

## Lectures On Metaphysics And Logic V2

Lectures on Metaphysics and Logic  
The Metaphysics of Logic  
The Metaphysics of Logical Consequence  
Possibility and Reality  
Lectures on Metaphysics and Logic  
The Logical Basis of Metaphysics  
Categories of Being  
Lectures on Metaphysics and Logic: Metaphysics  
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Lectures on Metaphysics and Logic, Vol. 1 of 4 (Classic Reprint)  
Lectures on Metaphysics and Logic: Metaphysics  
The Metaphysics of Logic  
Lectures on Metaphysics and Logic, Vol. 2 of 4 (Classic Reprint)  
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Lectures On Metaphysics And Logic  
Science of Logic  
Lectures on Metaphysics and Logic Sir William Hamilton  
Penelope Rush Alexandra Zinke  
Hans Rott Sir William Hamilton William Hamilton Michael Dummett Leila Haaparanta Sir William Hamilton Hans Rott William Hamilton William  
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William Alexander Baillie Hamilton

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the following lectures on metaphysics constitute the first portion of the biennial course which the lamented author was in the habit of delivering during the period of his occupation of the chair of logic and metaphysics in the university of edinburgh giving these lectures to the world it is due both to the author and to his readers to acknowledge that they do not appear in that state of completeness which might have been expected had they been

prepared for publication by the author himself as lectures on metaphysics whether that term be taken in its wider or its stricter sense they are confessedly imperfect the author himself adopting the kantian division of the mental faculties into those of knowledge feeling and conation considers the philosophy of mind as comprehending in relation to each of these the three great subdivisions of psychology or the science of the phenomena of mind nomology or the science of its laws and ontology or the science of results and inferences the term metaphysics in its strictest sense is synonymous with the last of these subdivisions while in its widest sense it may be regarded as including the first also the second being in practice at least if not in scientific accuracy usually distributed among other departments of philosophy the following lectures cannot be considered as embracing the whole province of metaphysics in either of the above senses among the phenomena of mind the cognitive faculties are discussed fully and satisfactorily those of feeling are treated with less detail those of conation receive scarcely any special consideration while the questions of ontology or metaphysics proper are touched upon only incidentally the omission of any special discussion of this last branch may perhaps be justified by its abstruse character and unsuitableness for a course of elementary instruction but it is especially to be regretted both on account of the general neglect of this branch of study by the entire school of scottish philosophers and also on account of the eminent qualifications which the author possessed for supplying this acknowledged deficiency a treatise on ontology from the pen of sir william hamilton embodying the final results of the philosophy of the conditioned would have been a boon to the philosophical world such as probably no writer now living is capable of conferring psycinfo database record c 2010 apa all rights reserved

this wide ranging collection of essays explores the nature of logic and the key issues and debates in the metaphysics of logic

the book discusses the central notion of logic the concept of logical consequence it shows that the classical definition of consequence as truth preservation in all models must be restricted to all admissible models the challenge for the philosophy of logic is therefore to supplement the definition with a criterion for admissible models the problem of logical constants so prominent in the current debate constitutes but a special case of this much more general demarcation problem the book explores the various dimensions of the problem of admissible models and argues that standard responses are unwarranted as a result it develops a new vision of logic suggesting in particular that logic is deeply imbued with metaphysics

the dialectics of possibility and reality is an old philosophical theme in contrast to empirical sciences that deal with reality philosophy has sometimes been viewed as the science of the possible that said the modal concepts of possibility and necessity have proven to be ambiguous and recalcitrant to analysis and their relation to the concept of reality remains problematic to the present day from aristotle to russell the belief that the real world by no means exhausts the possible worlds has attracted serious thought this work brings together a group of experts who are intent on transcending the worn out dichotomy between analytic and continental philosophy this collection takes a fresh look at the metaphysics and logic of possibility and reality and

illuminates them from a great variety of perspectives topics include the history of philosophy from greek antiquity to david lewis as well as the semantics of possible worlds logic mathematics and computer science as well as literature and the new media forms of scientific as well as fictional discourse the basic position taken by many contributors is a commonsensical one in ordinary language we do not seem to have any problem in making statements about future possibilities without establishing definitive claims to their truth in other words one can speak of future contingencies without making claims for present day truths moreover the contributors hold that it seems quite feasible to talk of objective truth as a series of possibilities rather than empirical realities all branches of philosophy seem to agree that to think about possibilities is an inclination of human nature in short the more we know about possibilities the better human beings and actions relate to reality this is a serious effort that invokes a sense of intellectual history to explain issues that are vexing but not insoluble it will interest a variety of people from philosophers to social planners vtezslav hork is director of the dfg project on cultures of lying both he and hans rott are affiliated with universitt regensburg institut fr philosophie regensburg germany

dummett regards the construction of a satisfactory theory of meaning as the most pressing task of contemporary analytical philosophy he believes that the successful completion of this difficult assignment will lead to a resolution of problems before which philosophy has been stalled in some instances for centuries

this edited volume is a comprehensive presentation of views on the relations between metaphysics and logic from aristotle through twentieth century philosophers who contributed to the return of metaphysics in the analytic tradition the collection combines interest in logic and its history with interest in analytical metaphysics and the history of metaphysical thought by so doing it adds both to the historical understanding of metaphysical problems and to contemporary research in the field throughout the volume essays focus on metaphysica generalis or the systematic study of the most general categories of being beginning with aristotle and his categories the volume goes on to trace metaphysics and logic through the late ancient and arabic traditions examining the views of thomas aquinas duns scotus and william ockham moving into the early modern period contributors engage with leibniz s metaphysics kant s critique of metaphysics the relation between logic and ontology in hegel and bolzano s views subsequent chapters address charles s peirce s logic and metaphysics the relevance of set theory to metaphysics meinong s theory of objects husserl s formal ontology early analytic philosophy c i lewis and his relation to russell and the relations between frege carnap and heidegger surveying metaphysics through to the contemporary age essays explore w v quine s attitude towards metaphysics wilfrid sellars s relation to antidescriptivism as it connects to kripke s the views of putnam and kaplan peter f strawson s and david m armstrong s metaphysics trope theory and its relation to popper s conception of three worlds the volume ends with a chapter on transcendental philosophy as ontology in each chapter contributors approach their topics not merely in an historical

and exegetical fashion but also engage critically with the thought of the philosophers whose work they discuss offering synthesis and original philosophical thought in the volume in addition to very extensive and well informed analysis and interpretation of important philosophical texts the volume will serve as an essential reference for scholars of metaphysics and logic

philosophy has been called the science of the possible by philosophers as diverse as christian wolff and bertrand russell the modal concepts of possibility and necessity however have proved to be ambiguous and recalcitrant to analysis and their relation to the concept of reality have remained problematic up to the present day transcending the worn out dichotomy between analytic and continental philosophy this collection of papers takes a fresh look at the metaphysics and logic of possibility and reality and illuminates them from a great variety of perspectives topics include the history of philosophy from greek antiquity to david lewis as well as the semantics of possible worlds logic mathematics and computer science as well as literature and the new media forms of scientific as well as fictional discourse

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excerpt from lectures on metaphysics and logic vol 1 of 4 the following lectures on metaphysics constitute the first portion of the biennial course which the lamented author was in the habit of delivering during the period of his occupation of the chair of logic and metaphysics in the university of edinburgh in giving these lectures to the world it is due both to the author and to his readers to acknowledge that they do not appear in that state of completeness which might have been expected had they been prepared for publication by the author himself as lectures on metaphysics whether that term be taken in its wider or its stricter sense they are confessedly imperfect the author himself adopting the kantian division of the mental faculties into those of knowledge feeling and conation considers the philosophy of mind as comprehending in relation to each of these the three great subdivisions of psychology or the science of the phaeno mena of mind nomology or the science of its laws and ontology or the science of results and inferences about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at [forgottenbooks.com](http://forgottenbooks.com) this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of

such historical works

featuring fourteen new essays from an international team of renowned contributors this volume explores the key issues debates and questions in the metaphysics of logic the book is structured in three parts looking first at the main positions in the nature of logic such as realism pluralism relativism objectivity nihilism conceptualism and conventionalism then focusing on historical topics such as the medieval aristotelian view of logic the problem of universals and bolzano s logical realism the final section tackles specific issues such as glutty theories contradiction the metaphysical conception of logical truth and the possible revision of logic the volume will provide readers with a rich and wide ranging survey a valuable digest of the many views in this area and a long overdue investigation of logic s relationship to us and the world it will be of interest to a wide range of scholars and students of philosophy logic and mathematics

excerpt from lectures on metaphysics and logic vol 2 of 4 on this doctrine a faculty is nothing more than a general term for the causality the mind has of origin ating a certain class of energies a capacity only a general term for the susceptibility the mind has of being affected by a particular class of emotions all mental powers are thus in short nothing more than names determined by various orders of mental phaeno mena but as these phaenomena differ from and re semble each other in various respects various modes of classification may therefore be adopted and conse quently various faculties and capacities in different views may be the result about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at forgottenbooks com this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

reprint of the original first published in 1860

a collection of lectures by scottish philosopher william hamilton including his groundbreaking work on logic and his influential lectures on metaphysics hamilton s clear and rigorous approach to philosophy is still relevant today and this book is an essential read for anyone interested in the history of philosophy this work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it this work is in the public domain in the united states of america and possibly other nations within the united states you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work scholars believe and we concur that this work is important enough to be

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the complete transformation which philosophical thought in germany has undergone in the last twenty five years and the higher standpoint reached by spirit in its awareness of itself have had but little influence as yet on the structure of logic that which prior to this period was called metaphysics has been so to speak extirpated root and branch and has vanished from the ranks of the sciences the ontology rational psychology cosmology yes even natural theology of former times where is now to be heard any mention of them or who would venture to mention them inquiries for instance into the immateriality of the soul into efficient and final causes where should these still arouse any interest even the former proofs of the existence of god are cited only for their historical interest or for purposes of edification and uplifting the emotions the fact is that there no longer exists any interest either in the form or the content of metaphysics or in both together if it is remarkable when a nation has become indifferent to its constitutional theory to its national sentiments its ethical customs and virtues it is certainly no less remarkable when a nation loses its metaphysics when the spirit which contemplates its own pure essence is no longer a present reality in the life of the nation the exoteric teaching of the kantian philosophy that the understanding ought not to go beyond experience else the cognitive faculty will become a theoretical reason which itself generates nothing but fantasies of the brain this was a justification from a philosophical quarter for the renunciation of speculative thought in support of this popular teaching came the cry of modern educationists that the needs of the time demanded attention to immediate requirements that just as experience was the primary factor for knowledge so for skill in public and private life practice and practical training generally were essential and alone necessary theoretical insight being harmful even philosophy wissenschaft and ordinary common sense thus co operating to bring about the downfall of metaphysics there was seen the strange spectacle of a cultured nation without metaphysics like a temple richly ornamented in other respects but without a holy of holies theology which in former times was the guardian of the speculative mysteries and of metaphysics although this was subordinate to it had given up this science in exchange for feelings for what was popularly matter of fact and for historical erudition in keeping with this change there vanished from the world those solitary souls who were sacrificed by their people and exiled from the world to the end that the eternal should be contemplated and served by lives devoted solely thereto not for any practical gain but for the sake of blessedness a disappearance which in another context can be regarded as essentially the same phenomenon as that previously mentioned so that having got rid of the dark utterances of metaphysics of the colourless communion of the spirit with itself outer existence seemed to be transformed into the bright world of flowers and there are no black flowers as we know logic did not fare quite so badly as metaphysics that one learns from logic how to think the usefulness of logic and hence its purpose were held to consist in this just as if one could only learn how to digest and move about by studying anatomy and physiology this prejudice has long since vanished and the

spirit of practicality certainly did not intend for logic a better fate than was suffered by the sister science nevertheless probably for the sake of a certain formal utility it was still left a place among the sciences and indeed was even retained as a subject of public instruction however this better lot concerns only the outer fate of logic for its structure and contents have remained the same throughout a long inherited tradition although in the course of being passed on the contents have become ever more diluted and attenuated logic shows no traces so far of the new spirit which has arisen in the sciences no less than in the world of actuality however once the substantial form of the spirit has inwardly reconstituted itself all attempts to preserve the forms of an earlier culture are utterly in vain like withered leaves they are pushed off by the new buds already growing at their roots even in the philosophical sphere this ignoring of the general change is beginning gradually to come to an end imperceptibly even those who are opposed to the new ideas have become familiar with them and have appropriated them and if they continue to speak slightly of the source and principles of those ideas and to dispute them still they have accepted their consequences and have been unable to defend themselves from their influence the only way in which they can give a positive significance and a content to their negative attitude which is becoming less and less important is to fall in with the new ways of thinking on the other hand it seems that the period of fermentation with which a new creative idea begins is past in its first manifestation such an idea usually displays a fanatical hostility toward the entrenched systematisation of the older principle usually too it is fearful of losing itself in the ramifications of the particular and again it shuns the labour required for a scientific elaboration of the new principle and in its need for such it grasps to begin with at an empty formalism the challenge to elaborate and systematise the material now becomes all the more pressing there is a period in the culture of an epoch as in the culture of the individual when the primary concern is the acquisition and assertion of the principle in its undeveloped intensity but the higher demand is that it should become systematised knowledge now whatever may have been accomplished for the form and content of philosophy in other directions the science of logic which constitutes metaphysics proper or purely speculative philosophy has hitherto still been much neglected what it is exactly that i understand by this science and its standpoint i have stated provisionally in the introduction the fact that it has been necessary to make a completely fresh start with this science the very nature of the subject matter and the absence of any previous works which might have been utilised for the projected reconstruction of logic may be taken into account by fair minded critics even though a labour covering many years has been unable to give this effort a greater perfection the essential point of view is that what is involved is an altogether new concept of scientific procedure philosophy if it would be a science cannot as i have remarked elsewhere borrow its method from a subordinate science like mathematics any more than it can remain satisfied with categorical assurances of inner intuition or employ arguments based on grounds adduced by external reflection on the contrary it can be only the nature of the content itself which spontaneously develops itself in a scientific method of knowing since it is at the same time the reflection of the content itself which first posits and generates its determinate character

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