The Consolation of Philosophy
Gottschalk and a Medieval Predestination Controversy
Animal Minds in Medieval Latin Philosophy
The Consolation of Philosophy (3 Classic Translations by James, Cooper and Sedgefield)
Twenty Theses on Politics
Encyclopedia of Medieval Philosophy
THE CONSOLATION OF PHILOSOPHY (The Sedgefield Translation)
Universal Right
A Theory of Natural Philosophy
Of the Nature of Things: A Metrical Translation
De Rerum Natura Liber Tertius
Linnaeus’ Philosopha Botanica
Lucretius On the Nature of Things
René Descartes: Principles of Philosophy
Early Latin Theology
Cambridge Translations of Renaissance Philosophical Texts
The Consolation of Philosophy
Kant’s Latin Writings, Translations, Commentaries, and Notes
Sourcebook for the History of the Philosophy of Mind
Roman Reflections
Cambridge Translations of Renaissance Philosophical Texts
The introduction of Arabic Philosophy into Europe
On the Nature of Things (Translated by William Ellery Leonard with an Introduction by Cyril Bailey)
Cicero’s Five Books De Finibus
Selections from De Rerum Natura
Essays in Ancient Greek Philosophy II
Lucretius: The Way Things Are
Selections from Lucretius
Of the Nature of Things
On Translation
British Philosophy in the Seventeenth Century
On the Nature of Things
The CONSOLATION OF PHILOSOPHY (The Cooper Translation)
Philosophia Translata: The Development of Latin Philosophical Vocabulary Through Translation from Greek
René Descartes: Principles of Philosophy
Pedagogics of Liberation
Hermes
Consolation of Philosophy
Lucretius on the Nature of Things

The Consolation of Philosophy of Musamus Books
Excerpt from a Theory of Natural Philosophy: Latin English Edition, From the Text of the First Venetian Edition, Published Under the Personal Superintendence of the Author in 1763, With a Short Life of Boscovich The text presented in this volume is that of the Venetian edition of 1763. This edition was chosen in preference to the first edition of 1758, published at Vienna, because, as stated on the title-page, it was the first edition (revised and enlarged) issued under the personal superintendence of the author. In the English translation, an endevaour has been made to adhere as closely as possible to a literal rendering of the Latin; except that the somewhat lengthy and complicated sentences have been broken up. This has made necessary slight changes of meaning in several of the connecting words. This will be noted especially with regard to the word "adeoque," which Boscovich uses with a variety of shades of meaning, from "indeed," "also" or "further," through "thus," to a decided "therefore," which would have been more correctly rendered by "ideoque." There is only one phrase in English that can also take these various shades of meaning, viz., "and so," and this phrase, for the use of which there is some justification in the word "adeo" itself, has been usually employed. The punctuation of the Latin is that of the author. It is often misleading to a modern reader and even irrational; but to have recast it would have been an onerous task and something characteristic of the author and his century would have been lost. My translation has had the advantage of a revision by Mr. A. O. Prickard, M.A., Fellow of New College, Oxford, whose task has been very onerous, for he has had to watch not only for flaws in the translation, but also for misprints in the Latin. These were necessarily many; in the first place, there was only one original copy available, kindly loaned to me by the authorities of the Cambridge University Library; and, as this copy could not leave my charge, a type-script had to be prepared from which the comma works; forthwith doubling the chance of error. Secondly, there were a large number of misprints, and even omissions of important words, in the original itself; for this no discredit can be assigned to Boscovich; for, in the printer's face, we read that four presses were working at the same time in order to take advantage of the author's temporary presence in Venice. Further, owing to almost insurmountable difficulties, there have been many delays in the production of the present edition, causing breaks of continuity in the work of the translator and reviser, which have not conduced to success. We trust, however, that no really serious faults remain. The short life of Boscovich, which follows next after this preface, has been written by Dr. Branislav Petronievic, Professor of Philosophy at the University of Belgrade. It is to be regretted that, owing to want of space requiring the omission of several addenda to the text of the Theoria itself, a large amount of interesting material collected by Professor Petronievic has had to be left out. The financial support necessary for the production of such a costly edition as the present has been met mainly by the Government of the Kingdom of Serbs, Croats and Slovenes; and the subsidiary expenses by some Jugo-Slavs interested in the publication. After the "Life," there follows an "Introduction," in which I have discussed the ideas of Boscovich, as far as they may be gathered from the text of the Theoria alone; this also has been cut down, those parts which are clearly presented to the reader in Boscovich's own Synopsis having been omitted. It is a matter of
profound respect to everyone that this discussion comes from my pen instead of, as was originally arranged, from that of the late Philip E. P. Jourdain, the well-known mathematical逻辑学家, whose untimely death leaves a void in the world of mathematics and whose lessons continue to shape the minds of future generations...

The Renaissance, known primarily for the art and literature that it produced, was also a period in which philosophical thought flourished. This two-volume anthology contains 40 translations of important works on moral and political philosophy written during the Renaissance and hitherto unavailable in English. The anthology is designed to be used in conjunction with The Cambridge History of Renaissance Philosophy, in which all of these texts are discussed. The works, originally written in Latin, are translated into modern English in order to make them accessible to a broader audience as concepts of man, Aristotelian, Platonist, Stoic, and Epicurean ethics, scholastic political philosophy, theories of princedom and republican government in Italy and northern European political thought. Each text is preceded by an introduction and a guide to further reading. A Theory of Natural Philosophy. Oxford University Press, USA.

The monograph is a new and comprehensive reference resource tracing the centuries-long evolution of Latin philosophical vocabulary from the translation of Greek. Using quantitative and qualitative methods, it examines formative Latin authors who created not only a new philosophical language, but entirely new ways of thinking.
The most famous contribution of the Consolatio is its original and influential formulation of the concept of free will. In his work, Boethius argues that the body is a kind of machine and that the soul is not bound by the laws of nature. He also presents a version of determinism, which is the idea that every event is caused by preceding events. Boethius's views on free will and determinism have had a significant influence on later philosophical thought.

The excerpts chosen include well-known figures like Augustine, Albert the Great, and Thomas Aquinas. The author has organized the material in three main parts: cognition, emotions, and moral philosophy. The first part of the anthology covers key texts from the fourth to the fourteenth century, including works by authors like Augustine, Boethius, and Aquinas. The second part includes texts from the fifteenth to the seventeenth century, such as those by Descartes, Spinoza, and Hume. The third part contains contemporary essays on the history of philosophy, including analyses of the works of Descartes, Spinoza, and Hume. The anthology also includes a section on the history of philosophy in Latin America, with essays on the contributions of Latin American philosophers like Enrique Dussel and Lilia Oviedo. The anthology is designed to be used in conjunction with The Cambridge History of Renaissance Philosophy, in which all of these texts are discussed. The works, originally written in Latin, are translated into modern English in order to make them accessible to a broader audience.

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The Consolation of Philosophy
Bolchazy-Carducci Publishers

The question of predestination and its nature, which drew strong protests from the monks of Provence in the early fifth century against the teaching of Augustine of Hippo, was initially settled by the Council of Orange in 529. But in the Carolingian renaissance in the ninth century, the Benedictine monk, Gottschalk of Orbais, brought the teachings of the late Augustine to the forefront of theological debate and greatly disturbed the clergy and faithful with his doctrine of double predestination of some to the joy of heaven and of others to the eternal punishment of hell—a doctrine that he claimed was that of Augustine and the Catholic faith. The present volume provides for the first time an English translation of Gottschalk's key writings on predestination and various reactions and comments from leading theologians of the ninth century, as well as a learned introduction to Gottschalk's life and controversies. - Publisher.

Consolation of Philosophy
Kant’s Latin Writings, Translations, Commentaries, and Notes
Forgotten Books

Consolation of Philosophy (Latin: Consolatio Philosophiae) is a philosophical work by Boethius, written around the year 524. It has been described as the single most important and influential work in the West on Medieval and early Renaissance Christianity, and is also the last great Western work of the Classical Period. Anicius Manlius Severinus Boëthius, commonly called Boethius (c. 480-524 or 525 AD), was a philosopher of the early 6th century. He was born in Rome to an ancient and prominent family which included emperors Petronius Maximus and Olybrius and many consuls. His father, Flavius Manlius Boethius, was consul in 487 after Odoacer deposed the last Western Roman Emperor. Boethius, of the noble Anicia family, entered public life at a young age and was already a senator by the age of 25. Boethius himself was consul in 510 in the kingdom of the Ostrogoths. In 522 he saw his two sons become consuls. Boethius was imprisoned and eventually executed by King Theodoric the Great, who suspected him of conspiring with the Eastern Roman Empire. While jailed, Boethius composed his Consolation of Philosophy, a philosophical treatise on fortune, death, and other issues. The Consolation became one of the most popular and influential works of the Middle Ages.

Sourcebook for the History of the Philosophy of Mind
Duke University Press

First published in Spanish in 2006, Twenty Theses on Politics is a major statement on political philosophy from Enrique Dussel, one of Latin America’s—and the world’s—most important philosophers, and a founder of the philosophy of liberation. Synthesizing a half-century of his pioneering work in moral and political philosophy, Dussel presents a succinct rationale for the development of political alternatives to the exclusionary, exploitative institutions of neoliberal globalization. In twenty short, provocative theses he lays out the foundational elements for a politics of just and sustainable coexistence. Dussel first constructs a theory of political power and its institutionalization, taking on topics such as the purpose of politics and the fetishization of power. He insists that political projects must criticize or reject as unsustainable all political systems, actions, and institutions whose negative effects are suffered by oppressed or excluded victims. Turning to the deconstruction or transformation of political power, he explains the political principles of liberation and addresses matters such as reform and revolution. Twenty Theses on Politics is inspired by recent political transformations in Latin America. As Dussel writes in Thesis 15, regarding the liberation praxis of social and political movements, “The winds that arrive from the South—from Nestor Kirchner, Tabaré Vásquez, Luiz Inácio Lula da Silva, Evo Morales, Hugo Chávez, Fidel Castro, and so many others—show us that things can be changed. The people must reclaim sovereignty!” Throughout the twenty theses Dussel engages with Latin American thinkers and activists and with radical political projects such as the World Social Forum. He is also in dialogue with the ideas of Marx, Hegel, Habermas, Rawls, and Negri, offering insights into the applications and limits of their thinking in light of recent Latin American political thought and practice.