

ABSTRACTS

Gregorio Piaia, *I manuali di filosofia nella prima età moderna: uno sguardo introduttivo*, pp. 1-23

During the early modern age, the teaching of philosophy pivots on the systematic manual which replaces the traditional 'commentarium' also in the schools run by the religious orders of the Catholic Church. When confronted with the rise and diffusion of the new philosophy and of the new science, the authors of philosophical manuals basically follow three different directions: beside the defenders of the Aristotelian-Scholastic tradition and the enthusiastic innovators (who were usually followers of Descartes), there emerges a third conspicuous orientation, which tries to take a middle course and draws inspiration from the 'philosophia eclectica' understood as a path independent of the various philosophical schools. At the same time, the historico-philosophical perspective starts to be introduced into the systematic manual of philosophy, to the extent that it becomes an autonomous treatment with respect to the manual itself.

E. Jennifer Ashworth, *Logic teaching at the University of Oxford from the sixteenth to the early eighteenth century*, pp. 24-62

This paper considers the nature of the changes that took place in logic teaching at the University of Oxford from the beginning of the sixteenth century, when students attended university lectures on Aristotle's texts as well as studying short works dealing with specifically medieval developments, to the beginning of the eighteenth century when teaching was centred in the colleges, the medieval developments had largely disappeared, and manuals sum-

marizing Aristotelian logic were used. The paper also considers the reasons for these changes, including changes in English society, and the effect of humanism and the more scholarly Aristotelianism that it produced.

Stefano Caroti, «Ut sine tuo labore». *La Tabula cum dilucidationibus in dictis Aristotelis et Averrois di Maro Antonio Zimara*, pp. 63-96

Since 1537 Marco Antonio Zimara's *Tabula cum dilucidationibus in dictis Aristotelis et Averrois* has been one of the most efficient and largely used instrument for a swift and at the same time precise access to the philosophical topics discussed in Aristotle's works and in Averroes' commentaries as well. In this paper the long and laborious gestation of Zimara's *Tabula* is taken into account, starting with the notes in a 1507 edition of Aristotle's works.

Simone Fellina, *Platone a scuola: l'insegnamento di Francesco de' Vieri detto il Verino secondo*, pp. 97-181

From the second half of the 16th century the question about *Platonis Aristotelisque Concordia* is no more a merely doctrinal problem, but it involves a discussion about *methodus* and *ordo*, according to the importance given to them in the coeval philosophical debate. In many cases underscoring Plato's scientific merits, not only about *inventio* but also about the transmission of knowledge, meant promoting platonism as a philosophy suitable for University. In this context the need for Platonic handbooks is perceived as compelling, due to the recognised didactic superiority of Aristoteles' writings. The *Compendio* and the *Vere Conclusioni* are the specific contribution of Francesco Verino secondo (1524-1591), who gave holiday lectures on Plato at the Florentine *Studium* from 1576 to 1579. The present study focuses on the platonism of

Francesco Verino, covering nearly all his works, printed and manuscript, in a constant comparison with his noble predecessors Marsilio Ficino, Giovanni Pico della Mirandola and Francesco Cattani da Diacceto. In order to give light to Verino's lectureship, particular attention is paid to glosses in his working and teaching copy of *Platonis Opera*.

Mário S. de Carvalho, *Ensinar Filosofia na Coimbra do século XVI: O caso dos 'Commentarii Collegii Conimbricensis S.I. (1592-1606)'*, pp. 182-203

The first case of comprehensive Jesuit philosophical textbook, the *Cursus Conimbricensis* stands as a hallmark of the Jesuit way of teaching philosophy during the second half of the Sixteenth century. After having placed the *Cursus conimbricensis* in the European philosophical scenario, this paper aims to show how Manuel de Gois, as well as the other contributors, felt to be bound to Aristotle, the major authority according to the *Ratio studiorum*, in dealing with questions and (sometimes totally “new”) issues.

Cristiano Casalini, *Benedictus Pererius and the ordo doctrinae. Lessons and Texts in the First Jesuits' Philosophy*, pp. 204-232

Contrary to a long-lasting caricature, which depicted the Jesuits as prone followers of the pedagogical dictate of Aristotle, the Jesuits were among the firsts to challenge his established order of books and questions. In the second half of the Sixteenth century, some Jesuit professors of philosophy, such as Benet Perera, the Coimbrans, and Francisco Suárez, consistently and purposely modified the traditional order of discipline for dealing with philosophical issues, according the rational order of doctrine. In particular, this paper

presents the case of Benet Perera, by following his pedagogical paths both in classes and published writings.

Alfredo Gatto, *Gli avversari di Descartes. Pedro da Fonseca e i Conimbricenses*, pp. 233-252

This paper is aimed to indicate two new possible Descartes' sources. As far as the Cartesian theory of free creation of eternal truths is concerned, this doctrine has often been considered as a reaction to the thought of Francisco Suárez. In this article, we tried to demonstrate that there is the possibility of extending the domain of Cartesian references. In this regard, we have focused on Pedro da Fonseca and the Coimbra Commentaries, trying to point out some additional sources in the Cartesian reflection.

Marco Forlivesi, *The ratio studiorum of the Conventual Franciscans in the Baroque Age and the Cultural-Political Background to the Scotist Philosophy cursus of Bartolomeo Mastri and Bonaventura Belluto*, pp. 253-384

During the century following the Council of Trent, two trends within Catholic religious orders matured: the first consisted in unifying and strengthening the Order's culture by focussing on one author of reference; the other in elaborating a new way of presenting that author's doctrines. In the case of the Friars Minor Conventuals, these trends were fostered in the second decade of the seventeenth century by the minister general of the Order, Giacomo Montanari, who promoted the idea that providing the Order with new works featuring innovative didactic characteristics and a renewed defence of the doctrines of John Duns Scotus was a prime way to lead an authentic religious life. Bartolomeo Mastri and Bonaventura Belluto's "philosophiae cursus ad

mentem Scoti” was probably the major result of this impulse. This essay examines the ways in which this process occurred and the outcomes to which it led.

Luana Salvarani, *Reevaluating Philosophy: Campanella’s Commentaria and the «Collegio Barberino Project»*, pp. 385-401

The Roman years of Tommaso Campanella were made possible by the protection and patronage of the pope Urbano VIII Barberini. Campanella composed from 1627 to 1631 three series of lengthy *Commentaria* on the *Poemata*, the book of Barberini’s Latin poems.

What (actually) are the *Commentaria*? This complex, full-length bunch of manuscripts is often dismissed as pure flattery or as another strange, slightly delirious fruit of the exalted mind of the prophet-monk. We think instead that the *Commentaria* were seen by Campanella as a new start for his philosophical system, furthermore shedding on it a new light: the light of a system, and the reassuring clarity of a pedagogy. Moreover, with the “Collegio Barberino” project, strongly tied to the *Commentaria*, Campanella tries to lay the foundations of a new educational system fitted for the new Rome and the cultural needs of the 17th-century élite.

Marine Picon, *Doctrine des «habitus» et ordonnancement encyclopédique des disciplines chez Leibniz : la Nova Methodus Discendae Docendaeque Iurisprudentiae*, pp. 402-431

In the autumn of 1667, the young Leibniz published a « new method » for the science of law. Producing a revised edition of that early work was to become his lifelong project, to the purpose of which he wrote, in the 1690’, a succes-

sion of new versions of most of its sections. The main reason for this enduring interest was probably the fact that the juridical part of the treatise was preceded with a more general one, encapsulating in a few pages a systematic overview of the disciplines composing the baroque encyclopaedia, after the model of Johann Heinrich Alsted's monumental *Encyclopaedia septem tomis distincta* (1630). If Leibniz still depended on Alsted's notion of philosophy as the « circle of disciplines », he deeply transformed that pre-cartesian conception of knowledge by two decisive innovations: following Bacon, he defines each branch of demonstrative science as bearing on one single « quality », abstracted from the subjects in which it inheres; yet, contrary to Bacon, he no longer conceives of these qualities as the ultimate components of reality, but as those of our experience of it, marking the limit of the explanatory capacity of language.

Andrea Strazzoni, *The didactic, persuasive and scientific uses of illustrations after Descartes*, pp. 432-480

The aim of this article is to unveil the ways of teaching new philosophical paradigms in Dutch Universities between Seventeenth and Eighteenth Century, by means of an analysis of the uses of illustrations in Cartesian and Newtonian natural-philosophical textbooks. This analysis allows to understand the overall functions of philosophical textbooks, where illustrations act as (a) conceptual means, filling the gap between the premise of a theory and its actual contents; (b) didactic means, aiming to help the reader in understanding scientific models fully explained in texts; (c) promoting or propagandistic instruments, useful to present theories in a fascinating way. Eventually, I argue for a positive correlation of the use of illustrations and the in-

roduction of new philosophies, and for the existence of non-philosophical reasons for such use: as to the propagandistic function of illustrations intended as decorative means.

Nausica E. Milani, *Motion and God in XVIIIth Century Cartesian Manuals: Rohault, Régis and Gadroys*, pp. 481-516

This work takes into account three Cartesian manuals diffused in 17th century France (Claude Gadroys, *Le système du monde selon les trois hypothèses*, Paris, Desprez 1675; Jacques Rohault, *Traité de physique* (Paris, 1671); Pierre Sylvain Régis, *Cours entier de philosophie, ou système general selon les principes de M. Descartes contenant la logique, la metaphysique, la physique et la morale* (Amsterdam, 1691)) in order to question if the development of an empirical attitude in the scientific research influenced their approaches to the study of motion. The article intends to deepen the role that these authors give to God in the physical structure of the universe with the purpose of investigating whether their analysis of motion is untainted by the metaphysical component or on what terms it remains linked to it.