

# **The Causation Debate in Modern Philosophy 1637 – 1739**

**Kenneth Clatterbaugh**



# Causation Debate In Modern Philosophy 1637 1739

**VM Jensen**



## **Causation Debate In Modern Philosophy 1637 1739:**

The Causation Debate in Modern Philosophy, 1637-1739 Kenneth Clatterbaugh, 2014-04-23 The Causation Debate in Modern Philosophy examines the debate that began as modern science separated itself from natural philosophy in the sixteenth and seventeenth centuries The book specifically explores the two dominant approaches to causation as a metaphysical problem and as a scientific problem

**The Routledge Companion to Metaphysics** Robin Le Poidevin, Simons Peter, McGonigal Andrew, Ross P. Cameron, 2009-04-02 The Routledge Companion to Metaphysics is an outstanding comprehensive and accessible guide to the major themes thinkers and issues in metaphysics The Companion features over fifty specially commissioned chapters from international scholars which are organized into three clear parts History of Metaphysics Ontology Metaphysics and Science Each section features an introduction which places the range of essays in context while an extensive glossary allows easy reference to key terms and definitions The Routledge Companion to Metaphysics is essential reading for students of philosophy and anyone interested in surveying the central topics and problems in metaphysics from causation to vagueness and from Plato and Aristotle to the present day

**One True Cause** Andrew R. Platt, 2020 Starting in the 1660s followers of the philosopher Descartes argued for what has come to be known as occasionalism In its most extreme form occasionalism is the doctrine that God directly causes everything that happens in the world and no other being is a true cause of any effect The views of Cartesian occasionalists were once largely dismissed by English speaking philosophers But since the 1970s a growing body of secondary literature has highlighted the historical significance and philosophical interest of their views This study expands on recent scholarship to provide the first comprehensive account of occasionalism in the seventeenth century

*The Correspondence between Princess Elisabeth of Bohemia and René Descartes* Princess Elisabeth of Bohemia, René Descartes, 2007-11-01 Between the years 1643 and 1649 Princess Elisabeth of Bohemia 1618 80 and René Descartes 1596 1650 exchanged fifty eight letters thirty two from Descartes and twenty six from Elisabeth Their correspondence contains the only known extant philosophical writings by Elisabeth revealing her mastery of metaphysics analytic geometry and moral philosophy as well as her keen interest in natural philosophy The letters are essential reading for anyone interested in Descartes s philosophy in particular his account of the human being as a union of mind and body as well as his ethics They also provide a unique insight into the character of their authors and the way ideas develop through intellectual collaboration Philosophers have long been familiar with Descartes s side of the correspondence Now Elisabeth s letters never before available in translation in their entirety emerge this volume adding much needed context and depth both to Descartes s ideas and the legacy of the princess Lisa Shapiro s annotated edition which also includes Elisabeth s correspondence with the Quakers William Penn and Robert Barclay will be heralded by students of philosophy feminist theorists and historians of the early modern period

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shadow of its predecessor A Treatise of Human Nature Stephen Buckle presents the Enquiry in a fresh light *Comptes Rendus Philosophiques* ,2000

**Early Modern Philosophy** Christia Mercer,Eileen O'Neill,2005 This is a showcase of some of the best work being written on a wide range of issues in early modern philosophy when some of the most influential philosophical problems were first identified by figures such as Locke Berkeley Kant Spinoza and Descartes *Canadian Philosophical Reviews* ,2000

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**Quaestio** ,2002 **Leibniz on Constant Creation and Divine Concurrence** Laura A. McAlinden,2004 *Emergent Freedom* James W. Haag,2008 Emergentism as

a metaphysical option between Reductive Physicalism and Substance Dualism provides a space for free will to be both experientially balanced and evidentially accurate By expanding notions of causation and adopting a process ontology Emergentism reevaluates age old commitments to human free will With Emergentism James W Haag believes Philip Hefner's model of human being the created co creator to be a valuable place to look for dialogue Hefner's claim that the created co creator is simultaneously constrained and free fits securely with Dynamic Theological Naturalism and its acceptance of Emergentism

**Angelic Wisdom about Divine Love and about Divine Wisdom** Emanuel Swedenborg, 2003 While many of Emanuel Swedenborg's writings rely heavily on the Bible Divine Love and Wisdom appeals directly to human experience It describes a loving God who is equally present with all people on earth regardless of race or religion and explores the underlying unity of all living things

**History of Philosophy Quarterly** ,1984\*      *The Philosophical Review* ,2000

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