

# Selected Bibliography on the History of Continental Ontology from Suárez to Kant

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Sommaire: Jean-Christophe Bardout et Vincent Jullien: Avant-propos 7; Jacob Schmutz: Qui a inventé les mondes possibles? 9; Jean-Christophe Bardout: Remarques sur l'impossibilité cartésienne des mondes possibles 47; Vincent Jullien: Le Monde, concept incertain du XVIIe siècle. L'exemple de l'*Aristarque* contre le Monde cartésien 71; Gilles Olivo: "Le mystérieux critère de la distinction des vérités nécessaires et des vérités contingentes" ou l'embarras d'une solution: Leibniz et la question du meilleur des mondes possibles 93; Roland Lehoucq: La foire aux univers 131; Stéphane Chauvier: Les possibles sans les mondes 147-165.

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Acts of the International Congress *Origin and Development of Modern Ontology*, held at Università di Bari (Italy) 15-17 May 2008.

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16. Courtine Jean-François. *Inventio analogiae. Métaphysique et ontothéologie*. Paris : Vrin 2005.
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"In 1694, Leibniz defines his metaphysical project in the *Réflexions sur l'avancement de la métaphysique réelle*, et particulièrement sur la nature de la substance expliquée par la force, a French translation of the *De primae philosophiae emendatione et de notione substantiae*. In the following pages, the history of the concept of advancement from Bacon and Glanvill to Leibniz is investigated. The notion moves from dignity to progress. The reasons why the translation of *emendatio* by advancement is not sufficient lead the reader to look, with accuracy, at the syntagma 'real metaphysics', used by Leibniz from 1691 on. The *emendatio* involves both ideas of progress and correction. The latter is echoed in the 'real' metaphysics. Thus, the first elements of the history of that real metaphysics, a formula that occurs until 1716, are presented here. As the translation of *emendatio* by 'advancement' and 'real' is disjunctive, I suggest a one-word translation with the French *rétablissement*."

18. Devaux Michaël, "L'avancement de la métaphysique réelle selon G. W. Leibniz. Nomenclature et réalité de la métaphysique leibnizienne après l'*iter italicum*", 2004.  
Thèse Université de Paris IV - Sorbonne, soutenance le 16 décembre 2004, 606 p., (Directeur de thèse : Michel Fichant. Président du jury : Pierre-François Moreau. Autres membres du jury : Frédéric de Buzon et Vincent Carraud.) Mention très honorable avec les félicitation du jury à l'unanimité.  
Le IV Chapitre, *L'Ontologie*, sera prochainement publié sous le titre *Leibniz et la question de l'ontologie* aux Presses Universitaires de France, collection Epiméthée (communication personnelle de l'Auteur).
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"Medieval transcendentals are on the side of things while Kantian transcendentality is on the side of the knower. Is there a link between the two in the Seventeenth-Century scholastic understanding of 'supertranscendentals'? In the century before Kant, scholastic supertranscendental being was primarily identified with extrinsic intelligibility and regarded as a contribution of the knower. It was said to be the same as 'the object as such' (objectum ut tale). This seems very close to 'der Gegenstand überhaupt' which Kant has called a 'missing concept' above the dichotomy of the possible and the impossible."
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- "In the following, we will investigate metaphysics' status as a scientific discipline, through an examination of the medieval sources of the approach that most profoundly transformed modern metaphysics, i.e. Kantian transcendental philosophy. Starting with Kant's direct sources we will trace the discussion back to the ideas of John Duns Scotus (§ 1) and of Francisco Suárez (§ 2), in order to demonstrate with regard to its most important features just how Kant received (§ 3) and transformed (§ 4) these ideas."
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Reprint: Stuttgart, Friedrich Frommann (Günther Holzboog), 1964.
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"The aim of this paper is to focus on the distinction between logic and metaphysics in German philosophy from Philipp Melanchthon to G.W.F. Hegel. Its scope is a temporal route that goes from the Renaissance to the 19th century, and which exhibits a movement from one extreme to another. Thus, Melanchthon -- owing to his nominalistic background -- was in fact repelled by metaphysical forms and chose not to include metaphysics among the philosophical sciences. For him, metaphysics was to be identified with logic. On the other hand, Hegel was repelled by logical formalism and did not include logic among the philosophical sciences. For Hegel, logic was to be identified with metaphysics. While Melanchthon and Hegel are the subjects, respectively, of the first and last parts of this paper, the second, the third, and the fourth parts are dedicated to the understanding of the relationship between logic and metaphysics in the work of Scheibler, Leibniz and Kant." p. 57
60. Prouvost Gery, "La naissance de l'ontologie," *Revue Thomiste* 93: 478-484 (1993).

"Le point de départ de cette réflexion est le livre de Jean-François Courtine, *Suarez et le système de la métaphysique*. Ce type de travaux manifeste un questionnement au sujet de la métaphysique, il s'agit d'en saisir le statut, l'objet et la nature en instaurant un dialogue avec la pensée de type historico-philosophique de Gilson. Ce dialogue est le signe d'un retour à la métaphysique où se prolonge la circularité entre philosophie et histoire."

61. Schmutz Jacob, "Bulletin de scolastique moderne (I)," *Revue Thomiste* 100: 270-341 (2000).  
"Ce bulletin entend offrir un premier état des lieux de la recherche internationale dans le domaine de la théologie et de la philosophie scolastiques des XVIe et XVIIe siècles. Un liminaire général présente brièvement les approches historiographiques qui ont prévalu jusqu'aujourd'hui, propose ensuite une tentative de définition et enfin relève quelques caractères significatifs de cette tradition de pensée. Suivent alors les discussions critiques d'une trentaine de titres publiés au cours des cinq dernières années."
- Voir en particulier la section C pp. 297-314:  
Métaphysique ou ontologie?  
1) Genèse et structure des métaphysiques modernes  
2) Logique et ontologie chez Pedro da Fonseca  
3) Suárez Gallicus  
4) Théorie des distinctions et ontologie  
5) Une métaphysique de la volonté: Antonio Pérez
62. Solana Marcial. *Los grandes escolásticos españoles de los siglos XVI y XVII : suas doctrinas filosóficas y su significación en la Historia de la Filosofía*. Madrid: Jaime Ratès 1928.
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"Giorgio Tonelli and Norbert Hinske showed that sources of the German Aristotelianism are necessary to clear the Kantian use of the term «transcendental», but they could not find a direct source. Thanks to new evidences, the Author proposes Franz Albert Aepinus as this often searched "missing link". On this basis, the Kantian transcendental philosophy is interpreted as an answer to the structural problem of the Scholastic transcendental philosophy: the necessity and impossibility of a prepredicative plane."
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69. Wells Norman J., "Descartes and the Scholastics briefly revisited," *New Scholasticism* 35: 172-190 (1961).
70. Wells Norman J., "Descartes and the modal distinction," *Modern Schoolman* 43: 1-22 (1965).
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