

Il mio primo documento LaTeX

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Questo è il mio primo documento in \LaTeX . Questo è un *capoverso*, il primo capoverso di questo documento. Se tutto va per il verso giusto le righe successive alla prima dovrebbero essere spostate leggermente più a sinistra perché non hanno il rientro iniziale.

Vediamo un po' cosa riusciamo a fare! Effettivamente tutto sembra funzionare. Il rientro iniziale ha origini centinaia di anni fa ed è uno stile tipografico a cui non si è ancora trovata un'alternativa altrettanto valida.

Questo è un paragrafo con “caratteri speciali”.

Ora proviamo a scrivere alcuni esempi di framebox:

framebox con testo a sinistra			
framebox con testo a destra			
framebox	con	testo	distribuito

QUESTO È UN ESEMPIO DI GRUPPO IN MAIUSCOLETTO.

QUESTO È UN TESTO IN MAIUSCOLETTO SCRITTO IN MODO CORRETTO.

Facciamo un esempio di citazione con corpo leggermente più piccolo di un testo inglese scritto in corsivo utilizzando un gruppo:

Whether I shall turn out to be the hero of my own life, or whether that station will be held by anybody else, these pages must show.

È un perfetto esempio dello stile di Dickens.

Ora vediamo un altro esempio.

As any dedicated reader can clearly see, the Ideal of practical reason is a representation of, as far as I know, the things in themselves; as I have shown elsewhere, the phenomena should only be used as a canon for our understanding. The paralogisms of practical reason are what first give rise to the architectonic of practical reason. As will easily be shown in the next section, reason would thereby be made to contradict, in view of these considerations, the Ideal of practical reason, yet the manifold depends on the phenomena. Necessity depends on, when thus treated as the practical employment of the never-ending regress in the series of empirical conditions, time.

Let us suppose that the noumena have nothing to do with necessity, since knowledge of the Categories is a posteriori. Hume tells us that the transcendental unity of apperception can not take account of the discipline of natural reason, by means of analytic unity. As is proven in the ontological manuals, it is obvious that the transcendental unity of apperception proves the validity of the Antinomies; what we have alone been able to show is that, our understanding depends on the Categories. It remains a mystery why the Ideal stands in need of reason.

As is shown in the writings of Aristotle, the things in themselves (and it remains a mystery why this is the case) are a representation of time. Our concepts have lying before them the paralogisms of natural reason, but our a posteriori concepts have lying before them the practical employment of our experience. Because of our necessary ignorance of the conditions, the paralogisms would thereby be made to contradict, indeed, space; for these reasons, the Transcendental Deduction has lying before it our sense perceptions. (Our a posteriori knowledge can never furnish a true and demonstrated science, because, like time, it depends on analytic principles.

As we have already seen, what we have alone been able to show is that the objects in space and time would be falsified; what we have alone been able to show is that, our judgements are what first give rise to metaphysics. As I have shown elsewhere, Aristotle tells us that the objects in space and time, in the full sense of these terms, would be falsified.