is not hard to imagine how he arrived at that conclusion - a state proclaiming itself to be the servant of the people, putting power back into their hands, with the ulterior motive of actually strengthening the power of the state vis-a-vis its citizens by making the culture of state agents more responsive to their preferences. He was not unaware of the dangers inherent in his peculiar fusion of libertarian elitism, but he believed that, once it was set up, his system would be self-sustaining, and would incentivise those it empowered to use their power for the General Welfare - guided by a "science of values. What will the putative controller find good, and will it be good for those he controls? These are really questions about reinforcers When we say that a value judgement is a matter not of fact but of how someone feels about a fact, we are simply distinguishing between a thing and its reinforcing effect. This is a question about the behaviour of those who do in fact propose and make changes. People act to improve the world and to progress towards a better way of life for good reasons, and among the reasons are

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certain consequences of their behaviour, and among these consequences are the things people value and call good. Below is a talk given by one of the authors, Richard Thaler, in which he explains that politicians should see their role as being "choice architects", who should "design a society in which people make better choices, as judged by themselves. Critics of the Big Society, mostly from the left, often argue that it is a fig-leaf for ideological public spending cuts, and that it is hopelessly naive to simply "roll back" the state and expect civil society to automatically flood in and close the gap. I think that these criticisms have some validity, but I also think that they miss the point that the Big Society was never premised on this kind of hydraulic interpretation of society. Since the late s, so the argument runs, the British state has grown inexorably, not just in terms of resources, but also in terms of its functions and reach into previously off-limits areas of private life. To illustrate the point, the speech is worth quoting at length: We understand that the big society is not just going to spring to life on its own: We need to use the state to remake society The state must go further than enabling opportunities. It must actively help people take advantage of them. Our reforms depend for their success on a social response: The Big Society demands mass engagement: Government, by going with the grain of human nature, can better influence behaviour Culture change is much harder than state control. It will take more than a generation. Brodsgard has written that the project failed to create a "special political zone" equivalent to the coastal "special economic zones" because of basic contradictions inherent in the "Big Society" ideology itself. Most importantly, for all the talk of greater "transparency", the philosophy of nudging presumes - requires - a certain knowledge-gap between government and governed: Freedman has written in *The Atlantic*: The very definition of the Skinner box is that the inhabitant is not in control. It is notable how few of the reforms enacted by the eighteenth-century enlightened absolutists outlived them. Likewise, Brodsgard observes of Hainan: The bureaucrats and Party people decide which functions are to be shed and which should be retained. It is all too often a process of bargaining rather than real analysis of what is needed to create a well-functioning public sector. Yet in his book *East and West* even he acknowledged that the West had something to learn from the "Asian values" thesis: Citizens in a sense sell their votes to the highest bidders Government finds itself taking decisions, assuming responsibilities, that properly belong to individuals, families, firms. Man needs a certain moral sense of right and wrong Westerners have abandoned an ethical basis of society, believing that all problems are solvable by a good government, which we in the East never believed possible. Successful liberal democracies need smaller governments and bigger citizens - bigger citizens playing a larger role in partnership for the common good We need to seek a new point of balance in our societies, that draws on the experience of smaller governments in some Asian societies. When an American journalist asks him what he makes of the student protests across the country at At length, I think we have come full-circle. Skinner as a secularised vision of enlightened despotism in which Darwinian natural selection has taken on the role of divine Providence, and "nudging" technocrats the role of far-sighted philosopher-kings. Moreover, just as the Jesuits reduced the complexity of China to the principles of Neo-Confucianism in order to justify their assimilationist approach to missionary work, so too have latter-day Western commentators on "Asian values" often simplified a messy reality in order to argue for the necessity of reforming welfare states in the West - and that the way to do it is to harness the power of the state to transform cultural values.

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However, contrary to these grossly inaccurate conceptions, many Catholic theologians, including in Late Antiquity and throughout the Middle Ages, exalted the powers of reason and stressed that reason and revelation are in harmony rather than in conflict.

Aristotle, *De Partibus Animalium*, I. Zeno, the founder of Stoicism, was a native of the town of Citium, in Cyprus, and was born about the year B. He died in , at the ripe age of ninety-two. Epicurus was born in B. He died in B. For more than thirty years Zeno and Epicurus were fellow-citizens of Athens, during the period of their manhood and old age. And yet their paths never met, they moved in different orbits. The founder of the Stoic school was a public and popular character. The King of Macedon looked up to him as to a master and a conscience, and the people of Athens not merely evidenced their faith in him by putting the keys of their city into his veteran hands, but publicly decreed him the honours of a golden crown and a national entombment, in consideration of the character of his life and teaching. Very different was the lot of Epicurus. He and his friends lived in quiet, unostentatious privacy. They were barely heard of by the mass of their contemporaries. Kings and commonwealths belonged to another order of things, removed from their interests and sympathies. The name of his father, being the same as that of the father of the great statesman Themistocles, suggested a couplet of the poet Menander where he contrasts the son of Neocles who freed his country from slavery, with him who freed it from foolishness. But it is most probable that he first saw the light in the island of Samos. In the year , twenty-four years before the birth of Epicurus, the Athenian general Timotheus had attacked Samos, which was then hostile to Athens and acting in the interests of the Persians. After the conquest of the island, several of the natives who belonged to the hostile party were expelled by the general, and their lands were assigned to Athenian colonists, 1 who, it appears, gradually encroached upon their neighbours, till there was scarcely one of the original landholders left. Among the Athenians who sought to better their fortune in Samos were the parents of Epicurus. For Athens had lost the commercial and maritime supremacy in the Levant, for which she had struggled a century before in the Peloponnesian war, and still more recently in the year By the middle of the fourth century, B. There was great depression both in the public and private finances of Athens, and the opportunity of finding relief in a colony was too tempting to be resisted. By profession, Neocles is said to have been a schoolmaster: The family evidently was not in a brilliant position. But if the function of elementary teacher was attributed to the father, even less creditable was the vocation assigned by rumour to the mother of Epicurus. She was a minister in the service of foreign superstitions, of a church or chapel unauthorized by public or national establishment. Regarded half as a witch or sorceress, and half as a deaconess in a dubious conventicle of low and probably superstitious worshippers, she was no doubt scarcely a creditable parent in the eyes of the world. And at these rites, too, Epicurus was present as a boy helping his mother. Both statements may have some truth in them. If one stops at the right place in genealogy, a creditable ancestry is always obtainable. And, on the other hand, it is not inconceivable that even in boyhood Epicurus was placed in antagonism to the dominant aristocracy of his time, no less in his religious associations than in his social circumstances. We know enough of Greek history in this period to be aware that the national gods had formidable rivals in a number of foreign deities, mainly of Oriental origin. In the port of Athens, in Rhodes, and other commercial centres, the existence of religious societies is revealed to us by the monumental stones which preserve the record of their constitution, the duties of their members, and scattered incidents in their history. Epicurus from his birth was outside the pale within which national idiosyncrasy and political pride confined their religious and their moral standards. In his eighteenth year he went to Athens to take his place amongst his countrymen. But it was probably not as yet customary to give to the period of opening manhood a training so predominantly intellectual as it came to be in the early centuries of our era. But in no long time Antipater, whom the vigorous outburst of the war had shut up in the town of Lamia, in the south of Thessaly, was able to resume the offensive with his reinforcements; and in the year Nor was this all. The

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regent of the Empire and administrator of the young princes, acting on the advice of Antipater, determined to break the insurrectionary spirit of the Athenian democracy. More than half of the existing citizens seem to have been thus exiled. And Athens, restored to only a communal or municipal independence, was left in the control of the propertied and aristocratic classes, who loved peace and so were well content with the supremacy of Macedon. But Perdikkas, the administrator of the young princes, and Antipater went further. They restored Samos from the possession of Athens to its old proprietors, who had been banished from their native island more than forty years: They seem to have found some difficulty in fixing on a home. Colophon and Teos are two places mentioned as their abodes: Colophon not long before was the home of a lyric poet of some note, Hermesianax, who gave to three books of his odes the name of Leontion, his lady-love: Whether the lady of Hermesianax was also the lady of Epicurus is one of those questions which are apparently unanswerable, and probably for that reason excite the curiosity of a leisured fancy and afford ample ground for the grave disquisitions of philologists. Nor do we know how long Epicurus stayed in Colophon or Teos. At any rate, we know that about his thirtieth year he was temporarily settled at Mitylene, in the island of Lesbos. And it was at Mitylene that he first came forward as a recognised philosopher. Of his apprenticeship to philosophy we have but scanty hints. It was told by his friends that the future philosopher had betrayed himself even in his schoolboy days. As he read the "Theogony" of Hesiod with his tutor, he stumbled at the line which told how the origin of all things was from chaos. He seems to have taught at Teos, a place which on the collapse of the Ionic revolt about B. C. 494. But Nausiphanes, though styled a Democritean, had had for his immediate master a man rather different from Democritus. But it is somewhat misleading to term him a sceptic, in the modern sense of that term. He had seen the revolutions of Greek philosophy from Plato and Aristotle to their followers; he had accompanied the army of Alexander the Great to India, and had learned the falsity of much in dogmatic philosophy, and the uncertainty of much that seems fixed in morals. The lesson taught by Pyrrho intellectually was suspension of judgment; morally, it was imperturbability. What ought to be our attitude towards them? And, lastly, What will be the consequence to those who adopt this right attitude? We can only say: Such a scepticism, if it checks curious questioning, does not disturb our practical life: Pyrrho himself wrote nothing, and those who were curious to know something of the doctrines of one whose fame was widely spread had to seek their information from his pupils. Such were Timon and Nausiphanes: Nausiphanes, however, it seems, claimed him as a disciple, much to the annoyance of Epicurus, who acknowledges that he did occasionally drop into the lectureroom of the "Mollusc" as he calls him, and found him expounding his doctrines to a few bibulous lads. He claims that he was self-taught; and that was in the largest sense true. That the contemporary philosophy did not influence him, it would be absurd to maintain; but his acquaintance with it was evidently confined to the main doctrines, in which it was popularly recognised. Where he did read was in the now perished writings of the philosophers anterior to Plato and Aristotle; for these last, in the main, he simply ignored. From Democritus he directly or indirectly gained his physical theories; and a good authority informs us that his favourite philosophers were two of these pre-Socratic speculators, Anaxagoras, and Archelaus, the so-called teacher of Socrates. At Mitylene disciples gathered round him; and at Lampsacus, a ferry-town on the Dardanelles opposite to the modern town Gallipoli the city of Callias, where he spent another year or two, he gradually became a recognised head of a philosophic school. He came, says an ancient writer, to look upon Lampsacus almost as his country. In later days he kept up a correspondence with them, as with the philosophers at Mitylene; and twice or thrice crossed the sea to visit the scenes where disciples first believed in him. If Athens was the Mecca of this prophet, Lampsacus was his Medina. Epicurus settled in Athens. Since he had left it, in , its fortunes had not been brilliant, but they had given it tranquillity. In the year after the death of Antipater, in , it had been for a while drawn into the whirlpool of Macedonian politics. Enticed by the promises of Polysperchon, who hoped to enlist the democratic passions of the Greek cities on his side, Athens rushed from one political extreme to another. The violent reaction was not accomplished without bloodshed. Old Phocion and his conservative associates in the Macedonian interest fell a victim to fanatical and patriotic republicans, who doubted the

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honesty of his cautious policy. He and his friends were executed as traitors. But the hopes then encouraged of a renewal of Athenian sovereignty in Greece were soon disappointed. In , Athens was at the mercy of Cassander: From to , the practical ruler of Athens under the Macedonian king was Demetrius of Phalerum. Under his government the city enjoyed considerable material prosperity: Demetrius was at once a scholar and a man of the world. But prosperity apparently changed him: The fashionable philosopher of the period was a pupil of Aristotle, Theophrastus, the friend of Cassander and of Ptolemy. Two thousand disciples, it is said, flocked to hear his lectures. Probably, however, with all these disadvantages, Athens may have seemed to some a more desirable residence than most of the Greek towns. Its old glories still won for it occasional reverence from the potentates of Asia and Egypt. In most of the other communities of Greece revolution was in permanence. Each party, as it gained the supremacy, in its turn massacred the prominent members of the opposition. Tyrants in name or in reality; foreign adventurers in search of power or pleasure; mercenary troops with no national ties and no respect for law, morality, or religion; exiles saturated with the gathered hatred of years: With no security for life and property, poverty and lawlessness spread apace; and the young not unfrequently grew up indifferent to their country, sceptical of their religion, bent upon enjoyment, and seasoning sensuality with a dash of literary and philosophic cultivation. Such, in its worst aspects, was Greece in the beginning of the 3rd century B. One fact alone may tell of the misery of the time. In the year , a Cyrenean adventurer advertised his intention of leading a horde across the deserts against Carthage, which was then staggering under the blows of another adventurer of great ability and greater unscrupulousness, Agathocles, the despot of Syracuse. Numbers of Athenians and other Greeks joined the enterprise. For, says the historian, the ceaseless wars and rivalry of princes had brought all Greece low and made it feeble, so that men not merely looked to an expected good fortune, but were influenced by the prospect of release from their present ills. Each of them hoped to win Athens to his side.