

*VOLUME LXXVIII, Number 2*

*December 2024*

Diotima on Eros, Eudaimonia, and Immortality, DON ADAMS

In Plato's *Symposium*, Diotima ends her speech suggesting that *erōs* is the key to immortality. This raises two problems. First, if *erōs* is aimed at one's own immortality, then it seems selfish and not a genuine form of interpersonal love. Second, she argues that *erōs* leads us to procreate, but procreation is a way of producing others, not ourselves. In this article the author argues that our misunderstandings of *erōs* and *eudaimonia* account for the trouble we have in seeing how Diotima succeeds in explaining a reasonable balance between prudent self-care and genuine love of others that leaves room for a genuine, albeit exotic, personal immortality.

Art and Beauty as Being-for-itself: Robert Spaemann's Aesthetics, ANSELM RAMELOW, O.P.

Robert Spaemann's aesthetics has yet to receive a comprehensive treatment, and this article is the first attempt to do so. Spaemann's way of resurrecting the Aristotelian notion of art as imitating nature is unusual, including for Aristotelians. The nature that is visibly imitated is, ultimately, invisible, and spiritual. This quasi-sacramental understanding leads Spaemann to appreciate contemporary art as well. Art's imitation of the invisible is a call to self-transcendence and a reminder of our own spiritual nature.

The Theory of Ideas in Schelling's Identity System, AMIR YARETZKY

This article offers an interpretation of Schelling's theory of ideas within his philosophy of identity, arguing that it should be understood as a theory of the intelligibility of being—that is, the capacity for the world to be meaningfully articulated in thought. By placing Schelling's ideas into dialogue with Wittgenstein's *Tractatus Logico-Philosophicus*, the author aims to show how Schelling's philosophy might provide valuable insights for contemporary analytic interpretations of German idealism. Schelling's notion of ideas encompasses three key features: (1) they express the principle of identity as the foundation of reality, (2) they constitute totalities or self-contained universes, and (3) they are individuals that are unified within a single totality. The author explains these features and demonstrates how they jointly establish the conditions necessary for the possibility of meaning and coherent thought.

Lineages and Mental Powers, JOSEPH VUKOV and CHARLES LASSITER

Standard accounts of mental powers are forward-looking: They individuate powers through their potential manifestations. In this article, the authors argue that mental powers are backward-looking as well. The backward-looking dimension of a power—what they call its lineage—opens up and constrains possibilities for potential manifestations, and in doing so, individuates mental powers just as readily as standard, forward-looking accounts. The idea of lineages thus incorporates standard accounts of mental powers, even while broadening the theoretical, rhetorical, and practical reach of an empowered account.

Out of Practice: Justice and Telos of Politics, ALEXANDER LATHAM-GAMBI

Those advocating practice-dependent approaches to political philosophy have tended to conceptualize justice as a constraint on politics—a position the author calls the “constraint model.” This article instead argues that justice is a distinctive purpose or telos of politics—the “internalist model.” If the internalist model is sound, justice is no more a constraint on politics than beauty is a constraint on art. The author argues that the constraint model cannot meet two challenges: It cannot distinguish the principles of justice from the requirements of political legitimacy, and it cannot explain how we can gain critical purchase on our practices without collapsing into practice-independent theory. By contrast, the internalist model is able to meet these challenges.