ABSTRACT

The Flow of Influence: From Newton to Locke … and Back, di *Steffen Ducheyne*

In this essay, the affinity between Locke's empiricism and Newton's natural philosophy is scrutinized. Parallels are distinguished from influences. I argue, pace G.A.J. Rogers, that Newton's doctrine of absolute space and time influenced Locke's *Essay concerning Human Understanding* (first edition: 1689, though bearing the year 1690 on its cover) from the second edition onwards. I also show that Newton used Lockean terminology in his criticism of Cartesianism. It is further argued that Locke's endorsement of corpuscularianism is merely methodological, i.e. he accepts it as a scientifically useful and psychologically intelligible paradigm, but not as a realist explanation of *rerum natura*. Like Newton, Locke was reluctant to accept the corpuscular theory of light. However, his reasons for doing so were different from those of Newton. This essay is divided into three parts: in the first, the stage is set by looking at the fundamentals of Locke's epistemology; in the second, several correspondences between Locke's and Newton's thought are explored and two cases of influence are argued for; and in the third, several arguments are provided for interpreting Locke's corpuscularianism as methodological.

L'esistenza dell'assoluto. Sulla Dottrina della scienza 1805, di *Marco Ivaldo*

The Doctrine of Science of 1805, which Fichte developed at the University of Erlangen, is a philosophical reflection displaying great theoretical vigour. It can be seen as consisting of two parts: the theory of existence or of knowledge and the theory of form or of objectivity. In this work Fichte makes a criticism of certain concepts of Schelling, as expounded in *Philosophy and Religion* (1804), concerning the relationship between thought and life, between subjectivity and absolute reason (or essence) and between form and being, as well as the idea of nothingness. Considered here to be the central concept in Fichte's doctrine is the idea of knowledge (*Wissen*) or of thought as absolute existence and as the existence of the absolute.

Kant, Rabe e la logica aristotelica, di *Marco Sgarbi*

This article shows the influence of the Aristotelian Paul Rabe on Immanuel Kant's philosophy. In the first part, I reconstruct the *status quaestions* regarding Rabe in Aristotelian studies and in *Kantforschung*. The second part looks at Rabe's life and works. It is demonstrated in the third part that Kant's definition of dialectic as *Logik des Scheins* comes from Rabe's definition of dialectic as *logica ex apparentibus*. The fourth part shows the Aristotelian origin of Kant's doctrine of categories and schema and the fifth analyses the meaning of Rabe's *Analytica* and its legacy in Kant. In the sixth section, the Aristotelian distinction *kat'anthropon-kat'aletheian* is examined in Rabe and Kant. The conclusion suggests that the chapter "Idee einer transzendentalen Logik" in *Kritik der reinen Vernunft* is an *Einladungsschrift* and that Kant became acquainted with Aristotle's writings mainly between 1766 and 1772 when he was librarian at the *Schlossbibliothek* in Königsberg.