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Autore	Heider Daniel
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3.3.3 Formal unity and the aptitude to being in the many; 3.3.4 *Distinctio virtualis intrinseca* and the metaphysical grades; 3.3.5 Individuation, subsistence, existence and universals; 3.4 Universale metaphysicum; 3.4.1 Some features of Poinset's cognitive psychology; 3.4.2 Knowledge of material singulars; 3.4.3 The metaphysical universal: Representational and cognitional aspect; 3.4.4 The extrinsic denomination and the first objective intention; 3.5 Universale logicum; 3.5.1 The "quiddity" of the logical universal: *Esse in* or *dici de*?
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3.6 Summary; 4. Bartolomeo Mastri da Meldola (1602-1673)/Bonaventura Belluto (1600-1676) on universals; 4.1 Universals in *Cursus ad mentem Scoti*; 4.2 Division of universale; 4.3.1 Anti-Nominalism and Anti-Platonism of Mastri's/Belluto's Doctrine; 4.3 Universale metaphysicum remotum; 4.3.2 Objective precision, formal distinction and the metaphysical grades; 4.3.3 The extramental character of the community of the common nature; 4.3.4 Community per indifferentiam, or per inexistential?
4.3.5 Formal unity of the common nature: Essential and existential order

Sommario/riassunto

This study aims to present a comparative analysis of philosophical theories of universals espoused by the foremost representatives of the three main schools of early modern scholastic thought. The book introduces the doctrines of Francisco Suarez, S.J. (1548-1617), the Thomist John of St. Thomas, O.P. (1589-1644), and the Scotists Bartolomeo Mastri da Meldola, O.F.M. Conv. (1602-1673) and Bonaventura Belluto, O.F.M. Conv. (1600-1676). The author examines in detail their mutual doctrinal delineation as well as the conceptualist tenet of the Jesuit Pedro Hurtado de Mendoza (1578-1641), whose tho
