

Scholastic Metaphysics A Contemporary Introduction

A Critical Introduction to the Metaphysics of Modality examines the eight main contemporary theories of possibility behind a central metaphysical topic. Covering modal skepticism, modal expressivism, modalism, modal realism, ersatzism, modal fictionalism, modal agnosticism, and the new modal actualism, this comprehensive introduction to modality places contemporary debates in an historical context. Beginning with a historical overview, Andrea Borghini discusses Parmenides and Zeno; looks at how central Medieval authors such as Aquinas, and Buridan prepared the ground for the Early Modern radical views of Leibniz, Spinoza, and Hume and discusses advancements in semantics in the later-half of the twentieth century a resulted in the rise of modal metaphysics, the branch characterizing the past few decades of philosophical reflection. Framing the debate according to three main perspectives - logical, epistemic, metaphysical- Borghini provides the basic concepts and terms required to discuss modality. With suggestions of further reading and end-of-chapter study questions, A Critical Introduction to the Metaphysics of Modality is an up-to-date resource for students working in contemporary metaphysics seeking a better understanding of this crucial topic.

Jean Grondin completes the first history of metaphysics and respects both the analytical and the Continental schools while transcending the theoretical limitations of each. He reviews seminal texts by Parmenides, Plato, Aristotle, Plotinus, and Augustine. He follows the theological turn in the metaphysical thought of Avicenna, Anselm, Aquinas, and Duns Scotus, and he revisits Descartes and the cogito; Spinoza and Leibniz's rationalist approaches; Kant's reclaiming of the metaphysical tradition; and post-Kantian practice up to Hegel. He engages with twentieth century innovations that upended the discipline, particularly Heidegger's revival of the question of Being and the rediscovery of the metaphysics of existence by Sartre and the Existentialists, language by Gadamer and Derrida, and transcendence by Levinas. Metaphysics is often dismissed as a form or epoch of philosophy that must be overcome, yet by promoting a full understanding of its platform and processes, Grondin reveals its cogent approach to reality and foundational influence on modern philosophy and science. By restoring the value of metaphysics for contemporary audiences, Grondin showcases the rich currents and countercurrents of metaphysical thought and its future possibilities.

When it is taught today, metaphysics is often presented as a fragmented view of philosophy that ignores the fundamental issues of its classical precedents. Eschewing these postmodern approaches, W. Norris Clarke finds an integrated vision of reality in the wisdom of Aquinas and here offers a contemporary version of

systematic metaphysics in the Thomistic tradition. The One and the Many presents metaphysics as an integrated whole which draws on Aquinas' themes, structure, and insight without attempting to summarize his work. Although its primary inspiration is the philosophy of St. Thomas himself, it also takes into account significant contributions not only of later philosophers but also of those developments in modern science that have philosophical bearing, from the Big Bang to evolution.

In this lively and entertaining introduction to the philosophy of mind, Edward Feser explores the questions central to the discipline; such as 'do computers think', and 'what is consciousness'; and gives an account of all the most important and significant attempts that have been made to answer them.

So What's New About Scholasticism?

Real Essentialism

Aquinas

From Parmenides to Levinas

Actuality, Possibility, and Worlds

Dictionary of Scholastic Philosophy

"In a series of publications over the course of a decade, Edward Feser has argued for the defensibility and abiding relevance to issues in contemporary philosophy of Scholastic ideas and arguments, and especially of Aristotelian-Thomistic ideas and arguments. This work has been in the vein of what has come to be known as "analytical Thomism," though the spirit of the project goes back at least to the Neo-Scholasticism of the period from the late nineteenth century to the middle of the twentieth. Neo-Scholastic Essays collects some of Feser's academic papers from the last ten years on themes in metaphysics and philosophy of nature, natural theology, philosophy of mind, and ethics. Among the diverse topics covered are: the relationship between Aristotelian and Newtonian conceptions of motion; the varieties of teleological description and explanation; the proper interpretation of Aquinas's Five Ways; the impossibility of a materialist account of the human intellect; the philosophies of mind of Kripke, Searle, Popper, and Hayek; the metaphysics of value; the natural law understanding of the ethics of private property and taxation; a critique of political libertarianism; and the defensibility and indispensability to a proper understanding of sexual morality of the traditional "perverted faculty argument.""--

Scholastic Metaphysics provides an overview of Scholastic approaches to causation, substance, essence, modality, identity, persistence, teleology, and other issues in fundamental metaphysics. The book interacts heavily with the literature on these issues in contemporary analytic metaphysics, so as to facilitate the analytic reader's understanding of Scholastic ideas and the Scholastic reader's understanding of contemporary analytic philosophy. The Aristotelian theory of actuality and potentiality provides the organizing theme, and the crucial dependence of Scholastic metaphysics on this theory is demonstrated. The book is written from a Thomistic point of view, but Scotist and Suarezian positions are treated as well where they diverge from the Thomistic position.

A brilliant study of Aristotle as biologist The philosophical classics of Aristotle loom large over the history of Western thought, but the subject he most loved was biology. He wrote vast volumes about animals. He described them, classified them, told us where and how they live and how they develop in the womb or in the egg. He founded a science. It can even be said that he founded science itself. In The Lagoon, acclaimed biologist Armand Marie Leroi recovers Aristotle's science. He revisits Aristotle's writings and the places where he worked. He goes to the eastern Aegean island of Lesbos to see the creatures that Aristotle saw, where he saw them. He explores Aristotle's observations, his deep ideas, his inspired guesses—and the things he got wildly wrong. He shows how Aristotle's science is deeply intertwined with his philosophical system and reveals that he was not only the first biologist, but also one of the greatest. The Lagoon is both a travelogue and a study of the origins of science. And it shows how a philosopher who lived almost two millennia ago still has so much to teach us today.

*Scholastic Metaphysics A Contemporary Introduction Editions Scholasticae
Metaphysics*

An Essay on Temporal Representation

How Aristotle Invented Science

Man's Knowledge of Reality

A Beginner's Guide

An Introduction to Thomistic Epistemology

Embodiment--defined as having, being in, or being associated with a body--is a feature of the existence of many entities, perhaps even of all entities. Why entities should find themselves in this condition is the central concern of the present volume. The problem includes, but also goes beyond, the philosophical problem of body: that is, what the essence of a body is, and how, if at all, it differs from matter. On some understandings there may exist bodies, such as stones or asteroids, that are not the bodies of any particular subjects. To speak of embodiment by contrast is always to speak of a subject that variously inhabits, or captains, or is coextensive with, or even is imprisoned within, a body. The subject may in the end be identical to, or an emergent product of, the body. That is, a materialist account of embodied subjects may be the correct one. But insofar as there is a philosophical problem of embodiment, the identity of the embodied subject with the body stands in need of an argument and cannot simply be assumed. The reasons, nature, and consequences of the embodiment of subjects as conceived in the long history of philosophy in Europe as well as in the broader Mediterranean region and in South and East Asia, with forays into religion, art, medicine, and other domains of culture, form the focus of these essays. More precisely, the contributors to this volume shine light on a number of questions that have driven reflection on embodiment throughout the history of philosophy. What is the historical and conceptual relationship between the idea of embodiment and the idea of subjecthood? Am I who I am principally in virtue of the fact that I have the body I have? Relatedly, what is the relationship of embodiment to being and to individuality? Is embodiment a necessary condition of being? Of being an individual? What are the theological dimensions of embodiment? To what extent has the concept of embodiment been deployed in the history of philosophy to contrast the created world with the state of existence enjoyed by God? What are the normative dimensions of theories of embodiment? To what extent is the problem of embodiment a distinctly western preoccupation? Is it the result of a particular local and contingent history, or does it impose itself as a

universal problem, wherever and whenever human beings begin to reflect on the conditions of their existence? Ultimately, to what extent can natural science help us to resolve philosophical questions about embodiment, many of which are vastly older than the particular scientific research programs we now believe to hold the greatest promise for revealing to us the bodily basis, or the ultimate physical causes, of who we really are? This volume re-examines some of the major themes at the intersection of traditional and contemporary metaphysics. The book uses as a point of departure Francisco Suárez's *Metaphysical Disputations* published in 1597. Minimalist metaphysics in empiricist/pragmatist clothing have today become mainstream in analytic philosophy. Independently of this development, the progress of scholarship in ancient and medieval philosophy makes clear that traditional forms of metaphysics have affinities with some of the streams in contemporary analytic metaphysics. The book brings together leading contemporary metaphysicians to investigate the viability of a neo-Aristotelian metaphysics.

Martin Heidegger is the 20th century theology philosopher with the greatest importance to theology. A cradle Catholic originally intended for the priesthood, Heidegger's studies in philosophy led him to turn first to Protestantism and then to an atheistic philosophical method. Nevertheless, his writings remained deeply indebted to theological themes and sources, and the question of the nature of his relationship with theology has been a subject of discussion ever since. This book offers theologians and philosophers alike a clear account of the directions and the potential of this debate. It explains Heidegger's key ideas, describes their development and analyses the role of theology in his major writings, including his lectures during the National Socialist era. It reviews the reception of Heidegger's thought both by theologians in his own day (particularly in Barth and his school as well as neo-Scholasticism) and more recently (particularly in French phenomenology), and concludes by offering directions for theology's possible future engagement with Heidegger's work.

Actuality, Possibility and Worlds is an exploration of the Aristotelian account that sees possibilities as grounded in causal powers. On his way to that account, Pruss surveys a number of historical approaches and argues that logicist approaches to possibility are implausible. The notion of possible worlds appears to be useful for many purposes, such as the analysis of counterfactuals or elucidating the nature of propositions and properties. This usefulness of possible worlds makes for a second general question: Are there any possible worlds and, if so, what are they? Are they concrete universes as David Lewis thinks, Platonic abstracta as per Robert M. Adams and Alvin Plantinga, or maybe linguistic or mathematical constructs such as Heller thinks? Or is perhaps Leibniz right in thinking that possibilia are not on par with actualities and that abstracta can only exist in a mind, so that possible worlds are ideas in the mind of God?

Aquinas's Ontology of the Material World

Ontology

Roland Houde and Jerome J. Fischer

Metaphysical Investigations

The Routledge Companion to Metaphysics

A Contemporary Thomistic Metaphysics

Like any other group of philosophers, scholastic thinkers from the Middle Ages disagreed about even the most fundamental of concepts. With their characteristic style of rigorous semantic and logical analysis, they produced a wide variety of diverse theories about a huge number of topics. The *Routledge Companion to Medieval Philosophy* offers readers an outstanding survey of

many of these diverse theories, on a wide array of subjects. Its 35 chapters, all written exclusively for this Companion by leading international scholars, are organized into seven parts: I Language and Logic II Metaphysics III Cosmology and Physics IV Psychology V Cognition VI Ethics and Moral Philosophy VII Political Philosophy In addition to shedding new light on the most well-known philosophical debates and problems of the medieval era, the Companion brings to the fore topics that may not traditionally be associated with scholastic philosophy, but were in fact a veritable part of the tradition. These include chapters covering scholastic theories about propositions, atomism, consciousness, and democracy and representation. The Routledge Companion to Medieval Philosophy is a helpful, comprehensive introduction to the field for undergraduate students and other newcomers as well as a unique and valuable resource for researchers in all areas of philosophy.

Metaphysics: A Contemporary Introduction is aimed at students of metaphysics who have already completed an introductory philosophy course. This third edition of the successful textbook provides a fresh look at key topics in metaphysics and includes two new chapters on time and causation. Wherever possible, Loux links contemporary views to their classical sources in the history of philosophy. This new edition also keeps the user-friendly format, the chapter overviews summarizing the main topics and examples to clarify difficult concepts.

Robert Pasnau traces the developments of metaphysical thinking through four rich but for the most part neglected centuries of philosophy, running from the thirteenth century through to the seventeenth. At no period in the history of philosophy, other than perhaps our own, have metaphysical problems received the sort of sustained attention they received during the later Middle Ages, and never has a whole philosophical tradition come crashing down as quickly and completely as did scholastic philosophy in the seventeenth century. The thirty chapters work through various fundamental metaphysical issues, sometimes focusing more on scholastic thought, sometimes on the seventeenth century. Pasnau begins with the first challenges to the classical scholasticism of Bonaventure and Thomas Aquinas, runs through prominent figures like John Duns Scotus and William Ockham, and ends in the seventeenth century, with the end of the first stage of developments in post-scholastic philosophy: on the continent, with Descartes and Gassendi, and in England, with Boyle and Locke.

Francisco Suárez is arguably the most important Neo-Scholastic philosopher and a vital link in the chain leading from medieval philosophy to that of the Renaissance and the Enlightenment.

Long neglected by the Anglo-Saxon philosophical community, this sixteenth-century Jesuit theologian is now an object of intense scholarly attention. In this volume, Daniel Schwartz brings together essays by leading specialists which provide detailed treatment of some key themes of Francisco Suárez's philosophical work: God, metaphysics, meta-ethics, the human soul, action, ethics and law, justice and war. The authors assess the force of Suárez's arguments, set them within their wider argumentative context and single out influences and appraise competing interpretations. The book is a useful resource for scholars and students of philosophy, theology, philosophy of religion and history of political thought and provides a rich bibliography of secondary literature.

The Fundamentals

A Contemporary Introduction

Change, Hylomorphism, and Material Objects

Neo-Aristotelian Perspectives on Formal Causation

A Critical Introduction to the Metaphysics of Modality

Adam Smith

Aristotle on Method and Metaphysics is a collection of new and cutting-edge essays by prominent Aristotle scholars and Aristotelian philosophers on themes in ontology, causation, modality, essentialism, the metaphysics of life, natural theology, and scientific and philosophical methodology.

In this multifaceted introduction to the renowned thinker, Edward Feser shows how Aquinas's works are as relevant as when they were written. Defending his ideas from modern misrepresentation, Feser introduces the great Saint's view of metaphysics, ethics, psychology, and philosophy of religion. Arguing that Aquinas's thought avoids many of the pitfalls of contemporary philosophy, this comprehensive volume will captivate both the seasonal "Thomist" and the absolute novice.

Presents and explains the hylomorphic conception of the material world developed by Thomas Aquinas, proposing that the key to understanding Aquinas's conception lies in his distinctive account of intrinsic change.

The scholastic philosopher is interested in definition for a different reason than the lexicographer and linguist. The philosopher is trying to learn things. He defines, after investigating reality, in an attempt to describe reality clearly and to sum up some aspect of his understanding of reality. Hence, we find our scholastic philosophers adopting as a main feature of their method this insistence on defining, on precise and detailed explanation of their definitions, and on proving that their definitions do correctly express what a nature or activity is. This dictionary of the language of scholastic philosophy has been fitted to the needs of beginners and undergraduate students of the subject and has not been previously available in English. This is a reprint of the 1956 edition.

Scholastic Metaphysics

Philosophy of Mind

The Metaphysical Foundations of Physical and Biological Science

Aristotle on Method and Metaphysics

Interpreting Suárez

Or, The Theory of Being; an Introduction to General Metaphysics

Adam Smith was a famous economist and moral philosopher. This book treats Smith also as a systematic philosopher with a distinct epistemology, an original theory of the passions, and a surprising philosophy mind. The book argues that there is a close, moral connection between Smith's systematic thought and his policy recommendations.

The Metaphysics of Good and Evil is the first, full-length contemporary defence, from the perspective of analytic philosophy, of the Scholastic theory of good and evil – the theory of Aristotle, Augustine, Aquinas, and most medieval and Thomistic philosophers.

Goodness is analysed as obedience to nature. Evil is analysed as the privation of goodness. Goodness, surprisingly, is found in the non-living world, but in the living world it takes on a special character. The book analyses various kinds of goodness, showing how they fit into the Scholastic theory. The privation theory of evil is given its most comprehensive contemporary defence, including an account of truthmakers for truths of privation and an analysis of how causation by privation should be understood.

In the end, all evil is deviance – a departure from the goodness prescribed by a thing's essential nature. Key Features: Offers a comprehensive defence of a venerable metaphysical theory, conducted using the concepts and methods of analytic philosophy. Revives a much neglected approach to the question of good and evil in their most general nature. Shows how Aristotelian-Thomistic theory has more than historical relevance to a fundamental philosophical issue, but can be applied in a way that is both defensible and yet accessible to the modern philosopher. Provides what, for the Scholastic philosopher, is arguably the only solid metaphysical foundation for a separate treatment of the origins of morality.

The Images of Time presents a philosophical investigation of the nature of time and the mind's ways of representing it. Robin Le Poidevin examines how we perceive time and change, the means by which memory links us with the past, the attempt to represent change

and movement in art, and the nature of fictional time. These apparently disparate questions all concern the ways in which we represent aspects of time, in thought, experience, art and fiction. They also raise fundamental problems for our philosophical understanding, both of mental representation, and of the nature of time itself. Le Poidevin brings together issues in philosophy, psychology, aesthetics, and literary theory in examining the mechanisms underlying our representation of time in various media, and brings these to bear on metaphysical debates over the real nature of time. These debates concern which aspects of time are genuinely part of time's intrinsic nature, and which, in some sense, are mind-dependent. Arguably, the most important debate concerns time's passage: does time pass in reality, or is the division of events into past, present, and future simply a reflection of our temporal perspective - a result of the interaction between a 'static' world and minds capable of representing it? Le Poidevin argues that, contrary to what perception and memory lead us to suppose, time does not really pass, and this surprising conclusion can be reconciled with the characteristic features of temporal experience.

Five Proofs of the Existence of God provides a detailed, updated exposition and defense of five of the historically most important (but in recent years largely neglected) philosophical proofs of God's existence: the Aristotelian proof, the Neo-Platonic proof, the Augustinian proof, the Thomistic proof, and the Rationalist proof. This book also offers a detailed treatment of each of the key divine attributes -- unity, simplicity, eternity, omnipotence, omniscience, perfect goodness, and so forth -- showing that they must be possessed by the God whose existence is demonstrated by the proofs. Finally, it answers at length all of the objections that have been leveled against these proofs. This book offers as ambitious and complete a defense of traditional natural theology as is currently in print. Its aim is to vindicate the view of the greatest philosophers of the past -- thinkers like Aristotle, Plotinus, Augustine, Aquinas, Leibniz, and many others -- that the existence of God can be established with certainty by way of purely rational arguments. It thereby serves as a refutation both of atheism and of the fideism which gives aid and comfort to atheism.

A History

Modality and Tense

Five Proofs for the Existence of God

Introduction to Scholastic Realism

Embodiment

Neo-scholastic Essays

"Contributions to this volume examine three main areas relating to the metaphysics of Thomas Aquinas: the foundation of metaphysics within Thomism; the use of metaphysics in fundamental philosophical issues within Thomism; and the use of metaphysics in central theological issues"--

Throughout the greater part of the twentieth century, both in the analytic and continental traditions, metaphysics was deemed to be passé. The last few decades, however, have witnessed a remarkable growth of interest among analytic philosophers in various traditional metaphysical topics, such as modality, truth, causality, etc. which resulted in the emergence of various forms of analytic metaphysics. The new forms of metaphysics differ from its traditional forms mostly in their methodology (we may notice various applications of contemporary formal logical techniques) and in the range of proposed solutions to particular problems. Besides these and other differences, however, there are also many similarities and there are even some who intentionally develop traditional metaphysical themes using the contemporary analytical methods. All these developments call for detailed exploration, which is the general goal of the present publication *Metaphysics: Aristotelian, Scholastic, Analytic*. The publication is the fruit of the conference which took place in Prague in 2010 and which had for its aim to bring together those willing to explore relations between the traditional and contemporary concerns, both from among the leading analytic philosophers working in metaphysics and the historians of philosophy devoted to the study of the metaphysical tradition. The specific focus of the conference was a re-examination of topics such as categories, metaphysical structure, substance and accident, existence, modalities, and predication.

John Hawthorne is widely regarded as one of the finest philosophers working today. He is perhaps best known for his contributions to metaphysics, and this volume collects his most notable papers in this field. Hawthorne offers original treatments of fundamental topics in philosophy, including identity, ontology, vagueness, and causation. Six of the essays appear here for the first time, and there is a valuable introduction to guide the reader through the selection.

In this book, Kit Fine draws together a series of essays, three of them previously unpublished, on possibility,

necessity, and tense.

Neo-Aristotelian Perspectives in Metaphysics

The Metaphysics of Good and Evil

Aristotle's Revenge

Heidegger and Theology

How Neo-Thomism Helped Shape the Twentieth Century

Systematic Philosopher and Public Thinker

Actuality and potentiality, substantial form and prime matter, efficient causality and teleology are among the fundamental concepts of Aristotelian philosophy of nature. Aristotle's Revenge argues that these concepts are not only compatible with modern science, but are implicitly presupposed by modern science. Among the many topics covered are: - The metaphysical presuppositions of scientific method. - The status of scientific realism - The metaphysics of space and time. - The metaphysics of quantum mechanics. - Reductionism in chemistry and biology. - The metaphysics of evolution. - Neuroscientific reductionism. The book interacts heavily with the literature on these issues in contemporary analytic metaphysics and philosophy of science, so as to bring contemporary philosophy and science into dialogue with the Aristotelian tradition.

Scholastic realism is a type of moderate realism. As such, it falls between platonism and nominalism on the issue of universals. Universals, strictly speaking, only exist in minds, but they are founded on real relations of similarity in the world. Scholastic realism goes beyond moderate realism and affirms that universals also exist transcendentally; but instead of having a separated existence, transcendent universals exist in God's mind. This work argues that moderate realism is implied by the correct analysis of predication and persons, and that Scholastic realism, in particular, is implied by the correct analysis of knowledge, truth, and right action.

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.

In So What's New about Scholasticism? thirteen international scholars gauge the extraordinary impact of a religiously inspired conceptual framework in a modern society. The essays that are brought together in this volume reveal that Neo-Thomism became part of contingent social contexts and varying intellectual domains. Rather than an ecclesiastic project of like-minded believers, Neo-Thomism was put into place as a source of inspiration for various concepts of modernization and progress. This volume reconstructs how Neo-Thomism sought to resolve disparities, annul contradictions and reconcile incongruent, new developments.

It asks the question why Neo-Thomist ideas and arguments were put into play and how they were transferred across various scientific disciplines and artistic media, growing into one of the most influential master-narratives of the twentieth century. Edward Baring, Dries Bosschaert, James Chappel, Adi Efal-Lautenschläger, Rajesh Heynickx, Sigrid Leyssen, Christopher Morrissey, Annette Mülberger, Jaume Navarro, Herman Paul, Karim Schelkens, Wim Weymans and John Carter Wood reconstruct a bewildering, yet decipherable thought-structure that has left a deep mark on twentieth century politics, philosophy, science and religion.

Descartes and the First Cartesians

The Science of Being as Being

Critical Essays

Introduction to Metaphysics

Metaphysical Themes 1274-1671

A collection of papers in honor of John F. Wippel.

This is the first volume of essays devoted to Aristotelian formal causation and its relevance for contemporary metaphysics and philosophy of science. The essays trace the historical development of formal causation and demonstrate its relevance for contemporary issues, such as causation, explanation, laws of nature, functions, essence, modality, and metaphysical grounding. The introduction to the volume covers the history of theories of formal causation and points out why we need a theory of formal causation in contemporary philosophy. Part I is concerned with scholastic approaches to formal causation, while Part II presents four contemporary approaches to formal causation. The three chapters in Part III explore various notions of dependence and their relevance to formal causation. Part IV, finally, discusses formal causation in biology and cognitive sciences. Neo-Aristotelian Perspectives on Formal Causation will be of interest to advanced graduate students and researchers working on contemporary Aristotelian approaches to metaphysics and philosophy of science. This volume includes contributions by Jos é Tom á s Alvarado, Christopher J. Austin, Giacomo Giannini, Jani Hakkarainen, Ludger Jansen, Markku Kein ä nen, Gyula Klima, James G. Lennox, Stephen Mumford, David S. Oderberg, Michele Paolini Paoletti, Sandeep Prasada, Petter Sandstad, Wolfgang Sattler, Benjamin Schnieder, Matthew Tugby, and Jonas Werner.

Real Essentialism presents a comprehensive defence of neo-Aristotelian essentialism. Do objects have essences? Must they be the kinds of things they are in spite of the changes they undergo? Can we know what things are really like - can we define and classify reality? Many if not most philosophers doubt this, influenced by centuries of empiricism, and by the anti-essentialism of Wittgenstein, Quine, Popper, and other thinkers. Real Essentialism reinvigorates the tradition of realist, essentialist metaphysics, defending the reality and knowability of essence, the possibility of objective, immutable definition, and its relevance to contemporary scientific and metaphysical issues such as whether essence transcends physics and chemistry, the essence of life, the nature of biological species, and the nature of the person.

Descartes and the First Cartesians adopts the perspective that we should not approach Ren é Descartes as a solitary thinker, but as a philosopher who constructs a dialogue with his contemporaries, so as to engage them and elements of his society into his philosophical enterprise. Roger Ariew argues that an important aspect of this engagement concerns the endeavor to establish Cartesian philosophy in the Schools, that is, to replace Aristotle as the authority there. Descartes wrote the Principles of Philosophy as something of a rival to Scholastic textbooks, initially conceiving the project as a comparison of his philosophy and that of the Scholastics. Still, what Descartes produced was

inadequate for the task. The topics of Scholastic textbooks mirrored the structure of the collegiate curriculum, divided as they typically were into logic, ethics, physics, and metaphysics. But Descartes produced at best only what could be called a general metaphysics and a partial physics. Ariew's original account establishes the significance of his philosophical enterprise in relation to the textbooks of the first Cartesians and in contrast with late Scholastic textbooks.

Handbook of Logic

Metaphysical Essays

The Lagoon

Aristotelian, Scholastic, Analytic

Philosophical Papers

The Images of Time