

## ABSTRACTS

### **Stefano Caroti – *Nicole Oresme and Modi Rerum*, pp. 1-27**

This paper is the written version of my contribution to the International Conference «30 years Logica modernorum» held in Amsterdam in November 1997 in honour of the late prof. Lambertus M. de Rijk . Research on Oresme's *modi rerum* theory was in the first stage, while now we can read the critical edition of Oresme's *Physics* commentary, where *modi* are introduced and widely used. In this paper I shall consider Oresme's polemical use of *modi rerum*, trying to set it in the larger context of both his ontology and his epistemology. Oresme's challenge to either a realist or terminist ontology by means of *modi rerum* conceals probably an attack to William Ockham; Oresme refers explicitly to Ockham concerning exclusive propositions, but I think that on many other occasions the polemical target of Oresme's criticism can be reasonably identified in William Ockham or in some unnamed followers of the *Venerabilis Inceptor*. Some hints are reserved also to the possible sources of Oresme's *modi rerum*.

### **Simone Fellina – *Francesco Cattani da Diacceto: la filosofia dell'amore e le critiche a Giovanni Pico Della Mirandola*, pp. 28-65**

Among the main themes introduced by the Ficinian *renovatio platonica*, love and beauty are certainly ones of the most outstanding and philosophically relevant for the metaphysical, cosmological and anthropological doctrines they convey. Pupil and recognised successor of Marsilio Ficino, Francesco

Cattani da Diacceto is the author of an organic and complex philosophy of love and his contribution is extremely significant amid *De amore* Renaissance treatises. Cattani's attitude is twofold and ambiguous: he heavily depends on Pico and on his *Commento sopra una canzona de amore*, however, he also shows his disapproval to Pico's positions by quoting and commenting negatively large portions of his texts - always keeping the lid on Pico's name. In addition to doctrinal dissent there seems to be a certain resentment: maybe it is the attempt to throw Pico's figure and cultural legacy into the shade and to display himself as the only and worthy successor of Ficino; certainly it is the will to defend his master from Pico's harsh criticism, a defence that became more compelling with the publication of the *Commento* in 1519, which probably inspired Cattani's last and unfinished work, the *In Platonis Symposium enarratio*.

**Andrea Strazzoni - *On Three Unpublished Letters of Johannes de Raey to Johannes Clauberg*, pp. 66-103**

The present study aims to present a transcription and a commentary of three unpublished letters of the Dutch Cartesian philosopher Johannes de Raey (1620-1702), addressed to his former student Johannes Clauberg (1622-1665). Mainly containing suggestions concerning the defence of Cartesian philosophy and academic affairs, these letters, dating back to 1651, 1652 and 1661, bear witness of a steady friendship and of a certain cooperation in rebuking the critiques moved by Jacob Revius in his *Statera philosophiae cartesianae* (1650) and by Cyriacus Lentulus in his *Nova Renati Descartes sapientia* (1651), refuted in Clauberg's *Defensio cartesiana* (1652). According to these letters, this cooperation had to be kept secret, not to provoke the reaction of Leiden theologians. However, the violation of the correspondence of Clauberg and De

Raey occasioned the edition of Lentulus's book and the rise of the polemics over the new philosophy. Eventually, such cooperation is to be noticed also in some crypto-quotations between the edited texts of Clauberg and De Raey.

**Henri Krop - *Dutch Philosophy during the Heyday of Liberalism (1848-1870): Opzoomer and Burger jr. Devotees of Spinoza*, pp. 104-130**

1848 is a watershed in Dutch political and intellectual history. In the wake of liberalism positivism and empiricism dominated Dutch philosophy. In this paper it is argued that Spinoza's philosophy played an important part in developing a liberal *Weltanschauung*. Dutch Spinozism started with the theological dissertation of Johannes van Vloten (1843), who from the 1860s onwards became the great pamphleteer of Spinozism. However due to his break with Christianity he remained an exception in Dutch intellectual life. The Utrecht professor of philosophy Cornelis Willem Opzoomer (1821-1892) and his friend the classical scholar D. Burger jr. (1820-1891), for example, propagated a liberal Christianity purged from its mythical elements. Adopting Schleiermacher's example Opzoomer developed a morality inspired by *Ethics V*. In 1850 he turned to J.S. Mill and A. Comte. From that year onwards he justified the methodological unity of the natural and 'moral' sciences in Spinoza's doctrine of the passions. According to Burger the *Ethics* contains an obsolete metaphysics, but due to its morality consistent with science the book deserves a large 19<sup>th</sup>-century readership. In 1858 he translated Spinoza's main work into Dutch.

**Nausicaa E. Milani - L'Art de penser nella logica del Système di Régis: quadro sinottico, pp. 132-204**

One of the most mature achievements of the Cartesian philosophy is the aim to diffuse Descartes' thought among a wider audience by presenting his philosophy in an encyclopedic way. A relevant contribution in this field is Pierre Sylvain Regis's *Système*. Régis's contribution consists both in reconciling the new scientific discoveries with *les principes de Monsieur Descartes* by combining them into a scholarly manual whose aim is to stimulate the *ars inveniendi* and in recognizing the relevance of Arnauld's and Nicole's *L'art de penser* as manual of Cartesian logic. In an article published on the «Annali della Scuola Normale Superiore di Pisa» (4/2 (2012), pp. 517-55: *L'«Art de penser» nella logica del «Système» di Régis*) I analysed Régis's logic in order to point out that, even if *L'art de penser* represents its only source, *La logique* of the *Système* has not to be considered as a mere compendium of the Port-Royal Logic, but as a revision of the latter according to a specific philosophical system, characterized by the empirical interpretation of Descartes's philosophy. In this paper I provide a synopsis of the comparison between the logic of the *Système* and the *Logique* of Port-Royal, in order to resume in a schematic way the results of my research.